SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

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

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

VOL. VII.—NO. 28. NEW YORK, SATURDAY, NOVEMBER 6, 1858. WHOLE NO. 340.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance, [if registered at the risk of publisher]	$2 00
Six Months,	1 00
Three Months,	50
To City Subscribers, if delivered,	2 50
To Patrons in Canada (with postage prepaid)	2 50
" Cuba, "	3 00
" Mexico, "	3 00
" South America, "	3 00
" Europe, "	3 00

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PHILANTHROPIC CONVENTION,

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

[These letters were received at the Convention from persons who could not make it convenient to attend in person.]

LETTERS.

LETTER FROM ALLEN M. LONGSTREET.

MR. A. J. DAVIS: BLACKSTONE, MASS.

Sir—I would by no means assume the audacity of dictating to you what to do, or what to say, but would simply suggest the propriety of taking into consideration the deplorable and melancholy situation of the factory operatives of New England, at the Convention to be held at Utica, N. Y. on the 10th, 11th and 12th of next month. The object of this Convention, I understand, is to consider the causes of evil and misery, to the end that the truest remedies may be discovered and applied. I would ask, is it not an evil that we the factory operatives of New England, should be confined twelve hours and a half each day, at constant labor? This is the number of hours from the 20th of March until the 20th of August; and then from the 20th of August until the 20th of September we work eleven hours and a a quarter; and from the 20th of September to the 20th of March we work twelve hours and a quarter. Or we may add an hour and a half per day to the above table, and it will give you the number of hours from the time we go to work in the morning, until we leave off work at night. This hour and a half is allowed us for meals. After working one hour and a half in the morning, we are allowed three-quarters of an hour for breakfast, also three-quarters of an hour for dinner. The same time throughout the year is allowed for meals, and no more.

I would not be understood to mean that the above time-table in its form is applicable to all the factories of New England, but simply that it is the one to which we of Blackstone have to conform, and it is a fair average of the length of time all the factory operatives have to work (that is, of New England).

This being an evil and a misery in itself, does it not naturally follow that it is the cause of many other evils? The operative has little or no time for mental improvement; if he improves what little opportunity he does have, he does it at the expense of his health, for he needs some out-door exercise. Again: after the fatigue of the day, his capacity for receiving mental instruction is greatly impaired. A man with an education, thus confined in a factory, loses many of the benefits of that education which he otherwise would not lose. The majority of the operatives are comparatively uneducated, and what learning they have they do not use for their own aggrandizement. Wherein then does their pleasure consist? It is chiefly and solely in the unrestrained indulgence of their animal passions. Please take a general survey over the land, and see the result. A few hours per day, of useful instruction, would conduce greatly to turn their feet in the path of rectitude and virtue.

Please remember us, then, to that little but noble band of reformers which is to meet at Utica, N. Y., in September next. If that band will enlist their sympathies in our behalf, it will be a rock upon which we can build a firm hope. * * * * *

Please excuse the imperfections of this letter, and think not that I ask you to break the chains of tyranny that bind us, but I ask your sympathy, and a fair consideration at the Convention convened for a noble purpose. ALLEN M. LONGSTREET.

LETTER FROM WM. C. WORTHINGTON.

TO THE COMMITTEE: FRYEBURG, ME., *Aug.* 31.

In accordance with the request of several of our citizens, I take the liberty of addressing you, as one of the Committee of Arrangements for the Convention to be held on the 10th of September next.

There are many here, not the least influential portion of the community, who recognize the inadequacy of the existing social system to remedy the misery and evil which at present deform the face of the universe, and very earnestly desire to behold the commencement of a new and better order of things. It is painful and humiliating to consider how little has been done to elevate and ennoble the moral nature of man, in an age conspicuous for the progress which has been made in Art and Science, and in a country where the restless genius of the people is continually shown in novel and useful inventions; and even such efforts as have been made have often resulted only in failure and disappointment, on account of the erroneous theories and false views of human nature, which almost everywhere prevail.

Under such disadvantages it is not perhaps wonderful that no more has been accomplished. The influences which lead individuals to sit down contentedly with their own private and immediate welfare, are strong and constant in their operation, and the philosophy which teaches that "things have been always thus," is accredited by the example of too many. We need that unity and organization, that interchange of thought, sentiment and purpose, which the proposed Convention is calculated to afford, and sincerely wish you success.

If possible, we shall send delegates to Utica, but if not, permit me to assure you that the sentiments of this letter express the feelings of a large portion of the people of this vicinity. Their sympathies are enlisted in the purposes of the Convention, and I believe that you may rely on their active support, when once the initiative step is taken.

We shall look forward with eager anticipation to the report of the proceedings of the meeting. W. C. WORTHINGTON.

LETTER FROM DR. J. R. ORTON.

MR. PRESIDENT:

As circumstances will not permit of my attendance in person at the Utica Convention, in fulfillment of a promise made when first addressed on the subject, I respectfully submit in writing, to the friends assembled, a few thoughts—my own imperfect conclusions—on the Cause and Cure of Evil; and believing that *viva voce* speakers will be listened to with more interest by the Convention, than written papers, I shall restrict myself, in what I have to say, to little more than a thesis, or programme of opinions, leaving it for those who may feel an interest in my views, to follow them out by reflection, at their leisure.

1. Evil is not an original organic existence, not a necessary manifestation in a natural process of development, but is simply inverted or perverted Good.

2. Good is God—life, love, harmony, everything that may emanate from a pure, wise, loving and infinite source.

3. The cause of evil lying nearest to man, is his *impure loves*, and the cure is to be found in the *purifying of those loves.*

4. The most remote cause or possibility of evil, is found in man's freedom, not of action, but of will to act. The position that pain, deformity and crime, are but undeveloped good, or are a necessary attendant on growth, at any stage of a world's development, on any plane, is untenable and absurd. The development of minerals, vegetables, animals and man, in the hands of an Omnipotent Planner, must of necessity have been harmonious, free from collisions and malformations, until obstructed; and this obstruction could have come from no other source than the action of another will, which the Creator had purposely made free.

5. Man is as free to will as God; and this is all, that is necessary to his independent individualization as a thinking, creative, rational being, and to his responsibility.

6. The evidences found in the different strata of the earth, show that our world was disordered before man inhabited it; and hence that evil did not originate here, but was introduced from without. Here is a dark history which the future must reveal. We find it shadowed forth in the myths of all the ancient nations.

7. A house must be planned before it is built. Thought precedes individualization. This is the law; hence he who makes worlds, thinks, must have organs of thought; and hence form and personality. Man is God's child. Man is male and female; hence we may know that God is male and female. The perfection of form is a circle. Man's most interior, his germinal center, is in this form, and hence, to the open eye, a Spirit is often first seen as a miniature sun, which gradually takes on a human form; and hence God is seen in the heavens as the Divine Sun, in which, to those in a proper state, is visible the form of a man. Through the emanations of this Divine Sun, God is omnipresent, and may be seen in every ray at the same time, in the extremest parts of space, by those in a proper state, in the form of a man.

8. God is the source of life; man is merely a receptacle of life. The relation between them is that of parent and child. The child has nothing to fear from a kind, wise father; but if he denies his Father, God, or turns away from the fountain of his life, he will either perish, or must receive his supplies through indirect channels, lower and grosser than himself, which will soon drag him down to their level. If a man looks to God, he will be fed from God; if he looks to nature, he will be fed from nature; if he looks to licentiousness and crime, he will draw his daily and hourly life and strength from these sources.

9. Such is the present condition of the Human Family—drawing its life from various, and in most respects, impure fountains—from which men are now endeavoring to escape, and all heaven is helping them; and such is evil—*the perversion of divine order in the corruption of our loves.*

10. All laws are general, universal; the lower law, where two meet, always gives place to the higher. The law of will—that is, the determination of an intelligent mind, backed by sufficient power—is supreme on all planes. We make it so on ours, and are every day urging it on to complete supremacy. A law is nothing, without a hand behind it to sustain it; hence God is

an active God, and his will, as the source of all power, is everywhere supreme.

11. The *cure* of evil must be by graduated steps. The first requisite is that we find out God; realize that he is the chief activity in our midst, working in, and through us, but not coercing us—influencing us to will and to do, hedging us in, and sometimes, when we become outrageous in defiance and aggression, hurling us back, and thus controlling our *actions*, but never our *wills*—always carefully respecting our sovereignty of mind, and never allowing himself to touch it—that we may develop as independent, finite, responsible beings relying on his fatherly love and care, to correct all our disorders, make pure our affections, and fit us to become companions to himself in the heavens.

12. Hand in hand with this inner growth, must go social reform. The husband must learn that he can only retain the love of his wife, by a constant exercise of tender, considerate attention, and unselfish love; and the wife must learn to bind fast the affections of her husband, in the same manner. Parents to children, and children to parents, and families and domestics, must all learn to bind themselves together with the same cord; and neighbor to neighbor, in like manner, for each must learn to look after the interests of others, and to hold his neighbor as his brother.

13. The school should be arranged on the same principles as the family. Force should be rejected, and kindness and love substituted in its place. So also the prison; the erring ones among us, whom we find it necessary to deprive of their freedom, should be treated as wayward children, with a view to their reform. Hence, criminals should not be sentenced for ten years, or twenty years, but indefinitely, until pronounced by a proper commission fit to become members of society again. No one has a right to take life but God.

14. The magistrate must come to realize that he stands in the place of the Universal Sovereign to administer justice; the priest, that he stands in the place of the Great Teacher, to instruct in spiritual things; the parent, that he is the representative of the Common Father; and each one, that the object of his being is to develop, in his sphere, a finite resemblance of the Infinite Good. As men come into true relations, on the moral and physical planes, lawyers and doctors will disappear.

15. Doubtless the restraints which have been thrown about woman in all the ages, are founded on nothing better than the law of might; hence let woman be set free to find her own level, as man finds his; to labor, buy and sell, to vote, and hold offices, if her taste so incline her, and she can command the suffrages of her fellows; but not to a life of licentiousness and promiscuous maternity. Marriage, however debased, is the type of a holy truth. Divorces should be grudgingly granted. There is no cure for unhappy marriages, but in the elevation of the race. That two are mismatched, is not evidence that they are sufficiently developed to make a happy choice, but that they are not. Love, discretion, forbearance, will make almost any union tolerable; and if unequal, we have the satisfaction of knowing that the bonds will soon fall off of themselves, and that in a higher life, if we so deserve, we shall realize the full fruition of our hopes.

16. In canvassing the evils of life and their cure, the influence which a mother has on her offspring during the period of child-bearing, should not be overlooked. The world is greatly indebted to Mrs. Farnham for calling attention strongly to this point. The mother's habits of life, whether pure or vicious; her moods of mind, whether sorrowful or buoyant; her elevated thoughts, or her stupidity, will most certainly be represented in her child. The child takes its first impulse from the father; good or bad as he is good or bad; intellectual or stolid as he is intellectual or stolid; but next it comes for a period of months, under the influence of the mother, which is capable of counteracting an original unhappy bias, or of adding to it. The biases thus obtained are "bred in the bone," and difficult to be eradicated by after-training.

17. Though political reforms are toilsome to achieve, I think we are entitled to look forward to a time when ambition will be shorn of its selfishness, and the love of possession of its greed, and the State become a model family, based on brotherly good-will. Then statute laws and the vast machinery of our jurisprudence will disappear with the lawyers, and differences between men be adjusted on their equities by a jury of their neighbors, and a bill of rights and declaration of principles will take the place of special laws and constitutions. Then will the land be free like the water and the air.

18. On results such as these, the Reformer of this wonderful day should steadily fix his eyes and his hopes; but he must not expect to achieve all at once. The fortress will have to be taken by a series of regular sieges; the hight be gained by a gradual and toilsome ascent. What then should be our first work? Briefly:

First. To teach all men to *think* and *feel*; not as *we* think and feel, but as *they*, in full freedom, may think and feel, in the light of love to God and the brother; and that no one has a right to find fault with another because he may differ with him in opinion.

Secondly. To teach them to love one another, especially husband and wife, whether to the present seeming well-matched or ill-matched, knowing that peace will follow; for love hath power to subdue all things.

Thirdly. To reorganize the family, the neighborhood, the school, the church, the prison, legislation and the administration of the laws, on the principle of mutual good-will.

Fourthly. To oppose all special laws and multiplication of laws, and labor for the simplification and shortening of codes, until they finally disappear.

Fifth. To strive before Congress and the people for the freedom of the public lands, and before Legislatures for a restriction on the quantity of land which an individual may hold.

Sixth. To demand of our Government, in its treatment of the Indian tribes, justice and mercy; that the bayonet and revolver be laid aside, and that they be regarded and dealt with as ignorant and wayward children.

Seventh. To uphold *everywhere* the principles of human liberty and equality, not forgetting to apply them especially to the case of woman.

Eighth. To strive for a change in the law of the descent of property or its bequests, so that, on the demise of a property-holder, his thousands or millions may not go to one or two individuals, but be divided by himself, or otherwise by law, into comparatively small sums, and so distributed among many.

Ninth. To teach fathers and mothers, and bring home to their consciences a full knowledge of the consequences which their own lives, for good or for evil, entail on their offspring.

Though the number of these specifications might be readily extended, and though, in the haste of preparing this paper at the last moment, I may have omitted some very important and even favorite points with myself, I can not consent to make it longer, and so, with the warmest wishes for the results of the labors of the Convention, and prayers for wisdom to guide it in its deliberations, I remain, Mr. President and brothers, very sincerely your co-worker in reform.

J. R. Orton, 108 Fourth Avenue.

New York, *Thursday, Sept.* 9, 1858.

LETTER FROM JOSEPH CARPENTER.

New Rochelle, *9th month, 1st*, 1858.

Esteemed Friends:—The announcement in the newspapers of the holding of a Convention on the 10th, in Utica, for the purpose of discussing the practicability as well as the utility of overcoming evil with good, has gladdened my heart.

I rejoice to see that many are losing confidence in the reformatory power of pains and penalties. It appears to me that cruelty and violence have been tried as a remedy for crime long enough to convince the most firm believers in the system that it never has eradicated, nor never can eradicate, evil from the mind of man.

On the other hand, instances are not wanting to prove the power and omnipotence of kindness, gentleness and love, in protecting all that have heartily embraced and been actuated by those heavenly principles. William Penn's justly celebrated treaty with the uncivilized nations of the forest is a monument more enduring than marble or granite of the all-conquering, all-controlling power of love. We find another case that goes to establish our position, in the kind and humane treatment bestowed upon the poor sufferers during what is commonly called the Irish Rebellion, by members of the Society of Friends; for although they and the Friends were in the midst of devastation and bloodshed, their lives and property were held sacred by the contending parties.

It must not be inferred from what I have said, that the Society of Friends as a body are non-resistants. That is not the case; for they are, with a few exceptions, firm believers in the necessity and utility of a government based on the sword, and claim its protection. It will also be observed, if history is to be depended upon, that William Penn must have adopted similar views when he consented to become the Governor of Pennsylvania, for we very soon find him erecting prisons, and occupying a position that would compel him to execute all the laws of the province, to some of which severe penalties were annexed. Treason against the Government was considered a capital crime, and death of course was the penalty. Far be it from me to say anything that will in the least detract from the character of that great and good man, for whose memory I entertain the most profound respect and veneration.

I merely mention these circumstances to show that there has never yet been any regularly-organized effort made by any religious sect now in existence to overcome evil with good. The Society of Friends, it is true, have approached nearer to it than any other denomination of professing Christians that I know of, yet their motto is, in common with all other sects, "Peaceably if we can, forcibly if we must." If kindness fails to obtain a redress of grievances, or satisfaction for trespasses committed upon them or their property, they then feel at liberty to appeal to the strong and unrelenting arm of the law in the last extremity. Alas for the inconsistencies of professors of Christianity! In view of the foregoing facts, it is not to be wondered at that many honest-hearted, well-meaning people have become discouraged, and conclude that Christianity is a failure and a great humbug.

That your Convention may be instrumental in promoting the glorious and heavenly objects for which it was called, is the sincere desire of your friend, JOSEPH CARPENTER.

Mamaroneck Post Office, Westchester Co, N. Y.

OTHER LETTERS, ETC.

Eli Johnson, of Rockville, Ct., sent a letter with a plan for free Lyceums to elicit truth, and expressing earnest sympathy with the Convention.

Wm. Henry, of Adrian, Mich., wrote, quoting some beautiful precept of Jesus, and closing by expressing a hope that this effort might bring "Peace on earth and good will among men."

Alfred H. Love, of Philadelphia, closed an excellent letter as follows: "May not Philadelphia, which, from its appropriate name, seems the place for reforms, be selected for the next Philanthropic Convention?"

Thomas Haskell, of Gloucester, Mass., said: "My Creator requires me to act up to my highest convictions of truth and duty. I hope individual reform will receive a full share of attention, and that none will attempt to reform others without reforming themselves."

He sent a contribution toward the expenses, as the best substitute in his unavoidable absence.

Robert Royce, of Chapinville, N. Y., expressed a hope that all might learn that the cure of evil was in obedience to the divine laws of the Good Father, and in love to man. He looked to the proper education of woman, for counsellor, friend, wife and mother, as the great matter.

George Barnard, of Sherbrooke, Canada East, expressed his views and hopes at some length, and most earnestly.

E. Morton of Berrien, Mich., sent a work on Human Happiness, and two articles expressing his views, which were spoken of during the meetings.

Horace Pitkin, of Withington, Ohio, sent a pamphlet on the Second Advent of Christ, "by a medium," and a line expressing belief that Ohio was the place for peace and good will to be realized.

TO A STAR.

BY THE UNKNOWN BARD.

And art thou not a gem
  Upon the breast of night—
One in a diadem
  Of jewels rare and bright?

Nor wilt thou even deign
  To be what thou hast seemed,
But must rebuke as vain
  That thee our lamp we deemed?

Dost thou dispute with those
  Who write that thy first ray
Shone upon Egypt's foes,
  Or Berenice's clay?

It by our word appears
  Thy light should not be here
In yet ten thousand years—
  How durst thou now appear?

Back, or the Church, forsooth,
  May have thee stricken out,
For throwing o'er the truth
  Thy unregenerate doubt!

No lamp nor gem art thou
  To worlds, unseen a score:
Thou'st been the sun—art now,
  And will be evermore.

Bright sun! to worlds unknown—
  Triumphant o'er the night
Dawns now thy purple throne
  Of clouds and golden light.

Do larks thy welcome sing?
  Do flowers blush to thee?
Dost usher in thy spring
  With carolled harmony?

From thy intenser ray
  Do shepherds seek repose,
Where vines shut out the day,
  Or bending branches close?

Dost thou illume the show
  And tinsel of the proud,
Till they forget the low
  Who cry to them aloud?

Within thy distant spheres
  Does right come soaked in gore?
Has wrong grown gray with years,
  And should it "Evermore?"

Ah, little twinkling star,
  Why should I ask thee more?
No answer from afar
  Comes to our earthly shore.

But who shall bind my hope,
  Or bid it lower fly?
Confined if here I grope
  I loosed to thee may fly.

The soul at death set free
  Smiles at the chains it wore,
And upward even to thee
  May God's deep heaven explore.

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTIETH SESSION.

The question before the Conference was that of the last session, continued; but there being several strangers present, some of whom had witnessed interesting facts, the time was mainly occupied in their narration.

Mr. COLES introduced Mr. Weston, who read a diary of what he had witnessed through the mediumship of Mr. Ruggles, who, as it will be recollected, was connected with the investigations of the late Prof. Hare.

NARRATIVE OF MR. WESTON.

In the year 1848, I was a resident of Rochester, and engaged in mercantile business. This was the year that the famous Rochester rappings commenced. At that time I had the uncle of the Misses Fox to work for me. He told me of the wonderful things that were being performed through them, and endeavored every day to have me go and see for myself. But instead of investigating and seeing for myself, I pronounced it at once, like many others have done, a delusion and humbug.

I left Rochester in the latter part of the year 1849, and came to New York, and soon after my mother moved here, bringing with her my brothers, and an only sister.

My sister attended school with the Misses Fox, and there formed their acquaintance. I also was well acquainted with Mrs. Brown, and, by my mother's request, I accompanied her a few times to her evening circles; but being skeptical, I was not willing to investigate the subject.

After losing my mother, brother, an only sister, a dear and beloved wife, and an only son, all within the short space of four years, I then wished, if it were possible, that I might again hear one kind and loving word from them to cheer my downcast soul.

During the month of May, the illness of a very dear friend calling me on to Philadelphia, and there finding that all her friends where she resided were Spiritualists, herself included, I was asked if I was willing to investigate Spiritualism, saying that if I was, I now had a fair opportunity, as A. D. Ruggles, the renowned medium through whom Professor Hare had received his astonishing manifestations, was present. I said, Yes, and then went down to the room below, where was situated a very large dining table weighing over two hundred pounds.

We had scarcely seated ourselves, before raps were heard on every part of the table—some eight or ten different raps, all of which were easily distinguished by the sound—and the table was rocked to and fro without any contact, and all in broad daylight, 12 o'clock at noon.

I examined the table, closets and room, and then locked the two doors. As fast as I locked one door and turned around, the other door would be unlocked and opened; and this manifestation was continued for about five minutes. Meanwhile I was watching very closely the doors, because I at that time suspected some trickery, but I was perfectly satisfied that there was some unseen power at work; and I then willingly proceeded farther with my investigation. The doors now remained locked, and my brother Henry first announced his presence. I then made the remark that Henry was a great hunter. I had no sooner made the remark, than the firing of shot was heard in every part of the room, and a handful of shot could easily be picked up from the floor after the occurrence.

I was perfectly satisfied that there was no possible trickery, for there was no one present but the medium and myself, and the windows, blinds, and doors, were locked perfectly tight, and a full head of gas on, making it as light as day. Marbles were constantly being thrown around the room, and all of a pint of water came dropping down, drop by drop, very fast, from the ceiling, in every part of the room. I satisfied myself that there was no possible way for the introduction of this water.

After this had subsided, my mother then announced her presence, Asenath Weston. Her name was a very uncommon one. In writing it down, I spelled it Aseneath. This closed my first sitting.

At the next sitting, which was after dinner, the first communication I received was this: "James, there is no *e* before the *a* in my name, as you have spelled it." I examined the Bible, and found that she was correct, much to my amazement. I then took up my lead pencil to write, but found that the lead I had just put in, was out. I then asked the Spirits if they had taken it out; they said, Yes. I then said, if you took it out, please roll that piece of lead on this piece of paper which is on the table, and before my own eyes. It was immediately rolled on, and without any hesitation whatever.

I had heard many say that the Spirits could transmute metals: I asked them if that was so; they said yes, and they then said that if I would take any small piece of money out of my pocket, and put it under a cup before my own eyes, they would transmute it in 30 seconds. I held my watch in my hand, and it was transmuted in exactly 30 seconds.

These striking and wonderful manifestations were constantly being repeated in the presence of Professor Hare, and many others, among whom are Dr. Chas. De Wolfe, of Philadelphia, Dr. S. A. Peters, of Missouri, C. H. Danforth, and Mr. Birch, a medium of New Hampshire, and many others too numerous to name.

A Bible was then carried from one room into another by the Spirits, and put upon the table, and while I was reading a communication, I arose from my chair, and as I did so, that Bible came running down my back into my chair. I then took it up, and placed it in another chair by my side, and just as I was sitting down in my chair, that same Bible was taken from the chair, and thrown into another chair, at least eight feet distant from the chair by my side where I left it.

During all this time the medium, Mr. Ruggles, was perfectly quiet; he had not moved, and was not within five feet of the chair, Bible or myself.

At my next sitting, I wrote out a number of questions in such a manner, that no living being could see them, or answer them even if they did see them. I then asked the Spirits if they could answer them; they replied as follows: "James, I will not only answer your questions, but I will copy your questions word for word, and let you see that I know what they are, and I will also answer them;" and, to my surprise, the questions and answers were given accurately. This ended my sitting in Philadelphia. It was a happy, well-spent time to me, although at first it grieved me very much to see with what zeal I had opposed it.

Upon returning to New York I wished to communicate in a private manner to my wife, and sent a communication on to the medium in Philadelphia, stating that I wished the following questions answered, stating that no one could read it but my deceased wife, as it was an alphabet that I had formed, excluding vowels; and stated that if my wife was present with me, she would know the answers to my questions. The medium returned me answers to my questions in the same characters, all of which were correct, and which took me two hours to translate; and all of my questions were translated so that any one could then read them.

In about six weeks after, the medium came on to New York, and we immediately called upon some friends up town, and stayed all night; and just as we were about retiring for the night, we began to receive some most wonderful manifestations. They began by throwing pears all around the room. They took a knife, and cut a watermelon without any mortal contact, and threw a piece of it upon the top of our heads, smashing it all to pieces. We then went to work hunting for a broom to sweep it up, and we were unable to find it. The broom was thrown through a place cut for the passage of dishes, while I and the medium were, arm-in-arm, looking for it. The Spirits threw two eggs at the same time, one at each of us, and hit us on our heads, and they said that we were good looking subjects for sponge cakes. Strange to say there were no eggs in the house; there was no possible chance for any trickery whatever. Then they went to the lady's safe and took out a pie and threw it at my back, breaking the pie and causing a stain upon my coat. On returning to bed, my Spirit wife wrote out that brother George was taking down the bedstead; immediately I looked and saw that the iron pins were all taken out, and it was just beginning to fall down.

On getting up the next morning, we looked at our watches to see what time it was, and the time exactly agreed. After dressing we wound up our watches, and my watch was one hour earlier than when I first looked at it, and the watch of the medium was two hours and a half later than when he first looked.

The next morning, on rising, we looked at our watches, and we had no hands upon them. We told the Spirits we wanted them; they replied that they would put them on while we were at breakfast, and on our return we found paper hands instead of the gold ones.

I will now relate some of the manifestations through the same medium, Mr Ruggles, that occurred on a trip of some four weeks, in Massachusetts. After leaving the house, arriving at my office, I discovered, on looking over my pocket-book, that I had left a very important letter at the house. I told the medium I must go back to the house for my letter, but the Spirits then said that I would not have time to go after it, and that they would bring it to me. I trusted to them, and on getting on the boat, we went to our state-room and left our carpet bags, and then went abaft the boat, and had sat there but a few minutes before the boat left, and just as we were going around the Battery, it was written out that I would find my letter and a pencil in the state-room. I went, and found the letter pinned up on the inside of the door. I am satisfied that it was not there before. I, myself, was the last one to leave the room, and the first to enter it. There was also delivered on my shoulder a three-dollar bill, which I had lost on board the Harlem boat, coming down from Harlem.

In the morning we were waked up by very loud rapping, and water was thrown in our faces and our hair severely pulled. The key was taken from our state room door, and we could not get out; but after begging a while, the key was thrown down on the floor.

On our arrival in Boston we were directed to the Revere House. We went and they did not give us as good a room for air as the Spirits wished us to have; and we asked for another one, and they gave us one a story higher, and not as good a room as they could have given us. It was said to us that our money was as good as any one's, and they would annoy them for not giving us a better room. The bells of the house were continually ringing. While we were standing looking over the arrivals, our bell would ring. While we were in our room, we could hear the waiters come up stairs, and go to different doors and rap. The gentlemen would come to the door. The waiter would say, what is wanting? Gent.: "Nothing, Sir." Waiter: "Have you not rung your bell, Sir?" Gent.: "No, Sir." This amusement was repeated often and often. The waiters would often say, the wires must be caught, etc.,

I had a book called the Railroad Guide in my office in New York, and I said that if I had that, I could tell when the cars left Boston for Worcester; and as I was dressing in the morning, it was thrown at me. I am positive that I left the book in my office.

I called for some champagne, and after pouring out two glasses and drinking them, we looked for the bottle to turn out the balance, and we could not find it. We were told that it was on the peg where we hung our coats, and we looked and it was balanced on the peg, and I will defy any one to balance a bottle on such a peg. The cork was put back into it, and a pen that we had writing with, was sticking into the cork. No cork, after being pulled out of a champaigne bottle, can be returned; its swelling prevents it. The crockery of the rooms was taken and put under and into our pillows; on retiring we would find it there. We were all dressed one Sunday morning, ready for a walk, and the medium was just putting his hat on, when down came a shower of saw-dust, covering his hair and neck.

He exclaims, I will have to take off all my clothes to get this out of my neck. I made the remark, Well, it is lucky for me I did not get any. I had scarcely got the words out of my mouth, before I had a tremendous shower of saw dust. I asked what they wanted to do that for. Oh, they said that it was the custom in the old times for people to powder their hair, and they wanted us to appear gentlemanly.

In the reading-room of the Revere House, we stood some fifteen feet from a gentleman, who was writing to his cousin George, and the Spirits copied his letter.

While I was at the Revere House I had my past life, during the period of 18 years, accurately told to me by my Spirit-father, while the medium was entranced. The medium had known me but three months, and therefore could not possibly have known any thing of my life prior to that.

As we passed through the halls, by the doors of the rooms of each hall, they would throw candles at us in passing. At one time, we forgot to get the key to our room door at the desk, and when we arrived at the door of our room we could not open it; I started to go after the key, and the Spirits told us to wait, and they would open it for us; and they opened it.

Here is a letter that I wrote and sent to the Boston *Daily Traveller*:

"In my walks on the Boston Common, seeing some sheds being erected there, I inquired what they were for, and was answered that they were for the trial of steam fire engines.

"This morning, while in my room, I received a spiritual communication that the successful one would be from Reaney, Neafie & Co., of Philadelphia, Penn."

"If I am correct, will you please publish this, and oblige a stranger? I leave your city on Tuesday morning; cannot wait to see the trial.

The following is the Committee's report: J. W."

September 1, 1858.

"At a meeting of the joint committee of the city council, held this afternoon, the prizes contributed by the Fire Insurance Companies were awarded as follows:

"The first prize of $500, to the 'Philadelphia,' built by Reaney, Neafie & Co., of Philadelphia.

"The second prize of $300, to the 'Lawrence,' built by Bean & Scott, of Lawrence, Mass.

"The third prize of $200, to the 'Elisha Smith,' built by George M. Bird & Co., of East Boston.

"These prizes were awarded with great unanimity by the Committee, and the Chairman authorized to publish the awards forthwith.

"For the Committee. JOSEPH M. WIGHTMAN, *Chairman.*

While in our walk on Boston Common we were hit upon our hips quite hard a number of times.

We started to call upon a friend, and had walked for two or three blocks, when the medium was entranced, and said to me, that I need not go, for he was not at home. To satisfy myself, we went, and, sure enough, he was not at home.

We left Boston, and went to Barre, in Worcester county. Barre was the place where I was born, and where I resided until I was 17 years of age. I had all of my letters delivered to me in my room by the Spirits. There was a letter written and mailed about 25 miles from New York city, and I received it the same day it was mailed, in my room, just as I was undressing to retire, which was precisely 10 o'clock; the letter could not have come by mail in less than from two to three days.

During our stay in Barre such wonderful phenomena occurred, that it would take a very long time to relate them; and not only that, they could not be believed unless seen.

I wrote a letter to the editor of the Boston *Daily Traveller*, enclosing one dollar for papers, to be sent to Worcester. I was told not to put a stamp upon it, and I did not, and I left it upon the table, and I was the last one to leave the room, and the first one to enter it, being absent but a few minutes.

I arrived in Worcester, and the Spirits said that there were no letters or papers for either of us. They said that if I chose, I might go and ask. I did so, and there was nothing for us, as I had been informed.

We then went to Boston a second time. On arriving there, we went to the office of the Boston *Daily Traveller*, and inquired if they had received a letter from us with one dollar enclosed. They said, Yes. I then told them that I had not received the papers, and they made inquiries, and said that they had forgotten to send them. They then gave me what papers they had, and returned me the change.

A Spirit announced himself to me, and said that he had some money left in his pocket book that he had not willed away, and that he would bring it to me, and he would write a letter and send it, with the money enclosed, to a person. The money was brought and delivered on top of the bed, to the amount of seventy-two dollars, and on each of the bills was his initials. He did write a letter, and enclosed the money, and I saw it put into the post-office. About a week after, we received a letter from the person, acknowledging the receipt of the letter and the money, and in the one acknowledging it, was a letter written and sealed for the Spirit to answer without its being opened and returned to them. I sat down and held the letter in my hand, and the medium copied it without looking up, word for word, line for line, and comma for comma.

In Barre, I hired a private team to take us to Worcester, and when we were within seven miles of there, I said to the Spirits that I had not had any fun for some time; can not you give us some with the driver? The words were hardly out of my mouth, before one end of the driver's seat was off of the box, and let into the bottom of the same; and as fast as he could get it in its place and attempting to sit down, it would go down, and they kept him so for about five miles, and he trying to put it in its place all the time. I tried to spread the box of the wagon with my hands, so as to satisfy myself that it would not give, so as to let the seat come down into it, and the body would not spread. The driver said he did not know what was the matter with it, it never acted so before. The end of the seat could not slip off without first being lifted up, and slid from two to four inches the other way. We laughed until our sides ached so hard, that we had to beg them to stop, and in their stopping, they nearly threw us out of the wagon, by lifting our seat up at least a foot from the body of the wagon.

One night last week, Mr. Ruggles held a sitting with Dr. Hussey, of Canal-street, and myself, and the following manifestation was given: While we were sitting at the table, a letter was delivered on top of the table with six dollars enclosed. We had been drinking some Saratoga Empire Spring water, and we were told to pour out the water and drink it. The Dr. poured the last of the water out and drank it, and then the Spirits said that he must shake it well up and down, for there was a joker in it that must come out. He did so, but it did not come out; he then took the bottle and broke it, and in the bottom of it, was a ten dollar bill, for the same purpose the six dollars were for—the money coming from the same Spirit as the previous, and for the same purpose, and to the same party.

I will state to the audience, that I will vouch for every word that I have here spoken to-night, and that during all my sittings with Mr. Ruggles, nothing unfair has been practiced; and I have had the most satisfactory tests that could possibly be given. I have never received a contradictory communication. All of these manifestations were made in broad daylight. The medium has all of his sittings in the brightest light possible. These manifestations have been truly wonderful and startling, yet they have not been so wonderful as some others have witnessed through his mediumship.

Owing to the numerous callers on Mr. Ruggles, all parties wishing to see him, must address a letter to A. D. Ruggles, in care of James W. Weston, 289 Broadway, Room 6½, and they will meet with attention as soon as it is convenient.

Mr. DRESSER spoke of the possession of a remedy for hemorrhage of the lungs, etc., which he had used with great success upon himself and others. He said, with respect to the transmutation, (or, it might be more proper to say, the *substitution*) of metals, of which Mr. Weston has furnished us a sample, the same thing was related to him some years ago by a Dr. Gregory, then of the city of Albany, a man of unimpeached veracity, who showed him, among other wonderful things, several samples of the metals thus mysteriously obtained.

Dr. ORTON stated that during the day he had met with a well-known merchant of a neighboring city, who informed him of the fact that a friend of his, who was a Spiritualist, had become straightened in his money matters, and at a particular crisis applied to his Spirit friends for council, or aid, to raise $1600 to meet an exigency, and they did help him to that amount. He received $700 of it, in this way: He was told by the Spirits to take a walk along a certain street; he did so, and there met what seemed to him to be a man who handed him a bag containing $700 in gold!

Mr. PARTRIDGE said: He should be rather sorry to have that fact pass current as a genuine spiritual manifestation, because it might be construed as a sort of premium for people to become Spiritualists; whereas it will be found more profitable in the long run, for such as become Spiritualists, to found their faith upon their own personal

knowledge and experience. A gentleman had informed him recently of a singular incident, which he would relate. It appears that a friend of his informant had some difficulty with regard to a settlement with a neighbor; and pending one of their negotiations, a clock in the room, which had been dumb for months, to the utter astonishment of its owner, struck one. Subsequently, and while writing a receipt which was to end their differences, the same dead piece of mechanism unexpectedly revived, and struck one again, to the sensible agitation of the writer of the receipt, who left the room in search of water to prevent him from fainting. Neither of these gentlemen are Spiritualists on their own profession, and yet the one who related it evidently did so with the idea that it might, after all, have some relation to the phenomena known as spiritual manifestations. He does not, however, build his church on that fact as a corner-stone, for it may not have been spiritual in its origin, and he had related it simply to show what was occurring in the world, and the attention to Spiritualism elicited thereby. The interesting statement made by Mr. Weston, is in corroboration of the facts reported some months ago in the SPIRITUAL TELEGRAPH, by Dr. Peters and the late Prof. Hare, as occurring in the presence of the same medium.

Mr. SMITH (of Chicago) said: He was pleased with the avalanche of facts which had descended from the Alpine range of observation, upon us here in the valley of skepticism. It must needs exert a cooling influence upon the cauldron of doubt, into which some minds have been necessarily plunged. The skeptical element is as active as any other, and when it predominates, the subject requires a fresh miracle every day in order to keep his faith from spoiling. He has known mediums who have been instrumental in convincing common skeptics, so full of doubt themselves as to whether anything extraordinary had really occurred, that they needed a fresh visitation of facts every week to keep their souls above zero. It was even thus with the human mind. Simon Peter was afflicted in the same way that some of us are, and though we may not swear at the servant girl as he did when he was charged with being a Spiritualist, some, doubtless, are quite as ready to deny as he was, whenever a cloud of any kind intervenes between the mind and a manifestation of its presence and power. But Simon Peter, doubter that he was, finally recovered his faith when the prophetic chanticleer had fairly finished his third crowing, and came to be reckoned among the saints; and he hoped the calender would be enlarged. There are those who accept the philosophy of Spiritualism but deny the facts upon which it rests. This is the play of Hamlet, with Hamlet left out. Take away the facts, and what becomes of the philosophy? Mr. Smith recited some facts to show that Spirits can and do aid their friends on earth in various ways—that they not only reveal to us the immortality which no philosophy can demonstrate—but befriend us in our struggles through the present life.

Mr. COLES said: As it may be presumed that he is the Peter alluded to, he desired to say that he did not esteem a man's judgment very highly who boasted of having always been of the same opinion. It had not been so with him. He had accepted enthusiastically at one time, the fact of physical manifestations being produced by spirits. Subsequent investigation had convinced him that he had really seen nothing, after all, but what might have been produced by mortals. For this reason he has denied and doubted. But if he should ever be so lucky as to stumble upon a fact (which he hoped he might be) that he could not ascribe to mortals, no sober cock would find time to crow more than once before he would be around again. He maintains that in all this apparent unstableness he is but being true to himself—to the highest evidence of truth for the time being. As, for example, suppose he should go to a strange medium, and a Spirit should purport to communicate—"I am your mother; my name was Mary; I died in Boston of typhus fever, at such a time," etc. This being true, would be, to him, evidence indubitable on the alleged facts; but suppose he should discover, in a twelvemonth afterwards, that the assumed stranger had been a resident of the same neighborhood, and might have known all these facts for herself? In that case, if he be true to *truth* and himself, he must turn around and be Peter again, and deny that he has seen any miracle at all. With respect to the transmutation of metals, while he, by no means, doubts the intelligence or the integrity of the narrator, he finds that, pitted against its being any thing other than a *seeming* fact, is his own experience of natural law, the demonstrations of science and the researches of philosophers. To credit this statement, he must discredit all these, and he feels it safe to breathe awhile before he does it. He wants to be transmuted himself, and lives in the daily hope of it, but his friends must not find fault with him because he is true to himself. He is a Spiritualist, and will not be turned out of the church. He does not agree with his friend Smith in placing facts above philosophy. The man who could project a planet or an open polar sea as a philosophical deduction of omnipotent reason, is not to be compared with the Jack tar, who may chance to descry its green waters from the mast head, and yet have no more idea of its real significance than has the sea-bird that floats upon its bosom.

Mr. ABRAM P. PIERCE said: He had often witnessed the movement of tables and other objects without the contact of any visible person or power. In one instance, the table, with no one within six inches of it, and the lounge upon which he sat, were both lifted clear of the floor, and the table was brought down to the floor with such force as to drive the iron shaft on one of the legs, from which the revolving portion of the castor had been detached, through the carpet and into the floor so firmly as to require a considerable effort to withdraw it. He had seen two persons together lifted upon a table, no one in contact with it, the table, with these persons on it, keeping time to a piano in the next room. He had seen a common stand, with a heavy Bible upon it, lifted, and floated in the air like a cork, no one touching it.

Mr. JONES said: We do not live by facts alone. He is not disposed to ground his immortal hopes on the erratic movements of a wooden table. Though he should see his own festive board soar, with his untasted dinner, into the regions of upper air, flapping its leaves by way of wings, it would be no evidence to him, that he should live for ever. He has principles—consciousness that his friends exist, and communicate with him. Facts alone are not reliable.

Mr. PAINE was rejoiced that we had a Peter here, because it indicated *freedom*, which was the delight of his soul. Is it asked, What has the movement of tables, as described, to do with the question of immortality? He answers, These movements are accompanied with human intelligence; and a combination of human intelligence with physical power, when it does not originate *with* ourselves, must proceed from persons *like* ourselves. In the observation of the multiplicity of facts of this nature, the inductive mind finds the *demonstration* of immortality.

Dr. GRAY remarked, that one source of skepticism is a deficient rationale as to the causes of the manifestations. When that question is taken up, he is prepared to state his reasons more fully, but will only say now, that there have occurred, in his presence as well as of others, certain phenomena which can not be explained without the aid of Spirits. Adjourned, R. T. HALLOCK.

REMARKABLE CURE BY CLAIRVOYANT TREATMENT.

Mr. Frederick Hubbard and Mary, his wife, from North Guilford, Conn., visited our office, a short time since, and testified to the following facts in reference to a remarkable cure which had been effected on the lady, under the treatment of Mrs. Caroline E. Dorman, the well-known clairvoyant physician of Newark, N. J.:

Some seven or eight years since, Mrs. Hubbard, while in the performance of her vocation as a farmer's wife, met with a severe strain, which so affected her entire system as to result in general debility, and an almost total loss of the power of speech. During six years she never spoke at all, and was compelled to use a slate and pencil for the purpose of conveying her thoughts to her husband and friends. During a part of one year she was enabled, by a great deal of effort and much suffering, to *whisper* occasionally in a very slight and indistinct manner. Every attempt of this kind was followed by excruciating pain in the region of the throat, and across the breast. Being in good pecuniary circumstances, no means were spared in order to procure the best medical advice within reach. In the seven years of her affliction, as many as six of the best physicians from Hartford, North Guilford and other adjoining towns were consulted, and their treatment submitted to. But all was in vain. Her case only grew worse under their hands, and she seemed to be gradually sinking into the grave without a hope of even recovering sufficient power to bid her friends farewell. While in this deplorable condition she was induced to accept the services of Mrs. Dorman, who, by her clairvoyant powers, immediately perceived the causes of the disease, and the remedies which nature had provided for its removal. Mrs. Dorman commenced a course of treatment which resulted in reviving the wasted energies of her patient, and in a few months happily succeeded in restoring her to a good healthful condition, accompanied with a perfect restoration of the gift of speech. Mrs. Hubbard assured us that her health was fully established, and although she had that day been traveling incessantly from street to street of our city, she appeared in no wise to be more fatigued by her efforts than any other person of ordinary sound health would be.

Mr. and Mrs Hubbard appeared to be very grateful to Mrs. Dorman for the great benefit she had conferred upon them, and assured us that their sole motive in visiting us was to bear faithful testimony to what had been done for them, and that if, peradventure, any other persons may be similarly afflicted, they may, by perusing these simple facts, be advised there is still "balm in Gilead," and "hope" even for the most despairing case.

LECTURES AT PULTNEYVILLE.

PULTNEYVILLE, WAYNE CO., N. Y., *Oct.* 23.

EDITOR TELEGRAPH:

I write by the desk of a counting-room, looking out over the blue waters of Lake Ontario. Its waves wash up to the pier close at hand, and a broad expanse spreads away, ocean-like, in the distance.

We have just closed a meeting commencing Thursday night, and lasting through all day and evening yesterday, with full audiences of candid and intelligent men and women, and an interest increasing to the close.

The people came from various parts of the county—West Walworth, twenty miles distant, being represented by a delegation of forty.

The principles of Spirit intercourse, the philosophy and facts of progress, the exposure of absurd dogmas in theology, the discussion of true marriage and human freedom, met with earnest attention, a cheering proof that many are beginning to "prove all things, and hold fast to that which is good." A precept strangely derided in *practice* by those who *profess* to hold it sacred. An invitation to question or speak, was extended to all, but Mr. and Mrs. Davis and myself were obliged to do the talking—those present manifesting wondrous capacity in the listening way, yet speaking with eloquent eye and responding countenance. Your friend, G. B. STEBBINS.

PHILOSOPHICAL AND MORAL DEPARTMENT.

ARE ALL MEN IMMORTAL?

To C. PARTRIDGE, ESQ.: . WAUKEGAN, ILL.

My mind has been dwelling for some time past on the inconsistencies of what is denominated spiritual communications; and if we are to credit the generally believed opinion, which coincides also with Sacred History, "as the tree falleth so it lieth," we ought not to be surprised at these contradictory statements, for it is not reasonable to suppose that the Spirit, which has but lately entered upon its new state of existence, should jump at once from ignorance and error into a condition of supreme wisdom. But the tree which has fallen, no longer lieth in the same situation when the necessities of man come across it with a good Yankee axe and an arm accustomed to wield it. So in a spiritual sense, the Spirit that has had opportunities, and a willing inclination to move onward and upward, I should suppose, must pass into that degree of truth and wisdom that would induce it to make communications, if it made any at all, worthy of credit. Now we have a long list of media who pretend to be inspired by Spirits of a high order—by those who, in addition to a good and useful life spent on earth, have had centuries of careful training amidst the heavenly hosts. Where are we to look for anything like authority, anything like reliable information, if the most gifted of mortals disagree as to what they consider facts, especially as to the destination of the soul after it has become disencumbered of its mortal coil? Who that has watched the career of A. J. Davis, who has listened to his soul-stirring lectures, or who has merely read his autobiography, but must be convinced of the inspiring influence that animates him? Who is there that personally knows him, but sees in him the embodiment of truth, so far as mortal man can be supposed to approach unto the perfection of that divine attainment? Yet he states that all men are not destined to immortality, and from the knowledge we have of his educational pursuits, he could not have formed this opinion in his normal state; he owes all his knowledge to inspiration, and has thereby justly become the wonder of the age. Mrs. Britt, so the newspapers report, is of this opinion, given to her to speak while in the trance state; and for the eloquence of her language, and the love she breathes for all mankind, we may well suppose the inspiring Spirit to be highly developed. Yet these same teachers, as well as the most gifted media, hold that the race of man is one common brotherhood—that we are all links of one eternal chain, and that the severance of one link causes inharmony to the whole. Alpha and Omega are not more distant than these two opinions. Whilst all good men are bent on discoveries and projects for the improvement of mankind; whilst assemblies of men from all parts of the Union, are exchanging thoughts, with a view to the same humanitary purpose—what must be the effect if such a damning clause gains ground, viz., the possibility, or the conviction that the souls of all men are not the heirs of salvation? The orthodox pulpit dare not go so far, for it sends to hell by wholesale those who will not subscribe to its dogmatical errors. Even the Roman Catholics suppose a purgatory, where the writhing Spirit must await better times; but both allow of the immortality of all souls. To say mankind are a brotherhood, and yet some are to be annihilated, is really blowing hot and cold with the same breath. Let us suppose a case: A pious mother has departed this life, leaving a son to struggle with the pitiless world. This good mother may have mated with an organization little suited to her own highly developed one, and consequently given birth to a child who inherited all the bad qualities of the father. Anxiety on her son's account, and his ungrateful conduct, may have shortened her mortal career; but that anxious love, a mother's deep, endearing love, followed her into the spiritual abode, when lo! she learns that her son, the only object of all her worldly solicitude, is destined to be annihilated! Can her Spirit ever be happy if it retains individuality? Can the angels who associate with her, refrain from sharing her grief and disappointment? Does not the sound of wailing, of a pious mother's woe, resound through all space? Is there not a link in the chain broken, and how can harmony be restored? But farther: The son, villain as he is, has sought and obtained the love of a being who resembles his mother in organization, and by whom he has a numerons progeny. They in the course of time enter the Spirit-land, and on awakening, expect to see their earthly father; but no, they learn that he is annihilated; that he was only an animal of the brute class, and therefore has perished like the brutes of the field.

Can there be joy in that numerous family, with the knowledge that eternity shall roll on without their ever beholding the face of their earthly father? Perchance he loved them and was beloved, despite his wicked inclinations and practices. Will not the word "never," be continually sounding in their ears, producing eternal discord? If such opinions and sentiments form part and parcel of the Harmonial Philosophy, it is time to revise it, and send forth to the world a corrected edition.

Again: Let the misguided sinner, seeking for light, discover such a glaring announcement; might it not deter him from reformation? "Here," might he inwardly think, "is the cause of my wickedness. Had I been destined for immortality, I should naturally have been a better man. What, then, is virtue to me? I am not immortal, therefore robbery, murder, and every kind of pollution can not endanger me. I have but this life, and must make the most of it. I have but to evade the laws of man; I have no God to fear, no Devil to harm me; let us live and be merry at the expense of everybody, etc. Such might be the conclusion of a hardened sinner, whose germ of divinity is just striving to emerge into the sunshine of truth. I therefore trust the opinion of a partial Omnipotence may everywhere be discouraged; and as the sun shines on the good man and the bad, on the flowery prairie and o'er the dismal swamp, so let us believe that our common Father breathes immortality into the souls of all mankind, however differently organized their brains may be.

OCT. 20, 1858. W. L. L.

SPHERES OF PHYSICAL BODIES.

DEAR PARTRIDGE: In your issue of October 23, 1858, you (or your coadjutor "F.") hold the following language:

"The *od force*, which Reichenbach, by his diverse and multiplied test experiments, demonstrated to be connected, in corresponding qualities and degrees, with magnets, crystals, plants, animals—the world at large, the sun, moon, stars, etc., he found to be generically the same with the force or aura called *animal magnetism*, and by which one person acts psychically or spiritually upon the susceptible soul, and thus upon the nervous system and physical organism, of another."

Now will you allow me to suggest, whether it be allowable to speak of Reichenbach's "od," as a "*force*," when he himself never so considered it? There is not a particle of evidence recognized by philosophy or science, to prove that what we call "*od*," or the physical exhalations from physical bodies, is, in any legitimate sense of the term, a "FORCE;" and for Spiritualists to speak of it as a "*force*," is to put an argument into the hands of our opponents to which they are not entitled, I think. Reichenbach himself says, (p. 226,) that the "od" effects nothing but "od." These are his words:

"All odic flame may be made to flicker by currents of air, be diverted, caused to move, blown about, and broken up, *by blowing on it!* Meeting with solid bodies, it bends around them, follows their surfaces, and streams forward on them like flames of common fire."

The negative characteristics of this "od," which Dr. Richmond once called an "undefinable something," are thus defined by Reichenbach:

1. It is a mere exhalation, a physical substance, that is given out of, or which surrounds, all other substances, and is in no sense intelligent, instinctive, or living, even! p. 221.
2. It is very *slow* in its motions—so slow that you may "almost follow it on a long wire, if you make haste." p. 223.
3. *Od* does *not* attract iron nor magnets, nor does it attract any other physical body. It is so weak, even, that it may be "diverted" by a mere puff of air! p. 226.
4. *Od* can only be transferred from one body to another by physical contact; "a mere approximation suffices for it, though with a weaker effect."—*Ib.*
5. Its transference is slow, and "requires several minutes for its completion."—*Ib.*
6. The duration of the induced odic condition in bodies after complete charging, is generally very brief.—*Ib.*
7. Although this odyle substance possesses polarity like magnetism, yet, unlike magnetism, "the odic flames issuing from opposite poles, exhibit no tendency to unite with one another."—*Ib.*
8. About all the positive *action* on other bodies produced by this *od*, is in the case of a few "nervous" or "sensitive" people! But, then, this influence is not reciprocal, like what takes place between two opposite poles of the magnet; the sensitive does not act upon the *od* at all.

And Reichenbach, without having designed anything like a *pun* upon the word *od*, or *odd*, which is the term he applies to designate the spheres of different substances, has, nevertheless, shown manifestly that he is dependent upon the testimony of an *odd* class of people for the truth of what he affirms. For instance, he gives the following account of them:

"These are the persons who are generally regarded as capricious and whimsical; who can not bear the color of yellow, while more than others they love the color of blue; who hate to look at themselves in a glass; who will not sit on the middle of a bench with others, but insist on having the corner seat; who can not sleep on the left side; who can not eat with a spoon or fork of German silver, or of any composition made to imitate silver; who can not eat warm, much cooked, fat or sweet food, but have a passion for sour dishes; who dislike the heat of an iron stove, while they will bear an even greater heat from one of clay or porcelain; who, in an omnibus or railroad car, insist on having the windows open, no matter what the weather may be, and no matter whether their fellow-travelers fear colds and rheumatism, or not; who can not bear to have any one behind their chair, and do not like to shake hands; who are subject to the influence of the moon, and shun its light as disagreeable," etc., etc.

Now, as long as we know, that from this class of *people* you may bring out almost any kind of "experiments" you please, and confirmatory of any theory, we can not allow the weight to Reichenbach's assumptions which he himself seems to attach to them.

I would suggest, also, whether your statements be not farther objectionable when you represent Reichenbach as having found this 'od' "to be generically *the same* with the force called "animal magnetism." Now as "od" is not a "force," it can not be generically *the same*, even were it true that animal magnetism were a force (which I do not admit) in the sense imagined by those not familiar with the functions and laws of the human mind. It is true that Riechenbach speaks of the "od" as being sufficient to account for the light seen in cases of rapid crystallization, the luminous appearances sometimes seen in graveyards, certain effects of digestion and respiration, and of many strange *antipathies* of mankind—all of which confirm Swedenborg's doctrine of the spheres, while no one of his facts or experiments can be quoted in support of the notion that animal magnetism is a "force," (a physical substance, eliminated from one person, and *forced* into the body of another) in the sense here intended.

Is it not more correct to consider all *exhalations* thrown off from the human body, as *effete*, and unhealthy? As a general fact they are so, we know, and hence it seems to me that these exhalations should not be spoken of as a "force," in the sense so zealously contended for by the opponents of the spiritual theory. After Mr. A. Mahan's use and abuse of the term, I would suggest whether it be not time for us to cease speaking of "od" as a "force?" Certainly we should not call it a "force" until it is proved to be one, and sure I am that this has never yet been done. Yours truly, LAROY SUNDERLAND.

BOSTON, *Oct.* 26, 1858.

APPARITIONS IN THE OLDEN TIME.

The following cases are taken from Glanvil's *Sadducismus Triumphatus*, which was published in 1682.

Of the appearing of Watkinson's ghost to his daughter Toppam, contained in a letter of Mrs. Taylor of the Ford by St. Neots, to Dr. Ezekias Burton.

Sir: My service to you and your lady. Now according to your desire, I shall write what my cousin told me: Her name was Mary Watkinson; her father did live in Smithfield, but she was married to one Francis Toppam, and she did live in York, with her husband, being an ill one, who did steal her away against her parents' consent, so that they could not abide him. But she came often to them, and when she was last with him, upon their parting, she expressed that she feared she should never see him more. He answered her, if he should die, if ever God did permit the dead to see the living, he would see her again. Now after he had been buried about half a year, on a night, when she was in bed, but could not sleep, she heard music, and the chamber grew lighter and lighter, and she being broad awake, saw her father stand at her bedside, who said: Mall, did I not tell thee that I would see thee once again? She called him father, and talked of many things; and he bade her be patient and dutiful to her mother. And when she told him that she had a child since he did die, he said that would not trouble her long. He bade her speak what she would now to him, for he must go, and that he should never see her more till they met in the kingdom of heaven. So the chamber grew darker and darker, and he was gone with music. And she said that she did never dream of him, nor ever did see any apparition of him after.

He was a very honest, godly man, as far as I can tell.

This story, G. Rust, who was after Bishop of Dromore, told me, I remember, with great assurance some twenty years ago, who was not at all credulous in these things. And it was so as Mrs. Taylor relates to Dr. Burton. The next relation shall be of a daughter appearing to her father.

The appearing of the ghost of the daughter of Dr. Farrar to him after her death, according to a brief narrative sent from Mr. Edward Fowler to Dr. H. Moore, Anno 1678, May 11.

This week Mr. Pearson who is a worthy good minister of this city of London, told me, that his wife's grandfather, a man of great piety, and physician to this present king, his name Farrar, nearly related (I think brother) to the famous Mr. Farrar of Little Giddon, I say this gentleman and his daughter (Mrs. Pearson's mother, a very pious soul) made a compact at his entreaty, that the first of them that died, if happy, should after death appear to the survivor, if it were possible; the daughter with some difficulty consenting thereto.

Some time after, the daughter who lived at Gillingham Lodge, two miles from Salisbury, fell in labor, and by a mistake, being given a noxious potion, instead of another prepared for her, suddenly died.

Her father lived in London, and that very night she died, she opened his curtains and looked upon him. He had before heard nothing of her illness, but upon this apparition confidently told his maid that his daughter was dead, and two days after received the news. Her grandmother told Mrs. Pearson this, as also an uncle of hers, and the abovesaid maid, and this Mrs. Pearson I know, and she is a very prudent and good woman.

The appearing of the ghost of one Mr. Bower, of Guilford, to an highwayman in prison, as it is set down in a letter of Dr. Ezekias Burton, to Dr. H. More.

About ten years ago, one Mr. Bower, an ancient man living at Guilford, in Surrey, was upon the highway not far from that place, found newly murdered, very barbarously, having one great cut across his throat, and another down his breast. Two men were seized upon suspicion, and put into jail at Guilford, to another, who had before been committed for robbing, as I suppose. That night, this third man was awakened, about one of the clock, and greatly terrified with an old man, who had a great gash across his throat almost from ear to ear, and a wound down his breast. He also came in stooping, and holding his hand on his back. Thus he appeared, but said nothing. The thief calls to his two new companions; they grumbled at him, but made no answer.

In the morning, he had retained so lively an impression of what he had seen, that he spoke to them to the same purpose again, and they told him it was nothing but his phantasy. But he was so fully persuaded of the reality of the apparition, that he told others of it, and it came to the ears of my friend, Mr. Reading, Justice of the Peace in Surrey, and cousin to the gentleman that was murdered.

He immediately sent for the prisoner, and asked him in the first place, whether he was born or had lived about Guilford? To which he answered, No. He inquired if he knew any of the inhabitants of that town, or of the neighborhood? He replied that he was a stranger to all thereabout. Then he inquired, if he had ever heard of one Mr. Bower? He said, No. After this he examined him for what cause those two other men were imprisoned? To which he answered, he knew not, but supposed for some robbery.

After these preliminary interrogatories, he desired him to tell him what he had seen in the night, which he immediately did, exactly according to the relation he had heard, and I gave before. And withal described the old gentleman so by his picked beard, and that he was, as he called it, rough on his cheeks, and that the hairs of his face were black and white, that Mr. Reading saith, he himself could not have given a more exact description of Mr. Bower than this was. He told the highway-man that he must give him his oath (though that would signify little from such a rogue) to which the man readily consented, and took oath before the Justice, of all this.

Mr. Reading being a very discreet man, concealed this story from the jury at the assizes, as knowing that this would be no evidence according to our law. However, the friends of the murdered gentlemen had been very inquisitive, and discovered several suspicious circumstances. One of which was, that those two men had washed their clothes, and that some stains of blood remained. Another, that one of them had denied he ever heard that Mr. Bower was dead, when as he had in another place confessed it two hours before. Upon these and such like evidences, those two were condemned and executed, but denied it to the last. But one of them said, the other could clear him if he would, which the by-standers understood not.

After some time a tinker was hanged, (where, the gentleman has forgot,) who, at his death, said, that the murder of Mr. Bower of Guilford was his greatest trouble. For he had a hand in it; he confessed he struck him a blow on the back which fetched him from his horse, and when he was down, those other men that were arraigned and executed for it, cut his throat and rifled him. This is the first story which I had from Mr. Reading himself, who is a very honest prudent person, and not credulous.

I know you desire to have the names of all the persons referred to in this relation, and the exact time and place, but Mr. Reading can not recollect them now, though he tells me he sent an exact and full narrative of all, to one Mr. Onslow, a Justice of Peace in that neighborhood, with whom I have some acquaintance, and I will endeavor to retrieve it.

FIRST EMPLOYMENT OF COAL AS FUEL.

As an evidence of the vast difficulty experienced by introducers of new articles, from the prejudices of a community alone, we may mention a fact in the employment of the useful material of coal as a fuel. When coal was first introduced into England as a fuel, the prejudice against it was so strong that the Commons petitioned the Crown to prohibit the "noxious" fuel. A royal proclamation having failed to abate the nuisance, a commission was issued to ascertain who burned coal within the city of London and its neighborhood, and to punish them by fine for the first offense, and by demolition of their furnaces if they persisted in transgressing. A law was finally passed making it criminal to burn coal in the city, and only permitting it to be used in forges in the vicinity.—*Scientific Am.*

SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, NOVEMBER 6, 1858.

ARGUMENTS FOR MATERIALISTS.

Considering that mankind in general rely for their ideas of truth, almost wholly upon external appearances, without the ability to conceive very definitely of invisible causes and principles, it is not strange that conclusions which are announced in the more supersensuous and spiritual departments of human inquiry, should frequently be thoughtlessly set down as mere "*speculations*" on which no reliance can be placed. Indeed almost all important theories eluding the direct test of the senses, however firmly they have rested upon the basis of natural *principles*, have on their first announcement been derided by the world as fanciful and too intangible to be received by any other than weak and marvel-loving minds. Nevertheless, theories thus announced have often subsequently proved stupendous truths, and of the utmost importance to the world, as the histories of Galileo, and Harvey, and others, abundantly testify. If theories, therefore, are occasionally announced by us which can not be directly tested by either or all of the five senses, we may suggest that the only safe and philosophical method of deciding upon their merits is for the reader to first acquaint himself thoroughly with the interior and invisible *principles* on which they rest, and then to carefully examine whether the elements of the conclusions are contained in the premises. It is by this process that the prominent discovery of Galileo, viz., of the diurnal and orbicular revolutions of the earth, now stands absolutely demonstrated, though this discovery still stands in the most diametrical opposition to the plainest appearance to the senses.

That the reader may have confidence in the conclusions to which we shall arrive in the following remarks, and in the reality of the facts therein stated, we bespeak his attention to each successive link in the chain of reasoning which conducts us to them.

Let us, then, first look carefully at the ordinary process of mental communication, or of the transference of thought from one mind to another. What are the elements of the process? Perhaps if we can discover these we may find in them principles which at least render possible communications or impressions from sources quite removed beyond the reach of the outer senses.

In the first place then before a thought can be communicated, that thought must first be conceived in the mind of the person who would communicate. The thought when conceived is nothing more than a spiritual impression or condition of the mind which conceives it. A corresponding impulse of nervous energy ensues by the action of the volition accompanying the thought, and by this nervous energy the muscles controlling the organs of speech are put in motion, and vibrations upon the atmosphere, called *sounds*, are produced, such as men have previously agreed to associate always with certain ideas. These vibrations or sounds, striking upon the tympanum of the ear, and through that acting upon that mysterious principle which resides in the brain, produce the *same condition or impression* in the mind of the hearer which first existed in the mind of the speaker. This identity of mental conditions or impressions, is the only reason why the hearer understands what the speaker has in his mind. Such, then, is the process of mental communication by *sound*. There is nothing visionary or merely speculative in this. The theory accounts for the facts, and the facts render the theory absolutely necessary.

Through the *eye* the mind may be still more definitely impressed than through the ear, and through the former not only may man receive communications from his fellow-man, but the animals, the trees, the landscapes—all Nature may speak to him. An object exists in the outer world, silent and removed beyond the sphere of the touch. But the *light* falls upon it, all the seven prismatic rays of which it *absorbs* except those which combine to produce the specific *color* by which the object is characterized—and these are reflected back in all directions, and a portion of them fall upon the retina of the eye. Coming as they do from every point on the surface of the object, and proceeding in straight or but slightly refracted lines, their emanations must convey with them a distinct impress of the size, shape and proportions of the object; and the whole image thus falling through the lenses of the eye upon the optic nerve, produces peculiar arrangements of the refined essences therein contained, which again extending to those portions of the brain (rather its interior essence) to which they relate, causes that disposition or recombination of the mental principle which makes the observer know that at such a distance there is precisely such an object, of such a size, shape, color, etc.; and if the object has any motions, the corresponding motions in his own mental principle, produced by the changing reflections of light, enable him to describe them. In *this* there is no hypothesis—no mere fancy; but although the idea is somewhat intricate, every intelligent person may know it is true.

However, then, a man may receive an impression of outer things or of interior truths, we see at the ultimate analysis, that that impression consists in some peculiar state, arrangement, disposition, or combination of that principle, essence, substance, or whatever it is, which we called the Mind, and that in the difference of the states, arrangements, or combinations of the latter, consists the difference of its thoughts or ideas. Surely this conclusion can not be successfully controverted. We proceed, then, to inquire, If any peculiar *condition or arrangement* of the mental essence corresponding to an idea, can be produced without addressing the mind through the medium of the ear, or eye, or of any other organ of sense, will not that thought or idea be awakened in the mind just the same as if the outer organs of sense had been used as the mediums of action? Who on *carefully* looking at this question will say that it is fancy—speculation—to answer it in the affirmative?

But the question will next arise, *can* these interior or mental conditions be produced *without* using the outer organs of sense as the mediums of reaching the mind? To show, even on *à priori* grounds, that they can, we must again depend mainly upon natural principles to a knowledge of which we are introduced by an analysis of established and well-known facts. Let, for instance, a number of stringed musical instruments be attuned to accord with each other, and then let the strings of one of them be touched so as to call forth its sounds: by placing the ear near the other instruments, it will be found that they all respond to it by giving forth corresponding sounds. It is by the vibrations of the first acting through the medium of the atmosphere, that corresponding vibrations in the other are produced, though the latter to the *senses* were not perceptibly touched. Using a figure of speech which embodies a true and natural analogy, we may here say that the instrument receives a spiritual impression, or an impression by sympathy, and without the use of its peculiar organs of sense.

Now the human mind may truly be compared to a musical instrument, and its various faculties and affections are its strings. And when different minds in their various faculties are attuned to *accord* with each other, the motions, vibrations or conditions of one which constitute thought and affection, will be prolonged through the subtle medium with which it has next affinity, until a corresponding condition is induced in the other, and the thoughts and emotions of both are made to run parallel, even as they are by the more gross process of acting through the atmosphere by vibrations produced by the organs of speech, or of receiving the undulations of light reflected from an object, upon the retina of the eye.

Were it necessary here to enter into a review of the oft-repeated and numerous proofs that have been developed during the last ten years, that every person is surrounded by an invisible emanation of imponderable substance peculiar to himself, and distinctive of his internal qualities, we might, at least in the estimation of some minds, add a degree of force to our arguments, by showing how the very *life-principle* of two congenial persons may commingle with each other, thus establishing a chain of the most intimate sympathy by which impressions may be freely transmitted. It is sufficient for our present purpose, however, to refer to the well-known fact that caloric, magnetism and electricity pervade *all* things, and hence the substance or principle of mind is *not without* a direct medium or communication with other minds—through which medium there is no more difficulty in *conceiving* that mental impressions may be transferred, than there is that they may be transferred through the vibrations of the atmosphere known as sound, or by the reflections of light upon the retina of the eye.

Thus far we have assumed nothing; and thus far we think it will be conceded that we are exempt from the charge of indulging in mere speculations or fancies. And having thus proved the possibility, and with it we think the *probability*, of parallel conditions, or thoughts being produced in different minds through other existing mediums than the outer organs of sense, we must finally have recourse to *facts* to prove the *certainty* of this conclusion. The foregoing principles, independently established, will prepare the minds of the previously skeptical to admit the facts; and the *facts* will prepare those who independently know them to exist, to admit the *principles* on which alone they can be intelligently explained. For the thousands of facts which bear upon this question, it must, for the present, suffice for us to refer to the whole course of spiritualistic literature for the last ten years, as well as to the general spiritual history of all ages.

F.

Woman's Prison Association.

We are in receipt of the Twelfth and Thirteenth Annual Reports of this Association, for the years 1856 and 1857. The Reports show that they received during each year into their Home, No. 191 Tenth-Avenue, one hundred and nineteen persons; that they found situations for about one-half the number, and of the balance, some left to provide for themselves, some were sent to the hospitals, some were discharged, and there were remaining each year about twenty-six to thirty persons. The Association spend from 2,600 to 3,000 dollars per annum. We copy the following from the report, which asks for the abatement of a legalized nuisance:

We have one sore evil to contend with, which, for its wide-spread and baneful influence, demands the interposition of reformers and city authorities. The pawnbroker's shop is, next to the dram-shop, the most potent minister to the vices of the weakest and most helpless class in our city. It is the auxiliary, the confederate, we had almost said the *partner*, of the dram-shop. The poor wretch, maddened with insatiate appetite, gives into the hands of the pawnbroker her warm shawl for the means to buy a drink; the shawl has hardly been laid on his shelf, and the gains by its future sale mentally reckoned, when the wretched pledger returns to pawn some article necessary to her decency, and, that parted with, the passage through the next dram-shop to the Tombs is sure and speedy!

This facility is open to all, solicits all, and is the ruin of thousands and thousands of that great class who have irregular habits, and no regular employment. The evil we experience from the *pawnbroker*, in our Association, demands this protest from us, and this call upon all whom it may concern (and does it not concern *all?*) to mend the morals of the city.

Again we beg that the Report of our Prison Committee, involving the main features of our Institution, may not be left unread.

Respectfully, C. M. SEDGWICK, *First Directress.*

Wheeler & Wilson's Sewing Machines.

It will be seen by advertisement in another place, that the price of these celebrated sewing machines has been somewhat reduced. We see it mentioned that at the State Fairs of New York, New Jersey, Pennsylvania, Kentucky, Illinois, Wisconsin and California, and at several other fairs at which sewing machines were brought fairly into competition, the Wheeler & Wilson machine took the highest premiums.

"The Sunbeam."

Under this title, Mr. Chauncey D. Griswold proposes to publish, weekly, at 182 Washington-street, Buffalo, N. Y., a paper of which Spiritualism will be the leading idea. The price of yearly subscriptions will be $1, in advance. Mr. Griswold has been an investigator of Spiritualism from the commencement of the unfolding, and thinks, (as we learn from his prospectus) that for more than a year past he has been receiving teachings through a medium, and from a circle of Spirits, who are qualified to give forth the "Word of God by the same unchanging laws through which the Scriptures were given to man." The first Number of this proposed journal will be published about the first of November, inst.

"The Principle."

The second annual volume of this neat little monthly publication has just closed. The editor, in answer to those who have manifested solicitude concerning the success of the publication, says that his expectations as to patronage, etc., have thus far been fully realized; that "it has paid, and does pay," and that present prospects are so encouraging that the publishers have decided to continue it at least another year, if not longer.

The *Principle* is published monthly, by Laning & Conklin, at New York and Baltimore, at the low price of fifty cents per year, in advance. Address the publishers, 469 Broadway, New York.

SPIRITUAL MOUNTEBANKS.

Community everywhere is infested more or less by a class of unprincipled and lazy persons, who seem to think the world owes them a living, simply because their august persons are here, and in need. When the maternal fount dries up, they nestle round for some public pap to lay hold of. They never have contributed anything to the world, and do not mean to, but demand of it a living, and they mean to have it, fairly if they can, unfairly if they must. They generally append to their insignificant names the title of Doctor, and pretend to have discovered specifics for various human ills, which they will administer to suffering humanity for a price. They pretend to be conservators of morals in one place, and "Freeloveites" in another. They seize any new and exciting topic, and are for or against it, as the prospect of making money seems best. They lecture in favor of Spiritualism as long as it will pay best, and until their duplicity is discovered. Then they impudently turn round and lecture against Spiritualism in the same place and in the same hall, and thus make money—or attempt to—out of both sides.

But, thank God, this most debasing deception is a little too strong for the most violent opposers of Spiritualism. We by no means object to the course of these fellows on the ground of their doing any permanent injury to Spiritualism, but for their own good, we wish the community to withhold support from all *who debase themselves to live*, or, in other words, who *live* by deceiving the people, especially in sacred things. We want the community to so treat lazy people, and especially deceptive persons, as to oblige them to work or starve. This is the naked alternative we wish to see applied to the lazy and deceptive drones in every community. A man who has not the means of procuring the necessaries of life meets a man in the street who has such means, and he robs him, and is sent to prison for it; but there are many able-bodied men in our community who live either by stealing outright, or by deception. The moral aspect of a lazy or deceitful man's life, and that of the man who commits the overt act, and is imprisoned for it, are to us about alike. But the evil does not end with the lawless and immoral party; its influence flows out, and burdens and corrupts honest industry. To the honest laborer, this terrible question is immanent in season and out of season—Why, with my incessant labor and economy, am I poor? and why do those who do nothing get along as well as I do, or better? This question must be solved, and woe to the lazy when it is solved.

When we visited Messrs Koons' and Tippie's Spirit-rooms in Ohio, in 1856, we found there two men who claimed to be wonderful mediums, for the highest order of Spirits only, and they assumed much authority over the sittings for investigations. We learned that they had lived on these poor men for months. The manifestations through them were by impressions, and sometimes they would take a ramble in the woods, and come out with a new light or a coal direct and blazing from the altar of divine wisdom. But all their impressions seemed to us very natural to men who meant to live by their impressions, and I so said to friend Tippie, and proposed that he should test their Spiritualism as follows: They had directed the circle to convene at a certain hour in the day, and we requested Mr. Tippie to say to them that he and his boys could not attend to it until a certain piece of corn was hoed, and that if these two men would help, it would make but so many rows each, and they would get it done in time for the circle, which, we think, was called at eleven o'clock. Accordingly, friend Tippie brought out his hoes, and told them how he was situated, and told them if they would take the hoes and go into the field and work a few hours, they could attend to the circle at the time appointed. The men took the hoes, and went into the field; but before they got the corn hoed, the Spirits told them that they must not work—that it would interfere with their mediumship; and before eleven o'clock, these men had their little bundle of clothes strung on a stick over their shoulders, todling off to a more credulous and God-respecting community.

We think this or other *labor-tests* are wholesome to apply to all itinerant lecturers. Let females who accept the hospitality of friends, be required to make their beds, take care of their rooms, and sew, knit, or do other work, and the men to plant and hoe corn, dig potatoes, or thrash. These tests, judiciously applied, would save Spiritualism from much lazy loaferism and deception, and also serve to educate people to get their living by honest industry.

CASE OF VAN VLECK.

But to return to our present speciality, we call attention to the following advertisement of one Von Bleck (or Van Vleck, as the case may be), which he published in the Newark *Daily Advertiser*, after a short course of lectures and exhibitions which he pretended were produced by Spirits, and which Spiritualists had discovered and exposed as deceptive tricks produced by himself. Finding he could make no more money by advocating Spiritualism, and thinking, doubtless, that a sufficient excitement existed to make a good thing pecuniarily out of the *other side*, and no principle of truth or righteousness standing in his way, he changes his course, and puts the following advertisement in the Newark *Advertiser:*

IMPOSTURE EXPOSED.—The arcana of Spiritualism laid open to all who *will* see and hear. Dr. W. L. F. Von Vleck, of New York, well known as a thorough investigator of Spiritualism, and an *expert* medium, will deliver a lecture in Library Hall, on Monday evening, Oct. 25, in the course of which he will fully explain, with illustrative experiments, the various "tricks of the profession." While the Doctor is speaking, loud "raps" will be heard upon the rostrum, and also on a table, the cause of which will be shown.

The tricks of the most noted mediums in New York city, and other places, will be performed and explained. Humorous incidents will be narrated, and numerous "good sized humbugs" exploded. Every one in the audience will be "developed" sufficiently to enable them with a few months' practice, to become good "physical" and "test" mediums. Admittance 15 cents. Doors open at 7; Lecture to commence at 7½ o'clock.

This was too bald a case for our skeptical friends to make use of, and the audience was small. The editor of the Newark *Advertiser* (the paper the man advertised in) says of him, in the issue under date of 27th October, as follows:

The second lecture in exposition of spirit medium tricks, was delivered last evening at Library Hall, by Dr. Von Vleck, and was as much of a humbug as any of the tricks imputed to the mediums. The lecturer had announced the previous evening that he would offer Spiritualists an opportunity for discussion, and also make additional exposures. No Spiritualists accepted the invitation last evening, and the time was therefore occupied in a dreary repetition, without experiments, of the statements made on the previous evening. This young man has now obtained a reputation in the city which it will be judicious for him not to increase by future visits. The exposures made by him of the "spiritual" deceptions are good enough in their place, but the manner in which they have been brought about, and the evident desire he has had to get the most money out of the people, by giving them the least return, are sufficient to show him as a trickster of a low order.

We presume that no Spiritualist attended these meetings, or, if they did, they probably thought the man had sufficiently exposed himself without their saying anything. Such mountebanks generally do better for the cause they oppose than its friends can do for it. It is no slight commendation of a cause that persons of such duplicity can not live in it.

CASE OF BLY.

But we must embrace in this article somewhat of another speculator in sacred things, one M. V. Bly, who has also appended to his name the title of "Doctor." Sometime since he took to the business of speaking in favor of Spiritualism (we believe he pretended to be entranced), and the friends in Rondout listened to him with satisfaction for some weeks or months. He came to this city, and fraternized with Von Vleck and others, but no particular notice was taken of him by Spiritualists; and he now turns up, as we are informed, in Bridgeport, and here follows one of his bills, which were posted about the town.

A CHALLENGE TO SKEPTICS!—STARTLING PHENOMENA!—Supposed by some to be caused by disembodied Spirits, may be witnessed this evening, at 7½ o'clock, at Washington Hall. The medium, Dr. V. M. Bly, will allow a committee, chosen by the audience, to securely bind him with 50 feet of cord, and he will be speedily untied, without mortal assistance. A committee of two men will be selected by the audience to hold the medium, and while thus held so as to be unable to move without detection, a guitar will be played upon and passed over the heads of persons present.

During the evening loud raps will be heard upon the platform, test questions answered by ballots, and communications written rapidly backwards and bottom side up, with the name of the spirit attached. At the close of the exhibition, Dr. B. will give the audience the *key* by which they may all become as good physical and test mediums as himself or any in the world—the key to a system of deception and jugglery by which thousands have been swindled *out of* their money and *into* the belief that they have conversed with their Spirit-friends. These manifestations are so expertly done by those who give their whole time to it, that all are liable to be deceived sooner or later if they are without the *true key*, which has not yet been given to the public. Directions will be given in the art of *rapping*, so that all may rap as well or better than the Fox family, without detection. The table will be suspended in the air without contact, conditions being favorable.

We are informed that he denounced in his lectures our most prominent and respected mediums—boasted that he could and would, then and there, do all things that ever had been done through any medium; but when some Spiritualists put him to the test, he became angry, used indecent language, and otherwise behaved very unseemly. If some friend will write out a fair report of this man's enterprise, we will give him the benefit of farther notice.

CASE OF RANDOLPH.

We copy from a late number of the *Tribune*, the following notice of one Randolph, who had appended to his name, as is usual with such persons, the title of "Doctor." This man has pretended to be a trance-speaking medium, and that when he talked, he did not know what he was talking about. We confess this has generally been our own dilemma while hearing him; and the best evidence (if it can be called evidence) of his entrancement to us has been that we were hardly willing to attribute to any man in his normal state of mind such incoherent gibberish as he has given utterance to. For want of evidence, we declined his solicitation for indorsement as a medium, and as a representative of Spiritualists when he went to Europe. His prominence as a medium or Spiritualist has been confined chiefly to his own estimation. Spiritualists are tolerant, and have been willing to listen to him, and it was rather amusing to hear such a quantity of good, innocent words dumped in such hodge-podge. Persons who simply listen to words rather than the sentiments of the speaker, may have naturally supposed that the fount of divine wisdom was tapped, but on searching for the *sense*, they do not find it. It may have ran out long ago. We have often thought he was better adapted to revival enterprises of the old dispensation than to a living truth which needed no revival, but, on the contrary, a calm, discreet examination, and presentation of its facts and philosophy, and we are thankful that the bowels of compassion have been opened to this brother. We hope he may be instrumental in doing some good in his new relations.

The *Tribune* says:

Dr. Randolph, a celebrated Spiritualist, has openly recanted. In a lecture at Utica, on Sunday last, he stated it as his candid opinion, founded upon an experience of nine years as a medium, that Spiritualism was one-third imposture, one-third insanity, and one-third diabolism. Mr. Randolph declares that insanity is the usual fate of trance-mediums. He has received and accepted a call to the Christian ministry.

One word farther respecting Von Vleck's mediumship and intentions. This man has occasionally visited our office; he urged us to investigate the Spirit manifestations through him; we consented to do so, and spent an evening with him for that purpose. He asked us to write names of deceased relatives on papers, and roll them in pellets, as is sometimes done at Conklin's; we did so; he said "*enough*" when we had written but three or four. He tried several times to indicate the name written on the papers, but failed in every instance. He then requested that we should write ages, diseases, etc., which we did; and he tried to tell what was on the papers, but could not. And thus we spent the evening in trying, but not a single thing or question was responded to correctly. His raps were very suspicious. We felt sorry, and pitied him, as we supposed he was sincere in believing himself a medium for Spirits. We fear now, that he only wanted to have it to say, that he had deceived us, but in this he failed. It was all a failure, and we repeatedly told him so. It is no surprise to us, that those who have thus been deceived as to spiritual phenomena, should renounce this sort of Spiritualism.

But Spiritualists have no occasion to be alarmed for the cause. "Offenses must needs come;" and while we would defend our faith from wanton impositions and disgrace, we would ask that the "woe on those by whom offenses come," may fall as lightly as will answer to bring these wanderers back to truth, and to useful, honest industry.

Mr. Pierrepont at Dodworth's Academy.

Rev. John Pierrepont addressed the Spiritualists in Dodworth's Academy last Sunday, morning and evening. His subject in the evening was, "Miracles, are they Tests that the Worker is a Teacher sent from God?" He maintained the negative of the question, both logically and by facts, and by quotations from Scripture. He admitted that in olden times, and in our own time, the people of the Church asked especially for a sign, and accepted miracles as the divine credentials; "but," said he, "as we recede from the dark ages, such credentials are less regarded. Truth and righteousness are held to be higher evidences than miracles." He read from the thirteenth chapter of the first book of Kings, and from the second book of Kings, twenty-third chapter, to show that prophecies conflict, and miracle-workers disagree; and in support of his logical position, he maintained that no amount of prophecy or miracle could justify an immoral act.

The audience was large and attentive. Mr. P. will occupy the same desk next Sunday. His subject will be, "The Direct Evidences that Spirits Communicate with Mortals."

Spiritualists in Kansas.

We are glad to know that our very earnest friends, John O. Wattles, Mr. Tippie, and other Spiritualists, are locating on the virgin soil of Kansas.

CITY GOVERNMENT AND CITY PRESS.

Glancing over a recent number of the New York *Daily Tribune*, our eye rested on a two-column article, entitled "Arrest of Fortune Tellers." Its perusal had the singular effect of throwing us into a reverie, or trance, if you please, during which, the area of our carnal vision became so enlarged that we were carried (in Spirit) quite beyond the confines of the article aforesaid, and were made to see several things not reported by the press, nor yet detected by our vigilant police, and yet seeming to hold a causal relation to certain well observed, chrono-thermal outbursts of morality on the part of the government and the press, like unto this present spasm, from which "the people's Mayor," the New York *Tribune*, and the puissant Doesticks have but just partially recovered.

We were not only made cognizant of the diabolical prudence which located the "Rutland Convention" beyond the jurisdiction of the municipality, thereby effecting its carnal security from every thing but Doesticks; but were carried back quite to the old days of Salem, when broomsticks had the preference with certain ancient ladies, over all other instruments of locomotion, and when the superannuated sister who was too immoral to drown, was piously hanged. Seeing that "the witches are not all dead yet," but have broken out afresh in this our Gotham, and parts adjacent, in the character of clairvoyants, spiritual mediums and fortune-tellers, and that Doesticks and the "Mayor's squad" for the last two years or so, have been religiously engaged in their annihilation—induced us to examine the somewhat imposing question, as seen in the light of historical data, as to which was the greater nuisance, the broomsticks and their reputed riders, or the civil and ecclesiastical donkeys who, with bray and hoof, undertook to rid the world of that *sweeping* immorality? The light was too clear, however, to leave us long in doubt upon this point, and we were compelled to the conviction on the spot, that, with the exception of Doesticks and the "Mayor's squad" acting in concert to smell out and punish the witches and wizards of this metropolis, there has not existed under the sun a more pestiferous set of dunderpates than the witch-killers of the old Salem period.

But peace to their phosphates! Cotton Mather and Judge Hale may peer over the palings which protect their sacred ammonia from the encroachments of common clay, to see themselves out-done in their own speciality by the Doesticks and donkeys of our modern Gotham. Refreshed by this consideration, which we hold to be indubitable evidence that the "world moves," we were encouraged to look for the cause of the rather sudden suspension of the conservative amusements so popular in those days, of hanging and burning witches, and were rewarded for our pains, by being enabled to state, for the information of "Sergeants Birney and Croft," and the edification of Doesticks, that the judicial sport of roasting such as were suspected of "solemn conversing with the *divil*, by way of conjuracon, or the like," finally got itself played out through over-zeal on the part of the police, whose duty and interest it was to keep it agoing. In their hot haste they lost the saving grace of conventional discrimination. It did very well to swear an old woman without family position or personal consequence, astride her own broomstick, taking an aerial excursion, with the unholy intent to—

"Sweep the cobwebs out of the sky;"

but when it came to mounting the minister and his family on that improved Trojan horse, he exploded, and dishonored every groom of the sacred stud. The joke, you see, became rather too practical to be wholly pleasant—the accusers and judges themselves not being entirely secure from the diabolical instincts of their own mop-handles and broomsticks. And this is just the lesson we would have hammered into the memory of Doesticks and his merry-men, pending their next foray after fortune-tellers, otherwise it may happen unto themselves as of yore with their "illustrious predecessors;" that is to say, they may over-do, and thus spoil sport.

Even *godly* zeal is all the better for a little tempering with carnal wisdom; and a beggar on horseback, though it be the sure-footed beast of popular favor, will find himself all the safer from a fall in the dirt, with a pair of eyes in his head. Agile jockey, doubtless is Doesticks; he is a light weight, morally speaking, and sits the nag of lager-bier popularity as gracefully as a musquito perched upon his own goose quill; but what if his steed get the blind staggars, like the renowned quadruped of Sampson Sparrowgrass, and no nigger by with a jackknife to open a vein! In that case he may find it convenient to dismount with a degree of unpremeditated celerity which may leave him like that unlucky gentleman, with the unmentionable portion of his scientific reputation "torn in a grievous place."

Owl-eyed detective, no doubt, is Sergeant Donkey; he sees sharply enough in the right sort of dark, but if he must needs go it blind in the day-time, he may chance to find himself some fine morning, in high feather, but quite in the wrong box; which might turn out adversely to the mundane interests of the "squad." Doesticks and Donkey, if they are to make a business of hunting witches in couples, should club their wisdom. There is a fine, sharp-toothed old saw, that insists on requiring nine tailors to make a man; and by parity, it will take nineteen Doesticks to keep one Donkey out of a scrape, in his haste to have his fortune told, unless the said Donkey & Co. keep themselves strictly within the sacred "*beat*" of immorality in rags. "High-reaching Buckingham grows (less) circumspect" of late, than is strictly desirable for the future well-being of the "squad." If the intelligent reader doubt it, take the case of "Madame Hays," who was visited by "Sergeant Croft," as reported in the *Tribune* article, where it stands as a sample of its high conservative influence upon the future morality of the country. Here it is:

"She (Madam Hays) professed to be a clairvoyant, and to tell of absent friends, etc. She went to sleep, her servant taking hold of her hand gently, but was soon awakened by the unwelcome announcement from the police. She complained bitterly of what she considered a gross imposition on a lone and unprotected female, but her protestations did not avail, and she had to take the journey to the Squad-Room."

Now, it would take a pretty large "Squad Room" to hold all the mothers, daughters and sisters, to-day in the city of New York, having the identical ability charged against this "Madam Hays," and many a parlor, probably adorned by as much virtue and intelligence as graces Mayor Tiemann's own, would be made desolate for a time, at least, were its mistress sent to the "Squad Room" for being "clairvoyant" and able "to tell of absent friends." Let this Knight of the Club make but a general sweep of such as possess that power, and we wot of gentlemen, who, on their return from business, would be likely to forego their five o'clock dinner for a lunch with a wife or daughter in the "Squad Room"—gentlemen, it may be, quite as good judges of humbug as the average of reporters for the press—ladies, certainly, whom "Sergeant Croft" will never know, except by accident.

Now, if a member of this "Squad," or the "Squad" collectively, with a troop of "city-item" gatherers in the rear, can enter "327 Broome-street," and on a charge against its mistress of professing proprietorship of a mental power as well ascertained as the latitude of Bunker Hill Monument, and about as well known outside of the *Tribune* office and the "Squad Room" as the North Star, and can drag the timid wife and mother from thence along the public streets to some filthy receptacle for detected vice and crime, there to await the convenience of the chief magistrate, what is to prevent them from entering any other number, on any other street, and doing the same thing, as often as it comports with their pleasure, or with the interests of the sensation-gatherers for the daily press when they find the prize fights at a discount, and the stock of dreadful murders running low? What home is safe from a visitation of this sort, we should be glad to know, if this right of search is to be entrusted to ignorance and impudence like that displayed on the present occasion? Mayor Tiemann, with probably enough of scientific acumen to discrete yellow ochre from putty, set in motion by "some very interesting revelations in regard to *these people*, published in the *Tribune* last year" (done in perennial smut by the doughty Doesticks) confides the duty of arresting "these people" to Sergeants Birney and Croft; and these moral and scientific inquisitors, whom the *Tribune* boastfully hints it has put upon the scent, are free to apply the thumb-screws to every reputation which they or their masters deem it safe to assail!

And yet we hear of a "Satanic Press!" But what is an angelic press, we should be glad to know? Is it to spread before the public eye all the disgusting details of a bruising match, when that amusement is in fashion, or to cram the public ear with the sickly inanities of "protracted meetings," when the town is afflicted with a religious epidemic? Is it to do as a dull apprentice that which the "Satanic Press" does as an expert? If these be the signs of the angelic, pray what are the earmarks of the satanic? Surely, if his brimstone Majesty have really assumed control of the types, it can make but small difference practically whether he be *Heralded* by a cloven hoof, or mount the *Tribune* in a garb of sheepskin. "The Devil on two sticks," or Doesticks, must be ever the same mischievous imp, requiring a like vigilant eye upon his pranks.

The press that does *not* call itself satanic, can denounce the brutality of the prize ring, to be sure, where men stand up face to face to bruise their own carcases, of their own good pleasure; but it can give us specimens the while in its own behalf, of that meaner pugilism which bruises defenseless character, in sheer ignorance of facts, and utter recklessness of consequences. As, for example, the *Tribune:* not content with the crown of glory won through being instrumental under God and Sergeant Croft in sending Madam Hays to the lock-up, must needs magnify his angelic mission by giving his victim a dig in the ribs of her reputation after he has her down. Thus, by way of finish, our heavenly visitant proceeds after this fashion:

"Madame Hays, above mentioned, was said to be the woman with whom a Mr. Stuyvesant, a couple of years ago, formed an unfortunate connection, which resulted in his committing suicide."

Now, if this guardian angel of the cradled morality of Gotham, will but examine his own current report of that transaction, he will observe that it was then and there demanded of the public eye, that it should draw on its lachrymal gland and let salt water flow over the depravity of a "Mrs. Seymour," by reason of *her complicity* with "Stuyvesant," the aforesaid defunct. Here is a dilemma! all our tears flowing to waste two years ago, by reason of Doesticks diverting the hose to the wrong sinner! Madam Hays is the culprit now, for whose moral extinction we are to lay on the water; who it may be *next year*, Doesticks alone can tell. This *we know;* before we draw the plug a third time to wash out the same sin, we shall require explicit information as to the identity of the sinner; we demand categorically, who struck William Paterson? Has he been hit by anybody, whatever or whoever—or is the story of criminality a lie got up to maintain a prerogative of the angelic press, to bank its surplus defamation of character, and draw checks thereon to meet the demands of trade? Only settle it; show us a person worthy of being stared at in holy horror, and we are ready to strike an attitude; but thus to change the object upon us every year, leads not only to a waste of water, but what is of greater consequence, must do a great injustice to *somebody*.

The more delicate the duty, the more care is needed in the selection of the agents to perform it. Remove the brazen letters which adorn the hats of *some* of the Metropolitan Police, and they are just the persons to remind you of the prudence of looking after your watch or purse, when in accidental contact with them. Should they be found in your house by any misfortune, you would instinctively telegraph Bridget to count the forks. Give to such men as these, power, as in the present instance, to enter, club in hand, upon the premises of whomsoever they may take it into their heads to arrest, guided solely by their own judgment as to who should, and who should not, be treated to the public distinction of a boudoir at the expense of the city, and an airing of their morality at the hands of Doesticks; and who shall set bounds to the intolerable nuisance to which this system of recklessness has given birth? Both our Municipal Lion and our angelic Editor, with such jackals as these to cater for them, begin even now to emit an unpleasant odor through foul feeding. Unless they see to it speedily, they will become a stench in the nostrils of all honorable men. Mayor Tiemann should look deeper than the uniform, into the *character* of the individuals composing his "Squad," before he confers upon them the double duty of judge and executioner, and deeper than a newspaper item, before he calls them from the groggery to receive the trust.

Neither may it be amiss for angelic Editor, if he is to sit in his sanctum from "dawn to dewy eve," with his eyes turned up, wrapped in the contemplation of his own morality, and is to depend, as now, on his corps of Doesticks for his knowledge of the moral and intellectual *status* of the world below him, to remember that something more than hair and hat and fountain pen should enter into the make-up of a reporter who is to be the fulcrum upon which angelic Editor is to plant the lever that is to move the world.

R. T. H.

It is a remarkable fact that the Cleveland market is sending grapes to Cincinnati, the crop of the latter point having proved a failure, owing to the fogs and mildews engendered by the extreme wet and heat of the past season. The Lake shore is the spot for grape raising in Ohio, a total failure not having been known in this region in twenty-three years.

LETTER FROM KANSAS.

MONEKA, K. T., *October* 10, 1858.

FRIEND PARTRIDGE:

I have just returned from "looking a location" for the first company of Spiritualists that has come to Kansas, so far as I know. The venerable old man Tippie, from Ohio, with his numerous family of children and children's children, has come to this land of freedom to do the work laid out for him to do. As was Abraham of old to that Palestine, so may he be to this.

Here is freedom in its most extended sense—freedom of the soil, freedom from law, freedom from all public restraint. In fact, there is quite too much freedom. Stealing is not stealing; it is only "Guy-hawking;" and robbery is only "pressing." Nearly all the horses from a given neighborhood are *pressed*, so that none are left for the farmers—the food of a family, the corn, wheat and bedding; and I have heard of an attempt to *press* a county seat even, and to *Guy-hawk* a railroad.

Now it seems to me that in a country where the corn-fed goddess of Freedom is suffered to run at large, the freedom of goodness, and justice, and truth, ought to be also regarded. And I believe it is so. I have heard but two individuals speak evil of Spiritualism, and "bear false witness against their neighbor," since being in the Territory.

There is room for all, and the Spiritualist and Atheist can each have their locations, and one will not interfere with the other. Here, on the plains of Kansas, may be found all shades of sentiment, from the mental Zenith to the mental Nadir. As one star differs from another star in glory, so will these varied sentiments glitter on the prairies, and the future will determine their orbits and culminations. They may be fixed stars, or they may be meteors or comets; time will test their verities.

Let the Spiritualists come in their purity, and a new paradise be planted; let man commune with his Maker, and get his thoughts from God. Let industry be restored to its primeval delight, and the food of man to its original simplicity. Let the physical organization be purified and restored to its first healthfulness and beauty, and lust and corruption purged forever from its members. Let marriage be redeemed from its licentiousness, and the family be restored to its divine enjoyment. Let the earth be free, so that minds can gather in affinities, and society be intelligent, honest and harmonious. Let mind arise from its sordid tendencies, and seek companionship with angels. Let that unity be sought which is laid in the constitutions of nature, of man and of God, so that the desire of all nations shall come.

I see no reason why Spiritualism can not be cultivated in the new Palestine as well as in the old—the same latitude, same natural advantages, same sunshine, same angels, same God. By the length of the season here, labor can be distributed almost through the year, and reduced to its *minimum*, and the productiveness of the soil returns ample remuneration. Thus time may be secured for the development of the highest hopes of humanity. A new era has dawned upon the race; the star is above the mountains, and the hill-tops are gray with the morning. New men are now needed, and the men for the age are demanded—and what better calculated to unfold them than intercourse with the Spirit-world, and communion with the Infinite, and blending with the Omnipresent? and where more likely than in the circles where God imparts his wisdom, and guides the inquiring mind, and the Spirits of the just hover over and breathe their pure thoughts to the waiting?

Let Spiritualists come then, with their pure hearts and holy aspirations, to replant Eden and walk again with God—mingle their praises with the hymns of the seraphs, and chant anthems with that great multitude which no man can number. While freedom is the watchword here, let it be used to establish the government of God on the earth, and plant a system of righteousness between man and his fellow, and promote peace among the nations.

There are upward of twenty, including children, in Mr. Tippie's company, and another large company is on the way and are daily expected. The precise location is not yet determined, but it will probably be in Linn county, or somewhere on the Neosho. It is well to make a temporary stand, and then take a view of the country, before making the final settlement.

Those who "come by land" to Southern Kansas, will find a good route by striking Missouri at or near Hannibal on the Mississippi, and then crossing the Missouri river at Jefferson City, and pass through Coat-camp, in Benton county, Clinton in Henry, Butler in Bates, to Moneka, or Fort Scott, in Kansas; and those who come by public conveyance part way, and then expect to buy teams, will find this a better route than to go to Kansas City, i. e., leaving the river or Pacific railroad at Jefferson City, instead of going up to Kansas City—the land travel being about the same.

As ever, for purity and progress, JOHN O. WATTLES.

THE LIVING DEMONSTRATIONS.

Awake, O my soul, to the certainty of thy future destiny! Can man appreciate what awaits him? Spiritualism, thou art the never-failing friend to man that points to happiness on high, where our aspirations claim angels as our kindred, and the joys of heaven. Is it not written, "Eye hath not seen, nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love him?" This great truth is now being made manifest through the ministration of the holy Spirit which Jesus promised to send when he departed from the earth, even that truth which should be a comforter to the disconsolate, a solace to the distressed. Long had I been in that darkness which was the shadow of death; but the promise is fulfilled, the comforter is knocking at the door, and many are the receivers of its bounty. Heaven's best gift to man is an assurance of that love which our Father in heaven has revealed to his children, showing that our nature, begun here, will exist through all eternity, and that mansion not made by hands eternal in the heavens is in reality to be our home. God sends his messengers of love and mercy to those on earth, and what better messengers could he have to carry out his promises than these self-same Spirits? The world grows wiser, and as it grows in wisdom, so does the knowledge of God and the Comforter increase. The world has been kept in darkness for ages; it is in darkness still, but it is fast progressing in the true light, and the more enlightened the world becomes, the more easy does it become for the Comforter to enter the homes of the saints of earth. Jesus said: "Because I live, ye shall live also. He that follows after me shall not walk in darkness, but shall have the light of Life; I am the resurrection." He alludes to that life which is brought to light by the living demonstrations, for God is not the God of the dead; the spiritual man, the representative of Deity, may walk the earth in peace; the soul, secure in its existence, may defy the power of death, for man is not the being of a day, but for all eternity! His destiny is not his own; there is a power that directs, controls, and guides every thought; it is the divinity within him—it is that God within the mind, and when error misleads, is sure to rebuke him for the wrongs that are done. This inward monitor, ever watchful, is the Recording Angel, who writes upon the tablet of the memory the evidence of our guilt. There, in raised letters, does it stand, until repentance shall atone for every offense. This may require ages to accomplish, before forgiveness is attained; but the living demonstrations teach us that justice and mercy are man's prerogatives, and that the first step in man's advancement to a spiritual life, is the assurance that he is something more than an animal—that the grave is not the end of man. The spirit can never die; but freed from its incumbrance of earth, soars upward to its destined home, with all the knowledge it had acquired while an inhabitant of its earthly tenement. The Spiritualism of to-day is the only key that unlocks the future, and reveals the evidence of our immortal life, teaching by the living demonstrations the reality of the existence of the Spirit, while the material body lies mouldering in the grave. J. S.

TIOGA, TIOGA CO., PA., *Oct.* 23.

SORGHO AT THE WEST.—Western papers are jubilant over the success of the sorgho culture at the West. The Davenport *Times* states that one farmer has made syrup at the cost of sixteen cents a gallon. In many places, in States where apples abound, the old-fashioned cider mills have been used to grind eane with success.

COTTON-GROWING IN TEXAS.—Mr. J. de Cordova, of Texas, has been telling the people of Manchester, Eng., of the superiority of Texas, as a cotton-growing region, to India and Africa. The facts which he states are mostly familiar to the people of this country, excepting a statement with regard to the fly which is so destructive to the cotton crop. This fly, he said, will always prevent the successful cultivation of cotton in India and Africa, whereas in Texas, that insect is destroyed by the cold of the winter, which usually lasts about fifteen days.

ANNEXATION.—The Administration has received an official document from those in power in two of the Society Islands, proposing a surrender of them to the United States. It is said in diplomatic circles that this paper was transmitted to our Government through Count Sartiges, the French Minister, but no reason is stated for resorting to this channel of communication. The subject will receive due consideration, especially in its geographical aspect.

THE MOVING MENTAL WORLD—THE NEWS.

THE NEWS.—During the past week there has been an unusual dearth of news outside of the circle of party politics—a theme on which we do not care to dwell, and on which our readers will expect but little from us aside, perhaps, from the announcement of results when obtained through the ballot box. The New York State election will take place on Tuesday, Oct. 2, but our paper will have been delivered from the press before the returns shall have been received.

HORRIBLE TRAGEDY.—A most inhuman and unaccountable butchery occurred in our city on Tuesday night of last week. The son of Mr. F. Gouldy, of 217 West Thirtieth-street, had, during the day, taken a bank book, which had been kept for him by his father, and drawn some money from the bank, and spent it. For this, on returning home late at night, his father reprimanded him. The young profligate, enraged, as it is supposed, by the reproof, immediately went to his room, armed himself with a hatchet, butcher-knife, and revolver, and commenced an onslaught on the whole family, wounding, it is thought fatally, his father, a brother, and a servant girl, and severely wounding also his mother, another brother, and another servant girl. He then rushed into his own room, and blew out his own brains with a revolver, and died instantly. No motive, aside from a sudden fit of rage, is assigned for this horrible deed; but it is said the boy possessed a naturally wicked disposition.

ANOTHER JOHN DEAN AFFAIR.—The pleasant society of the pleasant city of Beloit, Wis., was put out of its propriety on Thursday last, by the intelligence that a daughter of Mr. Pierson, one of the proprietors of the Bushnell House—a very pretty girl aged only 14—had eloped with a porter and coachman of the House, named Henry Lantz, better known in Beloit as "Dutch Henry." They left on the train for Janesville, at the silent hour of 1.30 A. M. Mr. Pierson followed them to Janesville in a buggy, but they had already left on the Milwaukee train. He immediately telegraphed the police of Milwaukee to stop them at all hazards, and a like dispatch was forwarded to Chicago. Lantz had been discharged the day previous for his attentions to her. The affair causes the greatest excitement in Beloit.

THANKSGIVING.—Gov. Bingham, of Michigan, has designated Nov. 25th as a day of general Thanksgiving in that State. Illinois, Wisconsin, Iowa, New Hampshire and Mississippi, also have their Thanksgiving on that day, and New York on the 18th.

ANOTHER NICARAGUAN EXPEDITION.—President Buchanan has received convincing evidence that there is another hostile expedition brewing, against Nicaragua, designed to rendezvous and embark at Mobile, about the middle of this month. He has therefore issued a proclamation, enjoining it upon all officers of the government, civil and military, to be vigilant and active in suppressing this illegal project, and bringing those engaged in it to justice.

GOV. DENVER.—It is reported from Washington, that Gov. Denver, who has lately resigned the governorship of Kansas, will be restored to the commissionership of Indian affairs, and Mr. Mix replaced in the chief clerkship.

A HARD PATE.—The following story goes a-*head* of anything of the kind we have yet seen:

A negro named Jackson, while suffering from delirium tremens, leaped out of the second story window of a house, corner of Seventh and Sycamore-streets, Cincinnati, and alighted upon his head, without any serious injury. He had fallen fully twenty feet, and with sufficient force to dash out any white man's brains.

THE DEVIL WALLED OUT.—Mr. Bennett Aldridge, one of the oldest citizens of Petersburg, Va., being eighty-one years of age, died at his residence, on Halifax-street, last Friday. He had some time since prepared for the event, by having his grave prepared, and a tombstone ready. The grave was dug, and lined to the top with granite, the old man having the singular fancy that the devil could'nt scratch through solid walls.

M. Donati, the discoverer of the new comet, has been appointed Assistant Astronomer of the Imperial Museum of Florence.

DEATH OF REV. MR. SAWYER.—The Bangor papers bring us intelligence of the death of Rev. Father Sawyer of that city, at the age of one hundred and three years and four days. He was probably the oldest clergyman in the United States. He was born at Hebron, Conn., Oct., 9, 1755. He served in the war of the Revolution, and was present at the capture of Burgoyne.

SEIZURE OF A MAINE VESSEL.—The Norfolk, Va., *Argus* says that the schooner *Willow*, of Cranberry Isles, Me., Wm. G. Bunker, Capt., was brought up to Norfolk on Wednesday night, having been seized for a violation of the slave inspection law, in August last, in having gone to sea at night, when on a voyage from Richmond to Boston, without submitting to search. The *Willow* was on a voyage from New York to Baltimore with a cargo of fish. The captain has agreed to pay the fine, $500, and release his vessel, without contesting the matter in court.

THE PRICE OF A FLOGGING.—It will be remembered that, some time ago, Capt S. M. Barton, U. S. A., was tried before a criminal court in Texas, for causing Mr. Joseph Head, a citizen of that State, to be tied to a tree, stripped and flogged, and was subjected to a fine of $500, which fine Governor Runnel immediately remitted. Mr. Head subsequently commenced an action against Capt. Barton for damages, in a civil court at San Antonio, and has obtained a verdict against the captain for $2,500.

A HUNDRED THOUSAND CONVERTS.—We see it stated by one of the Methodist journals that, from what has already been heard from the Conferences, it may be safely calculated that more than one hundred thousand converts have been gathered into that Church during the past year.

MAIL BETWEEN NEW ORLEANS AND VERA CRUZ.—The Postmaster-General has arranged with Charles Morgan to carry the mails from New Orleans to Vera Cruz twice a month—on the first and fifteenth—for postages as compensation. The first mail will be sent on the *Tennessee* the first of November.

FROM KANSAS.—The Free State Central Committee of Kansas have called a Free State Delegate Convention, to be held at Lawrence, Nov 10, for the purpose of discussing the various questions connected with the present political organizations in the territory, of determining the true policy of the party, and considering the question of the speedy admission of Kansas into the Union as a free State.

INDIA.—The Indian details by the telegram received last week still show the ineradicable fanaticism of the Sepoys, and the hopelessness of its character. At Mooltan, in the Punjaub, two native Bengal regiments, who had long been disarmed, broke out into insurrection on the 31st of August, and attempted to seize the guns. They failed and were nearly annihilated, 400 having been killed at once, while the remainder fled, actively pursued by the police and cavalry.

INTERESTING MISCELLANY.

THE LAST SONG OF SUMMER.

BY WILLIAM ROSS WALLACE.

They're dying! they're dying!
My beautiful flowers,
By whose petals I told
The swift lapse of the hours;
By whose bright hues I spoke,
In the mountain and glen,
Tender thoughts to the hearts
Of the children of men;
By whose perfume I showed
On the dew-jeweled meads
What a sweet odor floats
Around virtuous deeds;
But I'm dying, I'm dying on mountain and plain,
Like the lingering note of a glorious strain.

I awaken'd the bird
In the rose blushing brake;
By the clear valley brook;
By the blue beaming lake;
By the sweet rural home
In the first flush of morn,
And the glad notes were joined
With the blithe hunter's horn:
How the young rosy child
In its soft cradle stirred,
Crying, "hear mother! hear!
'Tis the bird! 'Tis the bird!"
But I'm dying! I'm dying in valley and brake;
But some tears will be shed for the gone Summer's sake.

O the white pillar'd cloud
Was my own, all my own,
As it shone in the vault
Like an Archangel's throne,
Until changing its shape
To a banner-like fold,
Full of symbols of love,
It was grandly unrolled.
And it seemed to the world
Some invisible hand
Spread a blessing from HIM
Over ocean and land:
But I'm dying! I'm dying on earth and on sea,
Yet I know that the nations will sorrow for me.

O the storm was my own!
Not in wrath did I call
The red thunderbolt forth
From his far cloudy hall,
For an unending calm
Would have shaded with death,
And the Ocean and Earth
Begged the storm giant's breath:
Yet when finished his task,
How divinely I curled
The old rainbow of peace
O'er a rain-jeweled world:
But I'm dying, I'm dying—how long, ah how long
Will it sigh for the sound of the storm-giant's song!

Then farewell! then farewell
To ye, beautiful flowers—
To the dew-shining meads,
To the soft, sunny hours,
To the young, rosy child;
Ah! I list to his cries,
And I see pity's tear
In the blue of his eyes.
Weep no more, weep no more,
For I feel 'tis not death
That is pressing my brow,
That is muffling my breath—
I shall sleep, only sleep in the valley and brake,
And like man from the tomb in the future awake!

Journal of Commerce.

BALLOON FATALITIES.

The recent unfortunate and probably fatal balloon ascension of Mr. Thurston, which has created such a painful interest throughout the country has also brought out, through the columns of the newspaper press, many scraps of history connected with balloon traveling. The *Providence Journal* has complied quite a list of fatalities, and adds that it does not know of one distinguished æronaut that has not met with a violent death by means of a balloon.

Among the first who commenced these voyages were M. Pilatre and M. Romain, of France. They made an assent from Bologne, June 15 1785, with a Montgolfier balloon, a fire being kindled underneath, and the balloon ascended by means of rarified air. At an amazing hight the balloon took fire, burned the cords by which the car was suspended, and the unhappy occupants were precipitated to the earth, dashing them to pieces in a manner too shocking to mention.

M. Zambeccari, accompanied by a friend, made an ascent from the same place, Sept. 2d, 1812. On his descent, the balloon became entangled in the branches of a high tree, and ere it could be disengaged, caught fire. The æronauts leaped out. Zambeccari was killed on the spot, and M. Bogona survived but a short time.

About the same time a mechanician, named Brytore, ascended from Manheim. At a considerable hight, he perceived too late that the vehicle was damaged. He opened the valve, descended with great velocity, and was dashed to pieces against a house.

Madame Blanchard ascended from Trivoli, July 8, 1819, during the progress of a *fete* there. At the hight of four hundred feet, her balloon caught fire. She was precipitated upon the pavement, and instantly killed.

Mr. Harris, a very experienced æronaut, was killed May 24th, 1824. He went up from City road, London. At the hight of two miles, he commenced to descend rapidly, was precipitated to the earth, and dashed to pieces.

A Mr. Green ascended from Cardiff, July 11, 1849. His body was found some time after, on the Flat-House shoals, in the center of Bristol Channel.

M. Arran, a celebrated French æronaut, ascended from Barcelona, in Sept., 1848. Nothing was heard of him till the middle of November, when his body was found near Rosas.

Lieut. Gade ascended from the Hippodrome at Vincennes, on Sunday Sept., 8th, 1850. Some days subsequently the body was found in a clump of ferns, his limbs broken and mutilated, the face completely eaten away by dogs and other animals. He had previously met with several narrow escapes.

James Goulston made an ascent in the evening from the Bellevue Gardens, June 2d, 1852. The balloon was a new one, forty feet high, thirty-three feet in diameter, holding twenty-three thousand cubic feet of gas. It being cloudy at the time, the car was lost from view in two minutes. He fell from his vehicle in attempting to descend, at the town of Leeds; a considerable quantity of blood and brains, spattered over a wall, marked the spot where he struck the earth.

Mr. Knight ascended from Bombay, December 14th, 1823, in the presence of a large concourse of natives, amongst whom was the Rajah of Dar, who promised the æronaut two hundred rupees, if he went up and *came down again*, of which the Rajah had great doubts. The balloon traveled straight out to sea, and Mr. Knight has not since been heard from.

In September, 1851, M. Merle and a companion were carried off in a balloon which broke from its moorings. They ascended to such a height that Merle was frozen to death, and the other descended in the greatest peril.

Mr. Timothy Winchester made an ascent from Norfolk, Ohio, in August, 1855, starting in good spirits, and amid the cheers of a large concourse of people, since which he has not been heard from. He may have gone on an excursion to the North Star, as the last seen of him he was passing rapidly over Lake Erie.

BORN INTO THE SPIRIT WORLD.

On the 14th ult., in Lapeer, Cortlandt county, Mrs. FRANCES HOLDRIDGE, wife of THOMAS HOLDRIDGE, and danghter of Orson Terry, formerly of Cortlandville, age 23 yaars.

PERSONAL AND SPECIAL NOTICES.

Dodworth's Next Sunday.

Rev. J. Pierrepont will occupy the desk next Sunday, morning and evening.

Brooklyn.

Ira B. Davis, Esq., will speak to the Spiritualists of Brooklyn, at Clinton Hall, corner of Clinton and Atlantic streets, on Sunday, Nov. 7, at 3 o'clock in the afternoon, and half-past 7 in the evening. Seats free.

Also, Mrs. H. F. M. Brown, of Cleveland, Ohio, Editor of the *Agitator*, will lecture at the above place on Sunday, Nov. 14th, at 3 and half-past 7 o'clock, as above.

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 some 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.

Mr. and Mrs. U. Clarke.

Mr. and Mrs Clarke, of the *Clarion*, Auburn, N. Y., will speak in Robertson's Hall, Syracuse, on Sunday morning, Nov. 7, and in Convention Hall in the evening.

Redman's Circles.

Dr. Redman's select public circles, limited to eight persons, are held on Tuesday and Thursday evenings, at 108 Fourth Avenue, New York.

The "Angel Movement."

We are impressed to put up an allegorical representation in our room, 106 West 25th Street, which will give some slight idea of the nature of this movement. *It will be opened*, free of charge, for the inspection of inquirers, on Wednesday evening of this week, (Nov. 3,) and be kept open for several subsequent evenings, but will soon be changed for something else. J. VAN DEUSEN.

Newark, N. J.

Mr. A. P. Pierce, Medium of Philadelphia, will speak in Newark, N. J., next Sunday, Nov, 7; will also speak in Philadelphia, on Sunday the 14th, if the friends make arrangements to that effect. To the friends in California, Texas, and the South, who have called for my services, I will say, that I am unable to answer your request this season. Many thanks for your kind wishes to an humble laborer. To the calls from friends in Massachusetts, New Hampshire, Maine, I will also say, that I now expect to return to labor with you again by February next. I am now on a western mission, as far as Chicago, then to Montreal, and other places in Canada, for the purpose of public trance speaking, development of mediums, the forming of circles. We need more public developing mediums in the field, who will do their duty faithfully. I shall have for sale books, containing an account of my 21 days' entrancement, at Belfast, Maine. The books are also for sale at Mr. Munson's Rooms, No. 5 Great Jones-street. As I am unable to answer the many letters received, asking for my services, from different parts of the country, I take the public print to do it for me, so that all will please to take the will for the deed. The spirit is willing, but the flesh is not able to do so much duty. Yours, for progress, A. P. PIERCE.

Mr. Pierce is authorized to receive subscriptions for the TELEGRAPH and money for books in our catalogue, to be forwarded to the address of any person. If sent by mail, sufficient money must be sent to cover the price of the book and postage.

Sympathy for the Indians.

The undersigned having reason to believe that a large amount of demoralization and waste of life and property might be prevented, and that the interests of both the red man and the white calls for a more full expression of the moral sentiment of the country, relative to the treatment of the Indians: Therefore we recommend that a public meeting be convened, to consider the same, in Cooper's Institute, on Monday night, the 8th of November, at 7 o'clock.

Daniel F. Tiemann. Rev. Drs. Cheever, McClintock, A. Stevens, Bellows, Chapin, Cuyler, Livvermore, Hiscose. Drs. Vallentine Mott, Eliza Pamley, John F. Gray, S. S. Warner, J. R. Orton. Messrs. Peter Cooper, Fletcher Harper, Samuel Willets, S. P. Townshend, Wm. F. Mott, Chas. Partridge, Wm. Goodell, S. B. Brittain, F. B. Stillman, R. Read.

Several distinguished speakers are expected to give addresses on the occasion, and it is hoped that there will be a gathering that will be worthy the object.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—DUTY, 15 ℔ ct. ad val.			
Pot, 1st sort, 100lb	—	*a*	6 00
Pearl, 1st sort	—	*a*	6 00
Beeswax—DUTY, 15 ℔ ct. ad val.			
American Yellow, ℔ lb	32	*a*	33½
Bristles—DUTY, 4 ℔ ct. ad val.			
Amer. gray and white	31½	*a*	34
Candles—Duty 15 ℔ ct.			
Sperm, ℔ lb	40	*a*	42
Do. pt. Kingslands	—	*a*	50
Adamantine, City	18	*a*	22
Adamantine, Star	16	*a*	—
Coffee—DUTY, 15 ℔ ct. ad val.			
Java, white, ℔ lb	14¾	*a*	16
Mocha	—	*a*	—
Brazil	9¾	*a*	11½
Laguayra	12	*a*	12½
Maracaibo	11¼	*a*	13
St. Domingo, cash	9¼	*a*	9½
Cotton.			
Ordinary	—	*a*	—
Middling	—	*a*	—
Middling Fair	—	*a*	—
Feathers—DUTY, 25 ℔ ct			
Live Geese, ℔ lb	47	*a*	50
Tennessee	44	*a*	45
Flax—DUTY, 15 ℔ ct. ad val.			
American, ℔ lb	8	*a*	9½
Flour—DUTY, 15 ℔ c. ad val.			
Rejected State	3 50	*a*	4 00
State, superfine	4 15	*a*	4 35
State, extra brand	4 45	*a*	4 65
Ohio, Ind. & Ill. fl. h. sup.	4 20	*a*	4 35
do. extra	4 45	*a*	4 70
do. r'd hp, sup.	4 30	*a*	4 50
do. extra	5 20	*a*	6 50
Ill. & St. Louis sup & fan.	5 25	*a*	5 75
do. extra	6 00	*a*	7 00
Mich. Wis. & Iowa extra.	4 50	*a*	5 50
Southern Baltimore sup.	4 40	*a*	5 25
do. extra	5 50	*a*	6 00
Georgetown & Alex. sup.	4 50	*a*	5 50
do. extra	5 50	*a*	6 50
Petersburg & Rich. sup.	5 50	*a*	5 75
do. extra	6 25	*a*	7 25
Tenn. & Georgia sup.	5 50	*a*	6 00
do. extra	6 50	*a*	8 00
Grain—DUTY, 15 ℔ ct. ad val.			
WHEAT—O. Ind. & Ill. w.	1 10	*a*	1 25
do. winter red	1 05	*a*	1 10
do. spring	75	*a*	80
Milwaukie club	88	*a*	90
Missouri white	none.		
do red	—	*a*	—
Tenn. and Kent. white	1 25	*a*	1 50
do. red	1 10	*a*	1 20
Canada white	1 10	*a*	1 25
do. red	1 00	*a*	—
Southern white	1 20	*a*	1 40
do. red	1 05	*a*	1 15
CORN—Western mixed	67	*a*	69
Del. & Jer. yel.	—	*a*	90
Southern white	80	*a*	82
do. yellow	—	*a*	—
Rye	68	*a*	70
Oats	37	*a*	50
Barley	88	*a*	95
Hay.			
N. R. in bls. ℔ 100 lb	50	*a*	60
Hemp.			
Russia, cl. ℔ ton	180 00	*a*	200 00
Do. outshot	175 00	*a*	180 00
Manilla, ℔ lb	7½	*a*	7¾
Sisal	6¾	*a*	7
Italian, ℔ ton	—	*a*	200 00
Jute	92 00	*a*	97 00
American dewr	120 00	*a*	130 00
Do. do. dressed	180 00	*a*	195 00
Hides—DUTY, 4 ℔ ct. ad val.			
R. G. and B. Ayres, 20*a* 24lb., ℔ lb	26	*a*	26½
Do. do. gr. s. C	13	*a*	13½
Orinoco	23	*a*	23½
San Juan	21	*a*	—
Savanilla, etc	16	*a*	20½
Maracaibo, s. and d	16	*a*	21
Maranh., ox, etc	18½	*a*	19¼
Matamoras	21½	*a*	22
P. Cab., direct	21½	*a*	23
Vera Cruz	22	*a*	23
Dry Southern	15	*a*	15½
Calcutta Buff	12½	*a*	13
Do. Kips, ℔ piece	1 60	*a*	1 80
Do. Dry Salted	1 20	*a*	1 30
Black, dry	1 10	*a*	1 20
Honey—DUTY, 24 ℔ ct. ad val.			
Cuba, ℔ gal	64	*a*	67
Comb	14	*a*	25
Hops—DUTY, 15 ℔ ct. ad val.			
1857, Eastern & Western	4	*a*	6
1858, Eastern & Western	12	*a*	15
Horns—DUTY, 4 ℔ ct. ad val.			
Ox, B. A. & R., G. & C.	6	*a*	11
Leather—(Sole)—DUTY, 15 ℔ ct. ad val.			
Oak, Sl., Lt., ℔ lb	28	*a*	31
Do. middle	28	*a*	30
Do. Heavy	27	*a*	29
Do. dry hide	24	*a*	27
Do. Ohio	26	*a*	28
Do. Southern Light	25	*a*	28
Do. all weights	—	*a*	—
Hemlock, light	23	*a*	24
Do. middling	24½	*a*	26
Do. heavy	23½	*a*	24
Do. damaged	19	*a*	21
Do. pr. do	13	*a*	14
Lime—DUTY, 10 ℔ ct. ad val.			
Rockland, com	—	*a*	70
Lump	—	*a*	1 20
Lumber—DUTY, 15 ℔ ct. ad val. Product of North American Colonies, FREE.			
Wholesale Prices.			
Timber, WP, ℔ cub. ft	18	*a*	21
Do. oak, ℔ cub. ft	22	*a*	32
Do GI. Wo	35	*a*	40
Do. Geo. YP. by car, ℔ c. ft.	26	*a*	32
Eastern Spruec and Pine, by c'go	10 00	*a*	11 00
Yard Selling Prices.			
Timber, oak, scantling, ℔ M feet	40 00	*a*	45 00
Timber or Bms. E.	16 00	*a*	17 00
Georgia Piné, worked	30 00	*a*	35 00
Plank, GP, un	24 00	*a*	28 00
Plank and Boards, NR. cl.	40 00	*a*	45 00
Plank and Boards, NR. 2q.	30 00	*a*	35 00
Boards, NR. box	17 00	*a*	18 00
Boards, Alb. P. and pce	16	*a*	—
Boards, city worked	22	*a*	—
Boards, do. cir. p'tion	24	*a*	—
Plank, Alb. Pine	22	*a*	—
Plank, city worked	20	*a*	—
Plank, Alb. Spruce	18	*a*	—
Plank, city Spruce wk'd.	22	*a*	—
Shingles, ℔ bunch	2 50	*a*	3 25
Do. Ced. 3 ft. 1st qu. ℔ M.	35 00	*a*	37 00
Do. Ced. 3 ft. 2d qu	30 00	*a*	35 00
Do. Company, 3 ft	40 00	*a*	—
Do. Cypress, 2 ft	22 00	*a*	—
Do. do. 3 ft	19 00	*a*	20 00
Laths, E., ℔ M	—	*a*	1 15
Staves, WO. pipe	40 00	*a*	55 00
Do. WO. hhd	35 00	*a*	75 00
Do. WO. bbl	25 00	*a*	50 00
Do. RO. hhd	—	*a*	60 00
Heading, WO	72 00	*a*	—
Molasses—DUTY, 24 ℔ ct. ad val.			
New Orleans, ℔ gal	46	*a*	48
Porto Rico	30	*a*	38
Cuba Muscovado	26	*a*	32
Trinidad, Cuba	26	*a*	32
Card., etc., sweet	26	*a*	27
Nails—DUTY, 24 ℔ ct. ad. val.			
Cut, 4d. and 6d., ℔ lb	3¼	*a*	3½
Wrought, American	7	*a*	7½
Oils—DUTY, Palm, 4; Olive, 24; Linseed, Sperm (foreign fisheries), and Whale or other Fish (for.), 15 ℔ ct. ad val.			
Flor. 30 fl	—	*a*	—
Olive, 12b. b. & bx	2 87½	*a*	4 12½
Olive, in c., ℔ gal	95	*a*	1 10
Palm, ℔ lb	8	*a*	8½
Linseed, common, ℔ gal.	75	*a*	76
Linseed, English	75	*a*	76
Whale	47	*a*	52½
Do. Refined Winter	64	*a*	66
Do. Refined Spring	59	*a*	60
Sperm, crude	1 18	*a*	1 24
Do. Winter, unbleached	1 25	*a*	1 27
Do. bleached	1 30	*a*	1 35
Elephant, refined blchd.	78	*a*	80
Lard Oil, S. and W	75	*a*	95
Potatoes.			
Bls	1 00	*a*	2 00
Potatoe Starch	5 00	*a*	5 50
Provisions—DUTY, Cheese, 24; all others, 15 ℔ ct. ad val.			
Pork, mess, ℔ bbl.	16 75	*a*	16 80
Do. prime	14 00	*a*	14 50
Do. do. mess	—	*a*	—
Beef, prime mess, ℔ tierce	—	*a*	—
Do. mess west'n, repacked	11 50	*a*	12 50
Do. do. ex. do.	12 50	*a*	13 50
Do. mess country	9 00	*a*	10 00
Do. prime	7 00	*a*	8 00
Beef Hams,	15 00	*a*	16 00
Cut Meats, Hams s'd&p'ld	7¾	*a*	8
Do. Shoulders	6	*a*	6½
Do. Sides, dry slt'd in csks	7½	*a*	7¾
Eng Bacon, sh't mid. bxs.	none.		
Do. do. long do.	none.		
Do. do. Cumberland	none		
Bacon Sides, W'n sm'd, cas.	—		—
Lard, prime, in bbls. & tcs	10½	*a*	10¾
Do. do. in kegs	11½	*a*	12
Do. No. 1, in bbls. & tcs	10	*a*	10½
Do. grease	8	*a*	8¾
Tallow	9¾	*a*	10
Lard Oil	85	*a*	95
Rice—DUTY, 15 ℔ ct. ad val.			
Ordinary to fair, ℔ cwt.	2 62	*a*	3 25
Good to prime	3 50	*a*	3 62½
Salt—DUTY, 15 ℔ ct. ad val.			
Turk's Island, ℔ bush	—	*a*	20
St. Martin's	—	*a*	19
Liverpool, gr. ℔ sack	— 65	*a*	67
Do. fine	1 10	*a*	1 18
Do. do. Ashton's	—	*a*	1 30
Seeds—DUTY, FREE.			
Clover, ℔ lb	8¾	*a*	9
Timothy, ℔ tierce	17 50	*a*	19 50
Flax, American rough	1 75	*a*	1 80
Sugars—DUTY, 24 ℔ ct.			
St. Croix, ℔ lb	—	*a*	—
New Orleans	6¾	*a*	8¾
Cuba Muscovado	6½	*a*	8¾
Porto Rico	6½	*a*	8¾
Havana, white	9	*a*	9¾
Havana, B. & Y	6½	*a*	8¾
Manilla	7½	*a*	7¾
Stuarts' D. R. L	—	*a*	10½
Stuarts' do. do. e	—	*a*	10¾
Stuarts' do. do. g	—	*a*	10
Stuarts', A	—	*a*	10½
Stuarts' ground ex. sup.	—	*a*	—
Teas—DUTY, 15 ℔ ct. ad val.			
Gunpowder	28	*a*	40
Hyson	25	*a*	60
Young Hyson, mixed	17	*a*	55
Hyson Skin	10	*a*	32
Twankay	10	*a*	32
Ning and Oolong	19	*a*	50
Powchong	19	*a*	32
Ankoi	23	*a*	25
Congou	25	*a*	28
Wool—DUTY, 24 ℔ ct. ad val.			
A. Saxon Fleece, ℔ lb	45	*a*	48
A. F. B. Merino	40	*a*	43
A. ¼ and ¾ Merino	36	*a*	40
A. ⅜ and ½ Merino	30	*a*	34
Sup. Pulled Co.	27	*a*	29
No. 1 Pulled Co.	25	*a*	29
Extra Pulled Co	35	*a*	40
Peruv. Wash	—	*a*	—
Valparaiso Unwashed	10	*a*	13
S. Am. Com. W	10	*a*	13
S. A. E. R. W	15	*a*	18
S. Am. Unwashed W	—	*a*	—
S. A. Cord'a W	20	*a*	25
E. I. Washed	18	*a*	20
African Unwashed	9	*a*	18
African Washed	16	*a*	18
Smyrna Unwashed	14	*a*	28
Smyrna Washed	23	*a*	—

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NEW YORK, *June* 3, 1858.

Witness:

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