



ing earnestness. And, if you, in truth and reality, wish to be the benefactors of future generations, as well as a blessing to yourselves, I sincerely recommend to you this orderly conduct as the most effectual mode you can adopt for benefiting mankind, and for the obtaining of the "cure of evil."

In the law of nature, pertaining to generation, was contained the moral law, which included justice, mercy, honesty, brotherly kindness, etc., as well as (on the part of children) a sense of dependence upon, and subordination to, their parents, until they should attain to seniority. And even then, the judgment, experience, and knowledge of the parents were never intended to be set aside by the children, but to be much heeded and respected by them on all occasions.

It was by these principles—forming, as they did, a part of man's nature—had they been cultivated and allowed free course and operation, that mankind would have been governed in all their transactions, one with another.

In such a state of moral and physical health of our race, of course, legal or medical doctors, of the kind we now have, would not be very numerous; nor would even divinity doctors (so-called) multiply very fast, as their services would not be either required or desired.

In this state, parents would always well instruct their children in all their duties and relations pertaining to the law of nature and generation, and to their fellow-beings as well as toward themselves. And also, and especially, would they instruct their children in their duties and obligations to God their Creator, and to good ministering Spirits, and they would not come to labor that their children might be always void of offense both toward God and all mankind.

There would be truly and literally fulfilled the spiritual and prophetic declarations of David, when under the inspiring influence of the Spirit of God—"Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants round about thy table. Behold that thou shalt be blessed that fearest the Lord." "His sons shall be as plants grown up in their youth, and his daughters shall be as corner-stones perfected after the similitude of a palace. His garners shall be full, abounding all manner of store; he shall have sheep and oxen in abundance; and there shall be no complaining in their streets. Happy is the people in such a case—yea, happy is that people whose God is the Lord."

This is how man and woman in the natural order ought to live. This (at least to some extent, in how God intended they should live. And any departure from the true natural order, as given of God to man's nature in the beginning, must necessarily bring suffering—physical, mental, moral, and spiritual—to the extent of the departure.

And wherever an infraction of the law of God within the man has taken, or shall take place, no possible remedy for the disorder, disease, and suffering, or for the removal or cure of the evil, can ever be applied, or even devised, to man and woman in the natural, generative order, that shall not include at least as much of a true, physical, and moral reform in their conduct as I have now very briefly set forth.

My friends, get this cardinal pivot of truth for man's future well established in the mind and practice, and everything else pertaining to man's natural well-being—to his earthly—will easily round this center, and all things will now begin to wear a pleasing and advantageous aspect. You will then have good health, good government, good order, plenty of means and facilities for the support, comfort, and continuance of human life, as well as for the proper cultivation of the intellect, and also, in addition, you would have correct doctrinal views concerning God and his claims upon you for your fear, and love, and worship of him, as the result of your change of life in this one great and all-important matter of generation.

Men and women may corrupt, pervert, abuse, and try as many devices and pretended questions as they please, to rid themselves and society of the evils that everywhere abound; but so long as the cause or root thereof is left untouched, and allowed to live and flourish as usual, all their efforts and labors to obtain a cure of the multiform misery must necessarily be abortive, and in vain.

And, therefore, nothing less than a return to first principles—to the true laws of our being, as shall from time to time be

made known to us—can ever prove a perfect cure of evil, or extirpate the many-headed monster, with its emanations, anguish, and woe, from our beguiled and sinning race. At least so I believe.

I will now proceed to state my views and beliefs concerning the second stage in the process of the "cure of evil."

And first, I would observe that all rational intelligence, whether human or angelical, proceeded from God, its primary center and source, and, of course, its constituents are of the same nature as God's intelligence. Therefore, every creature possessed of that distinguishing quality, is felicitous (according to its measure) in exactly the proportion that he, or she, maintains his and her likeness and affinity to, and union with, the great eternal Father and Mother of their nature.

For God has given to every intelligent creature a germ of his own attributes, by which the creature may (through culture) develop into the perfect likeness of his Creator. And he designed that mankind, by the help and ministrations of good angelical beings, should thus develop, and thereby be felicitated, and have eternal life, as the result of their likeness to, and union with, the elements of the life of God.

Any departure, therefore, from the law and order that God established or created in man's nature, whereby he might, as it were, be conserved to God, must necessarily produce first a separation from the Source and Fountain of his being, then evil, or discord, confusion, and suffering would, and must, as unavoidably result therefrom.

This does not arise from any arbitrary or capricious will of our Creator; but, in the very nature of things, is an absolutely necessary effect of its corresponding cause. And God himself can not prevent this result wherever the departure takes place, unless he first changes his own all-perfect nature, which, were such a thing possible, would cause him to cease to be a reliable being, and so angelical intelligence (any, or many, or none) could therefore be induced to place any confidence whatever in him. His greatest uncomprehending tenacity is that man would be married, and the fact would be ascertained, or perceived, by every rational creature, whether in heaven or upon earth.

And, in the creation of intelligent man, it was necessary that he should be first a probationer—in a state between evil and good elements and influences—so that his nature might virtuously develop, or that there might be virtue in his choice of action. He was made a free agent—free to choose to hold his manly will against the evil, or to yield to the suggestions and consequent doings was made to depend the virtue or the vice of his actions, and their corresponding results.

This was the only way by which it could be proved whether man was in true allegiance to his Maker or not. For how could it have been known that man loved and preferred the law and will of God—the principles of good—unless there was an opposite principle and power of evil within his reach, and to which he, being free to choose, might attach himself? Certainly there could have been no virtue in, nor rewards for, being and doing what we could not help doing and being. Therefore, no liberty could have existed. Our existence (in that case) would have been a mere mechanical necessity.

Now, as we all know that mankind have fallen into sin, and are in evil element and power, and are thereby rendered sinful, diseased, and unhappy in both mind and body, (the suffering due could have produced their present condition in those respects,) and as the nature of God, and the laws by which he governs his creatures, are perfectly immutable, it is quite clear that if ever our race, or any portion thereof, should at any time be restored to a positive union with their Source, it must be by a return to subordination to the revealed will of God.

And as man had not chosen against that particular light and power of God by which he can be visibly raised in the present dignity of that spiritual nature, the germ of which was given to him in his creation, of course he can be not only not helped, but is positively helped.

Therefore is the second or last stage of the "cure of evil" man is, or will be, called to separate himself entirely from the natural generative or earthly order, and to ascend into the spiritual, regenerative or heavenly order, and at present the kingdom of God. In fact he will be called to become a new creature; for, as Jesus Christ said, "Except a man be born again, he can not see the kingdom of God." "Verily, I say unto you," (and so on) "ye must be born again."

The first thing, then, necessary to a perfect "cure of evil," is to have "the spirit of truth," like the illuminating one, shed into our understandings and consciences, discovering to us our condition and work. In that light, which is the light of Christ, mankind will see and feel that they are great sinners, unclean, far from God, and "miserable, and blind, and poor, and naked," and as such exposed to be eternally lost, unless some immediate remedy shall be prescribed and applied, whereby they can be saved.

Men and women will then (as fast as they become thus enlightened), in their very souls, feel that the command of God is there in, that they at once forsake all that is of a sinful quality, and the generative and earthly order itself—that they must separate themselves from the world without; that is, from the relations to it, and to all who are of it, and from all the elements and principles by which it is governed—that they must "come out from among them" and "be more toward the unseen world of generation—that they must thereafter 'labor for the soul which endureth unto eternal life'—that in future they must live a life of self-denial, purity and holiness, perfectly according to the pattern and example given by our Lord Jesus Christ. In doing, they will then see that to be "perfect, even as their Father in heaven is perfect," and that to be in union with God and all good Spirits, they must learn to keep the whole law of Christ, as from time to time it shall be made known to them; and thus they may become the subjects of his kingdom, you, "the men and daughters of the Lord Almighty."

But before all this can take place, it will be found that a great deal has been done by each one, that has to be undone. Crooked things must be made straight; the consciousness of guilt must be removed; the captive spirit must be released and freed from the binding power of sin and a sinful nature.

All this is not the operation of any arbitrary, sectarian law, but is according to the nature of the perfect righteousness of God, who "is no respecter of persons;" for he loves the deceiver as much as he does the creditor. He will vindicate "the right of the poor as well as approve the good conduct of the rich;" he will defend the slandered and the malignant, as well as to give the penitent detractor and slanderer; he will justify the falsely-accused, as well as forgive the repentant liar. He loves the man who is oppressed, or whose property is injured or stolen, as much as he does the praying oppressor or thief. He loves the murdered man (whether by war or otherwise) as much as he does the murderer whose prayer prays him into the next world, or the warrior, whose territory is established and perpetuated by assassinations and monuments. He loves the suffering slave as much as he does the slaveholder, even talking free supporting master. And the God of all the earth will do that which is right (righteous), towards all his accountable creatures.

But here a very important question arises, and that is: How can that which mankind have made crooked ever be made straight? I will tell you, my friends: By restitution.

The first work, therefore, that an individual has to do toward becoming straight, is to pay all his or her just debts; that is, if he or she have ever wronged any individual in person, reputation, or character, let him or her (if possible) go to the person so injured, and acknowledge him or her fault to him or her, and ask him or her forgiveness; and if the injury have been of a property quality, why then (if he or she possess the means) he or she must pay to him or her all that he or she owes to be set at right, both principal and interest.

I repeat that, to make the crooked straight, individuals I said, must, if they would be just before God and man, make restitution to all they may have injured in person, property, or character; and they must also cherish and cultivate a largest spirit toward all who may have injured them.

The notions which some men, who even profess to be religious, have, concerning God's dealings with mankind, are almost very crude and unreasonable. They have (some of them) a just God's injustice, perhaps by thinking, that by being a wrongdoer; and they, in their prayers, ask God to forgive them but without making any reference to the law of restitution, or to the injured neighbor. They do not see a thing that God has so much property and regard for the injured neighbor as he has for them, and that he will not forgive their just claims before he will forgive the trespasser. But justice should be maintained; they can not be forgiven for things, until they have (if in their power) made restitution. Through they pray from morning till night, you in and you



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## PROF. MAHAN—A PROPHECY.

Mr. FERRIS:

To show that the direct tendency of an admission of the facts of Spiritualism on the part of our orthodox brethren, without recognizing these facts as the result of a spiritual agency, is infidelity in regard to the "miracles" recorded in the Bible, we have only to examine the position of one of the first orthodox clergymen of the land—Prof. Mahan. As his work devoted to this subject, entitled "Mysteries Explained and Exposed," has had a very extensive circulation (the copy now before me professes to be the fourth thousand, and dated 1855) and especially among the members of the several churches in our land, I propose to select a few quotations from it for the purpose of making the infidelity of those who take the ground above named regarding Spiritualism, more manifest. I particularly call the attention of those who believe in the plenary inspiration of the Scriptures to the following remarks, because I have no doubt many, very many of that class, have supposed the Bible was fully sustained by the learned writer as an inspired volume, and thereby they had come to the conclusion that, by admitting the Spiritualist's facts without admitting their source to be spiritual, they in no way weakened their proofs of the superior origin of similar facts of biblical notoriety. To illustrate this point, I shall take up the subject of Prophecy, as that, I believe, is generally considered by Christians, as one of the first proofs of a Divine origin.

I can assure my readers, however, that every class of miracles mentioned in the Bible, such, for instance, as healing of the sick by laying on of hands, speaking in unknown tongues, moving of ponderable bodies, seeing of visions, etc., are all necessarily equally ignored by this renowned D. D., during the progress of his book—as well as by every other person who has similar views regarding the subject—as being anything more than the result of mundane causes; and, did I have time, I feel confident I could make it perfectly clear to any impartial reader, that my statements are true.

On pages 363 and 364, in the work above mentioned, Mr. Mahan, in attempting to show the difference between prophecies of a divine and those of a human origin, says there are but three methods by which a human being can, of himself, or in other words, without the direct aid of the Deity, in any manner predict future events. These three methods he gives in the following language and order:

1st. "When all the causes that are operating, or will operate, to produce a given result, are fully known, the result, by a calculation of the force and direction of the action of such causes, may be predetermined."

2d. "When men reason from mere precedent, conjecturing from what has occurred in the past, what will be in the future."

3d. "Mere imaginings of what may be, with a supposition merely that it will be."

Here, then, we have all the methods given by which "human intelligence, unaided and unguided by wisdom and foresight higher than its own [i. e., without Divine agency], can ever conjecture what shall occur in the future;" therefore it will be well for us to examine into the nature of these methods, and see how much ground they really do cover, so as to be able to separate the Professor's Divine prophecies from the human.

The first method is distinctly defined in his own language quoted above; for there, he says, the prophecy is the result of "a calculation of the force and direction of such causes"—i. e., "causes that are operating or will operate, to produce a given result." He also says in his remarks following the above quotation: "The calculation in such a case is purely mathematical, and the conclusion certain;" and cites the calculations of astronomers as of this variety of prophecy; therefore there can be no doubt that the first method is the result of pure reason.

The second method is also plainly shown to be the result of reason from the language used in the next quotation; for there he says: "When we reason from mere precedent"—thus completely removing any grounds for raising a doubt as to the idea of mere precedent. In his remarks following, he also distinctly defines this method of predicting the future as the result of reasoning. He uses the following language in speaking of the certainty of this method:

"Here we find ourselves in the region of uncertainty, the greatest events of human experience often turning upon purely accidental circumstances and small causes, which no human reason could have foreseen, or even conjectured." Here, it will

be perceived, he admits it to be the result of sagacity, and as sagacity—in the sense here understood—and reason are synonymous terms, therefore, here is another proof that the first two methods of human prophecy are the pure result of the reasoning faculties.

The third method is where a man guesses a certain event will occur, without the use of his reasoning powers or the employment of "sagacity," and which guessing is of course "generally wrong," as the writer truthfully remarks.

Any one who will examine the above quotations in the connection which they have with the other portions of the book, I think must see that all prophecies which are not the direct result of human reason or guessing, are, according to the Professor, divine in their origin, because all prophecies which are not human must necessarily be of this latter class. For farther proof of this we have only to quote his language upon this subject, to be found on page 364.

"Prophetic predictions originating from the inspiration of the Spirit of God, and bearing the evidence of their divine original, must stand, in all their essential characteristics, at an absolute remove from each of the classes of human predictions above named. . . . Predictions of this character (i. e., those which are at an absolute remove from the three methods of human prediction alone mentioned) we all know can originate but from the infinite and eternal Mind, who sees the end from the beginning."

From this quotation it will be perceived at once that Mr. Mahan styles all prophecies "Divinely Inspired Predictions," which are not the result of human reason, or sagacity, and guessing, as before remarked; and why? Why, because the things thus prophesied could not be discovered in any possible manner by the aid of man's intellectual faculties, and therefore must have been given by Him "who sees the end from the beginning."

Having now, as I think, made it sufficiently clear that all prophecies which are human in their origin are, in the mind of the Professor, those which can be traced to human reason as their source on the one hand, and to human imagination on the other, while all others are necessarily what he nominally terms divine, I will now proceed to examine his views upon this latter class, as expressed by him in a previous portion of his book. On page 315 we find the following rather heterodoxical language:

"There are cases in which individuals have premonitions of coming events—premonitions which can hardly be regarded with a show of reason, as accidental creations of the imagination, which, by mere accident, happen to be true. We need not specify cases. It is enough to say that they have been matters of more or less occurrence in all ages of the world."

What! after all of the above statements of Prof. Mahan, regarding there being only three methods of human prophecy, and which are the result either of man's reason or imagination, does he here admit that a human being can predict without employing those means? To be convinced that the class of premonitions last quoted are not the result of those three methods, we have only to read a little farther. He says:

"A gentleman, for example, had a vision of the shipwreck of a vessel on the coast of Hindostan—a shipwreck in which his own son was lost. Months subsequent to the vision, the events foreshadowed all occurred in exact accordance with the vision referred to. Yet the father was at the time in utter ignorance of the scenery where the event occurred, and of all the facts of the case."

This instance, given as a specimen of this variety of prophecy, it will be perceived at once, could not have been the result of "mathematical calculation," from knowing the causes which would produce the given result; neither could it have been the result of conjecturing from what had occurred in the past, while the Professor himself admits it can not be regarded, "with a show of reason," as the result of guessing. Well, if it was not the result of the three methods of human prophecy, it must be a "divinely inspired" one, for only four methods of reading the future are recognized by the Professor, three of which are human, and one divine. Therefore, there is no ground of controversy as regards the prophecy above given being of the latter class; so, without reading farther, it would appear that the celebrated Rev. Asa Mahan had at last admitted God can and does inspire men now as well as in days of yore. But on a perusal of the remainder of the page from whence the above extract is taken, we find this position is not sustained by him, but all the prophecies of both the New and Old Testaments, as well as the class above mentioned, are referred to a mundane cause. It seems as though this man of letters was so anxious of referring everything occurring in

these modern times to an earthly source, that even things heretofore considered by his orthodox brethren as the immediate result of divine agency, could not be spared by him, but must fall with the rest.

He says all prophecies or foreshadowing of coming events of the character of the one given above, and heretofore shown to be what he nominally calls divine, and therefore of the same class as those of the Bible, are the result of the Odyllic force, and therefore "should not be a matter of wonder or unbelief," thus completely removing the main pillar which supports the Christian in his belief of the inspiration of the Scriptures.

To make the fact of the infidelity of this celebrated D. D. more apparent, I will make use of the following syllogisms:

1. According to Mr. Mahan, all prophecies not the immediate result of the three methods mentioned by him on page 363 of his book, and quoted above, are the result of Divine inspiration.

2. Prophecies which were not predicted by means of the three methods above mentioned, are admitted by him, on page 315, to have occurred in all ages of the world, and which he says are the result of the Odyllic force.

3. Therefore the divinely inspired prophecies of both Old and New Testaments are not to be referred to any supernatural origin, but are to be considered as the result of mundane causes.

BREDETT C. MURRAY.

KALAMAZOO, MICH., Nov. 3, 1858.

## VOICE FROM THE OLD DOMINION.

WELLSBURG, BROOKE CO., VA., Nov. 5, 1858.

CHARLES PARTRIDGE, ESQ.:

Thinking a voice from the "Old Dominion" might be listened to by the readers of the TELEGRAPH, I pen you a few thoughts in regard to the country, its inhabitants, etc. Wellsburg, the seat of justice for Brooke county, is beautifully situated on the Ohio river, sixteen miles above Wheeling. The surrounding country is very hilly, almost mountainous, and presents to the eye of the beholder a grand and picturesque scenery. Ascending to the summit of one of the loftiest hills you will perceive as far as the eye can reach, hill after hill, some rising up to view while others can hardly be seen, till they are lost in the distance, assuming the appearance of the ocean as the waves smoothly and majestically roll after a violent storm. Inexhaustible beds of stone coal abound on all sides, which is furnished at a few cents per bushel to the inhabitants and the numerous manufactories that are situated along the borders of the Ohio. A large amount is annually shipped down the Mississippi. The atmosphere is pregnant with the fumes of burning coal, and to one who is not accustomed to it the scent causes a sickening sensation. The buildings show unmistakable signs of its blackening influence, and clean clothes are seldom seen.

Bethany is situated eight miles east of Wellsburg. It contains but a few dwelling-houses. It is the residence of Rev. Alexander Campbell, founder of the Campbellite Baptists, or latterly known as the "Disciples." He is also founder of Bethany College. The inhabitants of this county are nearly surrounded by orthodoxy, and, as a natural result, are very bigoted. They are still bound down with the galling chains of sectarianism, and it seems almost impossible for them to rise up and be free-thinkers.

There are a few souls here who are liberal minded, and will ere long be in the ranks of truth-seekers. All they want is light. They appear to be ignorant of the great truths now being agitated throughout the world. Spiritualism seems to be below par. A Spiritualist excites great curiosity among some, while with others he is a subject of abhorrence. Many, after being informed what constituted a Spiritualist, were surprised that they had so long remained in the dark. Spiritual manifestations have occurred here which were remarkable and convincing, but as usual in dark places, they have been silenced by the Church, through fear of provoking the displeasure of an angry God, attributing it to the works of his Satanic Majesty. They cling tenaciously to the Bible, and hold up their hands in holy horror if ought is said against its Divine origin. They idolize and worship the book, but fail to live the heavenly truths therein contained. They undertake to swallow the whole as direct from the hands of Divinity, but find the dose too large, and they are obliged to throw it up, the good with the bad, thereby preventing what truths there are from taking effect, and being fully understood. When they cease to place dependence on the traditions of the past, and extract therefrom

the truths, casting aside the errors, building upon principles instead of creeds and dogmas, then, and not until then, will come a reaction that will benefit mankind.

For two thousand years have they labored under the new dispensation, under the influence of their Idol Book, and what has been the result? Have they eradicated from the earth the evils that existed there? Are mankind purer to-day than then? Nay, verily, evil in all its horrid forms still sends its blighting influence throughout this Christian land. Slavery, intemperance, murder, theft, prostitution, both legal and illegal, are fast increasing under the watchful eye of our clergy, and the holy influence of the Bible. Missionaries have been sent to foreign countries to convert the heathen, and what have they accomplished? Have they improved the condition of those races? Is evil any the less prevalent among them? We answer, No. Wherever you trace their footsteps, there you will find a rapid increase of crime. Evils that were unknown, such as intemperance, with all its accompaniments, prostitution, murder, theft, have found a foothold. Look at the aborigines of our own country, for example; compare their condition to-day with what it was at the time when our forefathers landed upon their domains, and what is the comparison? Yes, my Christian friends, here in this land of tracts and Bibles is the result of long years of Christian labor. Here you find the poor Indian fast ebbing out his existence in poverty, crime, and debauchery, surrounded by priests and their creeds, and in sight of the tall spires of your costly churches! Does not the very blood curdle in your veins when the facts are presented to your view? When will you break through this dark cloud that envelops you, and stand forth as men? When will you cease this strife and contention in obtaining converts to your thousand and one creeds and formulas, and seek to restore peace and harmony? Assist in promulgating great and glorious truths; labor to remove the ignorance and superstition that pervade our fair earth; be up and doing; down-trodden humanity calls aloud for assistance; lay aside your absurd prejudices, and teach them universal brotherhood.

N. S. BOYNTON.

#### THE ANGELS' CARE OF MORTALS.

Do angels sympathize with those on earth? I know they love; I know they feel an interest in their brothers' welfare; and many persons who have departed from earth have borne witness at death, in their last words, to the presence of their relatives, whom they had numbered among the lost, the dead. Is it not a rational belief that in our daily walks through life, we are surrounded by those who were dear to us in our better days, whom we never can forget, and that they are aware of that love which lives forever? The materialist would say, "Could I only believe this, what happiness would it impart!" But when such an one is put in possession of the evidence, the dread caused by knowing that he is an accountable being, and the fear of the consequences of his misdeeds, recoils upon him, and he shrinks back with horror from the idea that there is a future life.

The Spirits are well aware of what transpires around us. I know they feel an interest in our welfare, and the Bible distinctly says, "Are they not all ministering Spirits, sent forth to minister to those who shall be heirs of salvation?" And whom would God be more likely to send us than some dear relative whom in our ignorance we had deplored as lost to us forever? God governs the world by general laws; and what better agents could he have than these self-same Spirits? In the transfiguration scene on the mountain, the disciples saw the glorified estate of the Master when he was with two Spirits of earth, Moses and Elias, who spake with him of his death; and John the revelator tells that he fell down to worship at the feet of the Angel, and the Angel said, "See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets; worship God."

There is a great work now progressing in the world—the work of human regeneration; and many are called from the earth-life to the spiritual world because the Father foresees that they can act upon us to more advantage from the unseen world. Ah! could we but see their heavenly forms hovering around us, with what pleasure would we look in their angel faces. With delightful astonishment would I behold my angel mother, as in her constant efforts she inspires me with the love of a spiritual and holy life.

Wherever Spirits find truth-seeking minds, they endeavor to

improve, suggest, elevate and inspire them, taking such interest in our welfare as we little conceive. When our Spirits are depressed with grief and sorrow, then do they suggest a thousand expedients to lull our cares to rest, and cheer us on the journey of life. When sickness deprives us of the power of assisting ourselves, then are they acting the part of the good Samaritan, ready to do everything in their power to alleviate the suffering of poor humanity; and at the last, when the Spirit is about to enter real life, and cast off the body, then are they sure to be near to us. The body was only lent to us for a temporary purpose, to acquire knowledge, and do good to mankind. When that body no longer answers this purpose, it gives place to a higher body—a spiritual. Thus God, through his Spirits, has said, "Except a man die"—that is, throw off the carnal body—and is "born again, he can not enter into the kingdom of God," by all which is meant the casting off of the flesh, and setting the Spirit free. Most assuredly, if a man die he shall live again, as is proved by actual facts. One fact to a Spiritualist is worth a thousand sermons. Facts are realities, and are the only food that will satisfy the soul.

TIOGA, TIOGA CO., PA.

#### PHYSICAL MANIFESTATIONS.

Although physical manifestations are at this time in bad repute, by certain of the speakers of the New York Conference, yet they lie at the foundation of all knowledge of Spirit-life; that is to say, in this region, as far as the observation of the writer extends. No one hereabouts has been converted by impression, so far as the subject is capable of proof, but very many by the despised moving of tables, and other kindred manifestations. Why is it, if impressions are the most reliable methods of communication, that they are not more efficient in convincing men of immortality? Can any one tell?

I will now give a fact which meets the case of Mr. Cole, or a manifestation which the medium could not by any possible means produce. It is this: There is in the town of Lebanon, Conn., a little girl who is a medium for physical manifestations. The people have a stove in their house which she is unable to raise from the floor, on account of its weight being too great for her strength; but by placing her hands on the top of this stove and requesting the Spirit of a departed friend to raise it for her, it is raised several inches clear from the floor. This has been witnessed by an intelligent gentleman of Willimantic, who has the blessing of good eyesight. It has been done repeatedly. The child can not lift the stove; hence there is no deception on the part of the medium. Can as much be said with regard to the certainty of impressions? If the above physical manifestation, and will report it, they will receive the thanks of one reader of the TELEGRAPH.

Another case: Mr. S., of Windham, Conn., related to the writer the following incident: His wife is a medium; a few evenings since they were both sitting for communications; presently the hand of his wife was drawn up and out of shape. The manifestation was first upon the foot: then upon the hand. They inquired the meaning of it; the answer was, "It will be explained to you to-morrow." The day following this, a brother of the medium was at the house of Mr. S., when he fell and injured his foot—the foot having the same appearance as indicated by the hand of the medium the evening previous. The significance of the manifestation the evening previous was then fully understood.

#### GUARDIAN SPIRITS.

The following account is taken from the German of Werner, a little work, relating the case of two Seeresses into the spiritual world, translated by A. E. Ford: It appears that the young lady here mentioned, for the recovery of her health, while giving directions in that state, for the treatment of another, suddenly broke off from her conversation, and exclaimed to her attendant, Dr. Werner, "For God's sake! Ah, Albert, help, rescue!" (This Albert was the Spirit which the lady always recognized, while in the magnetic state, as her guardian one, who attended her through her whole sickness, and whose directions being made known by her, Dr. Werner invariably followed.)

"For God's sake! Ah, Albert, help, rescue! My Emily will fall out into the street. Oh, hasten and save her! (A short and anxious pause.) Thank God! help has already come. Thus faithful guide and friend, even before I knew the danger, and could ask you had prepared aid!" "Alas, alas my little sister in Christ!" (She trembles violently all over.) "What has happened to her?" "She was in the upper story of a house, while they were raising wood by a window from the street. She tried to seize the rope, by which the weight was hanging, and the vibration would have drawn her out, as

there is no balustrade above, if her father had not seized her at the moment, and drawn her in." (A long pause, lasting more than an hour, during which she lay quite motionless, like one who wanted; after which she raised her arms and says,) "Thus faithful God and Father, how do I thank thee that thou hast saved my sister from death! Yes, she also shall thank thee, and acknowledge thy mercy. (Turning to me,) She was very much terrified, and my father not less so. They are now in the chamber speaking of this wonderful deliverance. My brother Fritz is there too."

After a pause, and some conversation about herself, Dr. Werner asks her, "Tell me how it is possible for you to be with Albert at so distant a place, to be speaking with us at the same time, and just now to look at your sister?" "That seems strange to you, but it is not so. It was all by the contrivance of my Albert. Without him I should not have seen my sister. He knew, and forewarned the threatening danger, and prevented it. But this took place with a rapidity you can not imagine. Albert's movements toward my sister, drew me suddenly thither, while I was yet speaking with you."

This remarkable occurrence took place on the 19th of May. And, says Werner, "The wonderful rescue of her sister Emily, occurring in the crisis just related, was fully confirmed afterward. The following were the circumstances. We did not fail, after the crisis of the 20th, immediately to make inquiries if anything unusual had taken place with N's sister on the day mentioned. We soon received the following, to us very surprising account."

"On the afternoon of the 19th, some time after four, some persons were employed on the upper floor of the house, in raising stuff from the street by means of a windlass. The little Emily had a mind to have a hand in the work, and incautiously laid hold of the rope, by which the weight was hanging, without considering that the opening at which she stood had no balustrade. As it, together with its load, was in continual vibration, and the child, of course, had not strength to control its momentum, she was on the point of being carried out by it. She had already lost her balance, and uttered only one cry. At this moment, her father, who had come behind her, seized her by her clothes, and drew her in. Terror so overpowered the child, that she lost all consciousness, and they were obliged to carry her down in a swoon, into the sitting room, where, however, she soon recovered her senses."

"To these accounts the following very remarkable fact was added. So early as half-past three her father, who was writing in the chamber at some distance from his residence, felt a restlessness he could not account for, which increased at last into an impulse, equally inexplicable, to go home. For a long time he resisted it, as his business was not yet finished, and he was compelled to say to himself, that he had nothing to do there; but at last the attraction homeward had become so imperative, that to relieve the feeling, he seized his papers with the intention of finishing them at home. When he reached the house, he directed his steps forthwith to the upper floor, without depositing the papers, which formed a considerable bundle, in the sitting room, close by the door of which he had a pass, and came just in time to save his child from the certain death of a fall from the gable of the house, into the street. A moment later, and help would have been impossible."

Such is the very remarkable account from the pen of Werner, a truthfulness is unimpeached, and who was witness to the whole, and who, in the most convincing manner, attests the agency of God! It is thus that he governs the world. Not always by the immediate and direct exercise of his power, but by the intermediate ministry of angels and Spirits. There can be no doubt that in this case, the mind of the father of this child was impelled by the guardian Spirit, and this was the cause of the immediate impulse he felt to go home. And as soon as he arrived there, he was directed quickly to the scene of danger. It was to the moment! And how remarkable the sight of the magnetized subject at the time, though quite distant from the scene. Thus I say, God governs the world. His wisdom is unsearchable and his ways goodness and truth. He is "a very present help in time of need." (Oh, when will men learn every where that we are surrounded with a world of Spirits, that they attend our steps, that they guide and deliver us, and that too, all within the embrace of a system of beneficent Nature! Let God be praised for all his mercies.

Account of a Seeress into the Spiritual World. We take from Professor Agassiz's report on the case of a young lady, who was an American girl. I have had an ample opportunity to watch the Phenomena in the following case, every spring for the last eight years. At this time it appears in parts the change of the female in which it lives, and which follows, greatly places, overgrown with Pompholytes, water tubes, and other aquatic plants, in which it begins by growing a species of about a foot in diameter, resting out the plane, remaining with violent jerks of its bell the larger portion, and leaving a clear spot of five inches in which it deposits its eggs, retroceded and overabundant by a series of ventricles. In this last case one of the persons mentioned in the report is the head, and hanging at a distance all together.

"The effect of waiting over the gateway does not depend exclusively upon either of the sexes, but the male and female, with a mixture. The foremen with which they do at their work, and the cavity with which they look out for every approach of danger, show that they are endowed with stronger faculties than mere human beings have to any of their kind. Their language goes so far as to avoid the hall attached to my back, however or it may be brought to them, and however lively and bustling it may be. However near to one another the pair of the best do not interfere with those of another; but like good neighbors they live peacefully together, one or each other's domain when going out for food without making any disturbance. But whenever an unusual sight or sound appears among the plants, he is chased away like an intruding intruder and vagabond. The development of the egg is very rapid. In less than a week the young are hatched, and the parents soon cease to take any further care of them."





## SPIRITUAL LECURE AND CONFERENCE.

## THIRTY-SEVENTH SESSION.

The same question which has been under consideration several weeks, was continued.

What are the good things and causes of the so-called spiritual phenomena, and what are the reasons for and against the supposition that they are good and by no means?

Dr. Gray read a paper which he had prepared but as it did not seem relevant to the above question, and did not tend to elucidate it, it would be out of place to publish it in this connection.

Dr. Gray begged that speakers would address themselves to the question posed. According to this Spiritist communication through mediums, or under certain conditions the question arises: What is a medium? He answers for himself that a medium—for physical manifestations especially—is one whose muscular power can be detached from his own will and be used by a Spirit. He thinks that the muscular force which is constantly being evolved from man, forms a part of his sphere, and a part which more or less with his life. He does not think that it is a new thing, but that the principle of man will continue in that which is evolved from human bodies. He thinks Spirits use these emanations to make physical manifestations, and he does not think the sphere extends and has sufficient force to be used by Spirits more than twenty-five feet from the medium; and he regards with suspicion all physical phenomena which are said to occur at a greater distance than twenty-five feet from the medium unless they occur in a room which the medium had just left, and where the life principle may remain for a considerable length of time. He called attention to a book recently published by the Appletons, entitled "Veilings of the Spiritual History of Man," by Douglas.

Mr. Davis asked Dr. Gray how he accounted for the first facts which occurred in Dr. Hays' house, when all the family were absent at church?

Dr. Gray replied that he first wanted to know what the facts were and whether they were produced by Spirits, and if so, he presumed the phenomena occurred immediately after the family left the house, while the living principle remained in the emanations they left behind. He said that while sitting in a circle with P. D. Hays, a Spirit-hand appeared at the far end of the table, some six or eight feet from where they were sitting, and that at one time a table was moved in his house some twenty-five feet distant from any person.

Dr. Hays thought the fact that all spiritual phenomena occur near to a medium, went to support Dr. Gray's idea.

Dr. Davis thinks the sphere of a person is capable, under the operation of his own or another's will, of being drawn out and extended almost indefinitely. He said there lives a family in Brooklyn with whom strong physical manifestations occur, and often take place when the family are absent from the house. The family went into the country, and the Spirits told them almost daily of what they had done in their house in Brooklyn, such as opening and closing doors, moving furniture and other things about the house, which were ascertained to be true. Some persons, he said, can take the letter or the hair of a person, and through these facts appear with the person who wrote the letter or wore the hair, although there may be a hundred or a thousand miles intervening, and can ascertain the state of health, or deliberate a decision of the person. He has seen such reports of persons who were separated and he concluded, therefore, that physical manifestations may be made at a great distance from the person, even several miles. If not thousands of miles distant, and in (Coles) it is possible that Spirits may have drawn from the person's sphere, and be able to bring the house from Hartford.

Dr. Gray said that the reason for the manifestations which occurred in Dr. Hays' house, was that the family were away, might have been in the neighborhood. As to mental phenomena, he agreed that there is no question, and it may occur between parties however distant.

Dr. Hays said the elements of the case were largely into the case of every manifestation, and he can hardly see the use of manifestations in a house.

Mr. Warren said that one morning when himself and Mr. Ruggles were at work, he wanted to know at what time the case started, and in a moment he heard a loud knock which he had left in his office in New York, was it was (Coles) news through a window, which was a little down at the top.

Mr. A. asked, from Troy, said a daughter, about ten years of age, was a medium. Her mother lost her child at one time, and heaved the house over, but could not find it, and finally went to her work basket again, and the child lay in plain sight. Mr. A. felt a little suspicious that the little girl had attempted a trick; but the Spirit said "they had done it," and again they went for the child, and it was gone, and the Spirit said, "Look up on the looking-glass," and there it was. The Spirit then told them, "We will take it again," when they took it away, and after some search, the Spirit told them where they had put it in another room. Mr. A. said that many times his dinner table had been raised up, and held ten or more inches from the floor, when no person but his family were present, and no medium except the little daughter; and other things had been played upon when no person touched them, and he knew that these things were done without any conscious human agency.

Mr. Davis of Chicago, said he had recently entertained the same question, and Dr. Gray had presented, and made it out; he then told him that the Spiritist communication through mediums, and phylomancy, were all the same thing. He said that he had tried it by himself, and had found it all the same thing. The Spiritist communication through mediums, and phylomancy, were all the same thing.

Dr. Davis asks, MAY they not produce all the so-called spiritual manifestations? We were formerly told that physical facts could occur only in the dark. But afterward they appeared in broad daylight as well, and occur, he believes, not only within twenty-five feet of the medium, but twenty-five miles distant as well. He said that when himself and niece arrived at the house of Mr. Adams in Chicago, his niece wanted something from her school, and discovered that she had left the key at home in Waukegan (some hundreds of miles distant, we believe); and while sitting there, the key fell on the table. The Spirits said they brought it. We afterward laid it on the table, and asked them to move it off and away, and they carried it out of the room and dropped it on the steps.

Mr. Foxworth said that the new dispensation commenced with eight rapings, and the phenomena had been unfolding steadily ever since. He had, in the early stages of it, formed what he then considered respectable theories, but they were destroyed or terribly shattered with every new development, and finally were all knocked to pieces, and he had done theorizing with any confidence of the permanency of his speculations. His position was rather to observe, report, suggest, and regulate. He did not think the theory put forth by Dr. Gray would cover the facts, he thought it very probable that we should be obliged to adopt a theory broad enough to cover the story of the bones being brought from Hartford to New York. He feared we were not sufficiently charitable toward mediums. He did not see why they should not be considered innocent until proved guilty. Neither did he see any inducement for them to be deceptive. Mediums occupied to-day an enviable position before the public, and the manifestations through those who are unwilling to be used as mediums and through small children, as in the case of Mr. Atwood, are equally suspicious as are the phenomena through the more willing and public mediums. In the earlier years of the manifestations it was not usual to form circles of contact, and the physical manifestations occurred apart from human contact. He thought physical facts were coming into discredit through the false theory—that it is necessary, in order to obtain them, to sit close, put hands on the table, or otherwise form contact. He did not believe any such conditions were necessary or profitable. Adjourned.

## AN EXPOSE IN BRIDGEPORT.

BRIDGEPORT, CONN., November 1, 1858.

## FRIEND PASTORS:

We have had a wonderful spiritual expose in this city the past week, and you had better believe that Spiritualism is almost dead. This great expose was made by the man who styled himself Dr. (2) M. V. Rly, from the city of New York, who stated to the spiritual believers here that he was a medium, had been a speaking medium five years, was influenced by departed Spirits to speak, that he was never unconsciously entranced, and that no other person ever was, and that their saying they were was humbugging the people. He was asked if he ever pretended to be unconsciously entranced. He said he had—just in the outset exposing his own deception. He was told that in that he was like the man who went to the sea, got drunk, and looking through drunken eyes, thought, and reported that all the people in Boston were drunk; that he, Rly, being himself a deceiver thought that human nature in others was as he was in himself, and that because he was a deceiver, he thought others were.

He then came out by saying that all mediums were deceivers, that all the manifestations were produced by the mediums themselves; that Conklin was a humbug, and had been proved so to be; that he tipped the table with his hands by pressing the projecting base in the wrist, the Dr. Proseper against the edge of the table, and having sharpened his nails on the ends of the opposite legs, which stuck in the floor, the table being thus raised or pushed up from him, and that that part of the wrist had become completely calloused by the continual pressure; that he ascertained what a person was writing by the motion of the top of the pen, etc. That Redman had acknowledged to him that he himself made all his manifestations, "bones and all," and that Redman had advised and urged him (Rly) to set up as a medium, as he knew all the "tricks." That he (Rly) and J. F. Coles had for a long time worked together, (sorry for Bro. Coles) and had found out the dearest machinery and humbuggery, etc.

These statements were made to a few, mostly Spiritualists, after our meeting Sunday evening. He was offered five dollars by a gentleman present, if he would do one thing that was done through Mrs. Coan when here, which was done before a public audience. He said he could do all that was done by Mrs. Coan. After much parley, he was induced to sit down to the table, and began to dictate how the gentleman should proceed. The gentleman observed he should not be disturbed, but that he would do the same he did with Mrs. Coan. Rly hunched down, he was urged to proceed, and was offered twenty dollars if he would perform the one thing that Mrs. Coan does through Mrs.

C. He became angry and insulting, (ungentlemanly and untruthful he was from the beginning) said he was not to be beaten, arose in much haste, and started for the door, and our united persuasion could not induce him to show us a "manifestation" except his manifest impudence.

Tuesday, his advertisement for manifestations and an exposure headed, "A Challenge to Skeptics," came out, for a meeting at Washington Hall that evening. Being absent, I had not the honor of paying him a fee at the door. He said that all mediums done it for money, but he was "honest." But I have been credibly informed that he publicly stated all he had said Sunday evening, yea, more, about Conklin, Redman, Mrs. Coan and others, but acknowledged that Mrs. Coan was "a little the slickest cheat out," and that Coles who had traveled with her for over a year, said so. No Spiritualist present was permitted to make a statement of what they knew and had seen without being plainly told it was an untruth. His advertisement spoke loud of what he would do, but he did not do anything but what a schoolboy could do, and he did it bungling at that. He made raps with his toe on the leg of the table, which a child could detect, and such like fooleries, and then protested that that was all that was done by any medium.

Wednesday evening, by announcement the previous evening, he again made his appearance in the Hall, no doubt expecting that his great display and brilliant wit the previous evening would bring an overflowing house, and he would reap a rich harvest; when lo! only nineteen mortals, himself included, were present. The next morning he "forgot," forgetting, perhaps, in his haste to be with and enlighten some other dark-minded community, to pay all his bills. But, Mr. Editor, this has done good. It has again shown, that like all who go about as spiritual expositors, they themselves are the knaves and humbugs about whom they so loudly prate. It has here awakened the Awakened portion of our people of Bridgeport to seek for truth, and they desire Conklin, Ruggles, Redman, Coan, or any other test medium, to come here and stop awhile with us. Will one come?

I would remind the public in regard to Dr. (2) Rly, (he informed the Spiritualists that his trade and occupation was that of a printer, but in his bills advertised as a doctor, not informing them whether he was D. D., M. D., or Doctor of Humbuggery) that it is well to look out for an honest man as if he might be a rogue, lest in his zeal he might forget to pay for the balance. More anon. Yours for truth, A. C. STILES.

NOTE BY MR. COLES. Having perused the above letter in manuscript before it was given into the hands of the printer, I feel compelled to append this note for the purpose of correcting the misstatements which appear in connection with my name. Mr. Rly is reported to have said that "he and John F. Coles had for a long time worked together and had found out the dearest." This statement is a gross exaggeration of a slight fact. Mr. Rly called upon me several times at the Executive office, and on each visit the subject of conversation between us centered upon the reliability of communications and the honesty and disinterestedness of mediums. My views on these subjects, as expressed in the New York Conference, and which were reported in the papers, he stated to me, and he had derived several New York Spiritualists in acts of deception, and asked my views as to whether he had better expose them or not. I told him that I considered it his duty to named wherever he found it, and I assured him that I should do so. This is all the traveling I have ever had with Mr. Rly, and I have never been in contact with him in any other way, and do not remember ever having seen him since the last named office.

The charges made against me in reference to Mrs. Coan, I can say that I never made any such unqualified statement, except to her. I said to Mr. Rly, as I have said to all others who have conversed upon this subject, that the greater part of the manifestations through her, are under her control, whether conscious or unconsciously. I of course can not demonstrate, I said, however, as far as regards the selection of paper ballots containing names, I felt confident that she used no deception whatever, as I had often known her to select folded and sealed ballots who, it was physically impossible to have learned their contents by any external indication. Whether such knowledge is the product of simple clairvoyance, or Spirit control, is a question in my mind that has not been a really settled. Mr. Rly often assured me that Mrs. Coan selected the ballots by trick, and not by any phenomenal process, to which I have answered, that if this was true, then she was a very smart woman.

At some future time, I will endeavor to give my full opinion as reference to the manifestations through Mrs. Coan, and will inform with whom I have enjoyed opportunities of investigation. It is more than I shall have a satisfactory opportunity in supporting of own statements, without being obliged to enter into a long and tedious discussion of them.

The greatest effect of this exposure is, that it has shown to the public that the only way to get the truth is to go to the source, and not to be misled by the dearest machinery and humbuggery, etc.

## INTERESTING MISCELLANY.

*(continued)*

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE

[illegible]



