





these orders, and their respective services. Those orders were (1) an innumerable company of angels; (2) the first-born, or those whose names are written in heaven; (3) the Spirits of the just perfected; and (4) Jesus, the mediator and central life of all, and cementing by the blood of his atonement—the at-one-ment—all these several orders into one indivisible body, of which he is the head and life. Angels, therefore, the perfected Spirits of the departed, and those whose names are written in heaven, though now toiling and suffering in the dust of earth, constituted that one blessed company of all faithful people which is the mystical body of Christ; and these several orders existed as a unit in him. Because they exist in different orders, we were apt to think and speak of them as different bodies; but they were in fact no otherwise different than as different organs they have different and several functions. And this union was not a metaphysical one, denoting mere unity of purpose; not a mere moral one of affection and sympathy only, but a vital and organic one, as the branches are one with the vine.

At the first creation men and angels were only the creations of God, and there was no tie between them but that of affection and an obedient will. There was no union of natures, no manhood taken into God-hood, so that where that moral tie was broken, they fell each from God, and were henceforth divorced and put asunder. This fall was, according to the religion of nature, an irrecoverable fall, because there was in the nature of the creature no principle of reunion. Without a mediator there was no way of access unto God; and like Esau, having lost his birth-right, there was no place for repentance, even though he sought it with tears. For the angels that fell there had been no recovery; but man fallen, and still falling, Jesus had caught with a new attraction, and bound him to himself forever; and he had done it by that awful mystery of the incarnation, whereby he had gathered man's nature into one person with his own. In him the twain had become one, and thus spanning the awful gulf by his own person, he had become himself the bridge of access and the bond of union, that never more can be dissolved or taken down. He was thus the ladder which Jacob saw reaching from earth to heaven, down which the angels came, and up which redeemed sinners go. Verily, he took not on him the nature of angels, but the seed of Abraham. And that was why we are in him as they are not, and why for the angels that fell there is no return. Such was the unity of these several orders. The moral union of affection and sympathy was the result of our own culture.

At this point in his discourse the reverend preacher spoke of the service or function of the several orders or organs in this mystical body of Christ. Those denominated the general assembly and Church of the first-born, whose names are written in heaven, were those especially whose saintliness and zeal had given them the rank and honor of a primogeniture, or first-fruits in the garner of God. They were those elect and precious ones now in that great tribulation out of which they all do come who enter that bright kingdom. They were those that St. John saw the angel marking with the new name, and sealing on their foreheads with the signet of salvation, such as seem to carry evermore upon their bodies the marks of the Lord Jesus. These were they who were gathered by a secret call out of every nation, and tongue, and kindred, and people, and constituting that invisible Church within the visible, a selection out of all the Gospel net-drawings, like that of the angels when upon the eternal shore, they had gathered the good into vessels and cast the bad away. The few chosen out of the many called, and chosen thus, and sealed and written in heaven, not arbitrarily, but as the servants of God, proved, in their allegiance, their faith and love; and although they might not be known of us, nor written in our books, yet were they written in the Lamb's book of Life.

Of the Spirits of the just, we might be sure that they have lost nothing of their interest in the kingdom of Christ, nor of their ability to serve it now that they are made perfect. They were not, some would have us believe, entered into that bright world dead, dumb, and blind to all that is passing here, and taking the rest of a stone instead of the refreshment of winds. No; arising from us, they had only passed from darkness to light, from weakness to strength, from dishonor to glory from the mortal to the immortal. They were the same identical beings, both in form and essence, in memory and affection, as when travelling in the pains of our humanation here. They had not changed into new creatures, but merely developed their former selves until, according to the saying of Jesus, they are

like unto angels. And so when the Church Militant buried her dead in Christ, she buried them not with lamentation, but with the chant of victory, marching with them into the very domain of the king of terrors, and taunting him there with his own defeat, saying, at the mouth of the open sepulcher, "O death, where is thy sting?" O grave, where is thy victory?" and in early times, as we were told, their names were read out aloud at each administration of the Sacrament, as being still of the blessed company of the faithful, and only immortal by victory over death and the grave. The living never regarded the dead as lost, but only advanced from the army militant to the host triumphant, regarding them as the blessed and favored ones already called from the conflict to the crown—from the heat and burden of the day to the cool shades and sweet repose of the paradise above. Therefore did we still launch them forth with the shout of triumph, saying, as they pass from our sight, "Blessed, blessed are the dead that die in the Lord."

What precisely might be their mission or their service there or here was not to us revealed; but as memory and affection never die, we know that they have thought and affection still for us, even as we for them; and if they could serve us no otherwise than by thus drawing us by such sweet attraction whither they are gone, and so suggesting to our minds all that is pure, and holy, and abiding, then even for us their departure was a gain. Still, like stars beaming through the night, they cheered our dreary pilgrimage, and inspired us to run with patience the race that is set before us. Beyond all doubt, they did perform for us a service growing out of more intimate relations, and leading to greater issues than we can venture to define in words; but only this we know—that if, when here with all their imperfections they were to us a help and a joy, now that they are perfected they surely can be no less. But it was the services of angels and men ordained and constituted in a wonderful order, that the festival of this day more especially commemorated. Who, then, and what, were the angels, their order and their service? If this question were one of mere speculation, it would at least be equal in dignity to that which employs the minds of sages in questions about the inferior creations of God. If the highest genius of the ages might exhaust its function upon an insect or a worm—if the museums of science might display, as the choicest store of all their gleanings, the recovered fossil of an extinct life—if the great heart of man might thrill with new joy at the discovery of a lost bone, or the appliance of a new force—surely, it would not be unworthy of us if we lifted our minds to the creations that are above, and explored, among the recesses of that great eternity, for the orders that ascend from the sinner that here prays to the seraph that there adores and burns. And if, as Jesus saith, when we pass these boundaries of time and sense, we became like unto the angels—if our endless future was to be among them and of them, and they were even now our guardians and our brothers—surely, it was not a vain question, who and what are they? "But," continued the reverend preacher, "for us, my brethren of the clergy, it hath a special significance, in that we acknowledge, in the Collect for the day, that God hath ordained and constituted the services of angels and men in a wonderful order."

In describing the nature and services of angels, he adopted the selected words of Hooker: "Angels are Spirits, immaterial and intellectual. In number and order they are large, mighty, and royal armies, desiring good unto all the creatures of God, but especially unto the children of men; in the countenance of whose nature, looking downward, they behold themselves beneath themselves; beside which the angels have with us that communion which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow-servants. And from hence there springeth up another law, which bindeth them to works of ministerial employment." "United, then, my brethren," the reverend preacher went on to say, "by some mystical tie, with the same body of which we are members, they are a ministering order in the Church of Christ. Now the mediatorial reign of Christ involves the subjection unto him of all things visible and invisible, the committing unto him of all power in heaven and in earth; so that since 'he hath gone into the heavens,' as with St. Peter, 'angels and authorities and powers are made subject unto him.' So that the head of the Church is head over all things. And therefore, incidentally to their service in the kingdom of grace, angels are employed by him in the laboratory of nature, and the administration of Providence."

The preacher next spoke of angels as exercising ministry and guardianship in the Church of God, and cited various proofs contained in the Scriptures, to show that they do exercise such ministry and guardianship; and then said: "Thus, not alone, my brethren, do we preach the Word, and minister to dying men. All around us wait the unseen band, eager to hear, if it may be, above, the tidings of a sinner turned to God.

'How oft do they their silver bowers leave,  
To come and succor us that succor want!  
How oft do they with golden pinions cleave  
The flitting skies, like flying purpurant  
Against foul fiends, to aid us militant!  
They for us fight, they watch and duly ward,  
And their bright squadrons round us plant,  
And all for love, and nothing for reward.  
O, why should heavenly God to men have such regard!"

But this view is familiar, and I need not dwell upon it. Their services in the kingdom of nature and of Providence are, as I said, incidental, resulting from that law which puts, for the present, all created things under the government of him who governs the church. So that his angels are his servants there, as really as within the sacred enclosure—the divine *ecclesia*—here. And so we find their footsteps, we hear their voices, we see their working hands, in all the mysteries of nature and the events of Providence."

At this point, the preacher adduced Scripture evidence to show that their agency in Providence is that of suggestion to the minds of men, and of performing visible, palpable acts; in which connection he quoted passages from the writings of Charles Wesley and Bishop Hall. He then continued by saying, that there is less difficulty in seeing and acknowledging the ministry of angels in the events of Providence than in nature. It was among the mysteries of redemption, that he who redeems the world must be the maker and the governor of it and all that is therein; so that there might be no element or power that should thwart his purpose, or disobey his will. Under this capacity the powers of nature became his subjects and his servants. It was a great question in our day, when the most bold and active intellects are absorbed in the study of nature, What are these powers? So marvelous, so astounding were the phenomena every day revealed, that men had unconsciously, and in the very boast of superior illumination, fallen back to the wondering simplicity of early heathenism, and worshiped nature as an unknown God, or rather as gods many and lords many; or else, giving to matter its own eternity and its own law, the fool had said in his heart, "There is no God." Pantheism or Atheism, therefore, being, as was supposed, largely the product of natural studies, men saw the great Spirit disintegrated, broken up into endless fragments and scattered rays, so that in the poetic sentimentalism of some—

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul;  
Warms in the sun, refreshes in the breeze,  
Glows in the stars, and blossoms in the trees;"

or else, in the language of a bald and hopeless atheism, what is termed spontaneity of nature was the sole creating power of the universe. Much of the error which exists in this respect he thought might be traced to that Sadduceism which does not believe in angels as present and active powers. After continuing his remarks upon this portion of his subject for a short time, he closed with a very eloquent and stirring address to his brethren of the clergy, dwelling particularly upon the encouragement and comfort they might derive in the discharge of their sacred duties, from the fact that they are associated, in the ministry of reconciliation, with the Lord of glory and all his holy angels; and upon the necessity of the utmost faithfulness in their high calling, in order that they might be worthy of such exalted companionship.

FRANKNESS.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion; and take for granted you mean to do what is right? If a friend asks a favor, you should grant it, if it is reasonable; if not, tell him plainly why you can not. You will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend, nor to keep one; the man who requires you to do so, is dearly purchased at such a sacrifice. Deal kindly, but firmly, with all men; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous capital than this of undertaking to be one thing to a man's face, another behind his back. We should live, act, and speak out of doors, as the people, and do what we are willing should be known and read of by men. This is not only best as a matter of policy, but as a matter of policy.



## SPIRITUAL LYCEUM AND CONFERENCE.

## THIRTY-THIRD SESSION.

The question of the evening was: How are erroneous communications to be accounted for; and what are the modifying circumstances affecting the language and talent of communication; or, in other words, can a communication from Spirits be intercepted or modified by persons in the body?

Dr. GORDON read a paper, setting forth his opinion, that the difficulties, dangers and errors to which we are subjected, arise from a want of the right faith.

Dr. GRAY said: He would call the attention of the Conference for a moment, before entering upon the question, to a portion of the report of the twenty-ninth session of this Conference, as it appears in the *Telegraph* of October 30. He is there complained of as being, "in about eight tenths of all his rulings, incorrect and unparliamentary." He was in Boston at the time, and of course was not present at the Conference to make the statement, which he thinks his duty to a great cause requires him to make now. He is not willing the impression should obtain here, or with the readers of the *Spiritual Telegraph* throughout the country, that he is a sort of spiritual autocrat whose "rulings" are in eight cases out of ten, as unjust as they are arbitrary; when the truth is, we have no ruler. We have no parliamentary forms and no President, and never have had. All the force there is in his, or any other man's "ruling" another out of order, is derived from its being the expression of the undoubted sense of the Conference.

Mr. PARTRIDGE said: The question refers, of course, to communications from Spirits, and inquires for the cause of alleged error. There is a natural, and therefore inevitable similarity in all mental phenomena. Hence the difficulty of discriminating in all cases between ideas derived from Spirits and from persons in the body. It is maintained by the experimenters in mesmerism, that one mind can influence another, and if this be so, then communications embracing facts or events within the knowledge or ability to know, of a person in this life, can not with any certainty be ascribed to Spirits. If this power of psychical impression really belongs to the earth-life, it will account for much of the error ascribed to Spirits. It is also to be considered that word-communications as between each other are often made with great difficulty; that is to say, the man we are addressing not unfrequently gets an entirely different idea from what we mean to convey. It is a common occurrence in our daily intercourse to find to our chagrin that what we had deemed a plain matter-of-fact statement on our part, has been altogether misinterpreted; and if this difficulty appertains to oral communications between mortals, it is a fair presumption that it must be enhanced instead of diminished, when one of the parties to a communication has passed from the present life, and is obliged by the laws of the new condition to adopt a new mode of communicating. The word intercourse, in this case is, so to speak, through an *interpreter*; we do not see the motion of the lips, nor hear the voice of the friend who is addressing us; there is a *mediator* in the case, who stands for our friend, and is obliged to translate as well as to transfer his meaning. Now, it is to be noted that we can not very easily, if at all, separate ourselves from our own cherished affections, whether appertaining to opinions or property. We carry our own interests, real or supposed, with us, and this necessity of the selfhood enters into, or gives color to, all we say or do, and often unconsciously perverts our mediumship, and translates the message we have undertaken to deliver, into words which square with our own opinions. That we are thus liable to be swayed by our own interests, is seen in our money disputes with each other. In those cases where we are anxious that justice and right should prevail, we are afraid to trust ourselves, knowing how judgment may be, biased by interest; we refer the matter in dispute to umpires, who are supposed to be free from this bias. Must not this law hold everywhere? If so, then we have another fruitful source of error in verbal communications with Spirits through mediums. Then, it is rational to suppose that all mediums are not equally expert, or alike adapted to the idiosyncracies of the Spirit desiring to communicate with us. A good reporter, who should report this Conference for the first time, could scarcely do it with the correctness he would acquire by greater familiarity, and he sees not why the same law may not apply to the reporter of conversations with strangers in the other life. The case related by Mr. Pierrepont recently, in one of his discourses in Dedworth's Hall, would seem to favor this idea. He had addressed a letter to his friend and brother in the ministry (the late Dr. Channing), sealed and posted it carefully in an envelop, and, without the privity of any person, sent it to Mr. Mansfield, of Boston, where it remained so long without his hearing from it, that he was induced to inquire through his little grand-daughter, who was a writing medium, into the cause. She knew nothing of his having sent the letter to Mr. Mansfield, nor was his name mentioned; he simply asked the question of Dr. Channing, if he was aware that he had addressed him a letter? The answer (in substance) was: "Yes, and I have been trying for a week, to get the control of Mr. Mansfield, so as to answer it." This would indicate another cause of error; for an attempt to communicate, where there is but partial control, as affection might prompt many Spirits to do, must naturally result in imperfect communications.

Dr. ORTON accords with the statement of modifying circumstances, made by Mr. Partridge, and freely admits their force; but he thinks there is an additional chapter of causes for the errors of spiritual intercourse to be taken into consideration. These causes are to be found on the other side; that is to say, in the perverted affections of Spirits. He was once solemnly informed by Spirits of the death of a brother in Ohio. The statement was confirmed through several mediums, when

but just as he was about to communicate the sad event by a spirit of medium, a telegram informed him of his brother's actual death and adherence to the earthly vessel. In which he still maintained a lively interest. On another occasion, his own demise was predicted by Spirits—the day and hour was stated—also the death of one of his children. With respect to these predictions, it may be proper to state that in his own case, though he did not make his will nor neglect his usual avocations, yet when the hour was come, as he was sitting in his office, he felt a strong rush of spiritual influence, which, however, did not deprive him wholly of breath; and in the case of the child, at the hour predicted she was very low indeed, being in a state of coma from which she was recovered with great difficulty. But there are proofs of diabolism on the part of Spirits. A few years since, they undertook to astonish the world with a new *Motor*. Directions as minute as those given to Moses for the manufacture of the "Ark of Shittim wood," and of equally high authority in the estimation of the medium, were given for the construction of the body of this new mechanical birth, which body was to be half mortal and half metal, and was to be nursed alternately at the forge and at the breast, until, through the Brazilian art and a mother's affection, it was to burst upon the world, the great mechanical savior of the new dispensation! What has become of it and how are we to account for such vagaries on any other hypothesis than that which ascribes them to the maliciousness of Spirits? John M. Spear he considers one of the best mediums in the world, and yet it does not save him nor his adherents from the commission of acts which look to him like setting both morality and common sense at defiance. Now, as Mr. Spear's mediumship is unimpeachable, we are left but with the alternative to ascribe these things to the demonic tendencies of Spirits. From great experience he is satisfied that Spirits of a low grade delight to lead us into folly and misery, just as we see in the case with some men on the earth; they simply take to their old tricks, prompted by their old loves. This is certainly what we might rationally expect; and it is quite too late in the day for men, claiming to be rational, to tell us that Spirits do not deceive every earthly dup who is unwise enough to trust them.

Mr. SMITH (of Chicago) said: He sympathized with the views of Dr. Orton, but was not able to go to the full extent of the doctrine advanced. The spiritual world is more sympathetic than ours; they naturally desire to aid us, and from their superabundance of sympathy, he thinks they are often induced to do so at the expense of a scrupulous regard to the means; that is to say, they often deceive us from the best of motives. In this they do but copy nature, who does the same thing. For ages she made us believe that the earth is as flat as a pancake, and that the sun rolled around it. It is but recently that we have found out the cheat, but no one has been injured by it that he is aware of—it has done no damage to anything except the scientific reputation of some old fogies who religiously adhered to the deception after it was found out. Even now, that we have become posted up in her trickery, when the philosopher thrusts the end of his walking stick into the water, though straight in fact, she tries very hard to make him believe that it is crooked; in short, she is perpetually deceiving us through the senses. Deception having a basis in nature, it is not unnatural to suppose that sympathetic Spirits should practice it, sometimes for our good, and sometimes, doubtless, for their own selfish purposes. He is of the opinion that nine tenths of the Spirits in rapport with us, are of the gross sort, sympathizing with us the more perfectly from that cause, and as they draw their sustenance from the warm blood of our slaughter-houses, the stews of our kitchens, and the fragrant exhalations of our cess pools, it is but rational that they should, in a good degree, partake of the character incidental to that kind of feeding. High Spirits are less sympathetic. Their aspirations are for wisdom; their motto is, *Excelsior*—their inclinations point upward, rather than to the earth. Seeing, therefore, that the inhabitants of the spiritual world, who commune with us, are nine-tenths of them mere mudpots, and the other tenth like eagles soaring through the empyrean, with their gaze fixed upon the sun, it stands us in hand to look well to our ways in all matters of intercourse with them. He would have no man bow to spirit dictation. He would as soon think of placing a higher estimate upon a man's opinion because he delivered it without his coat, as because he is a nudist of his earthly body.

Mr. LAYR wished to protest against the notion that falsehood or deception is justifiable in any case. He should be sorry to have the old Jesuitical doctrine, that the end justifies the means, obtain among Spiritualists. Deception is alike mischievous whether practiced by mortals or Spirits.

Dr. MANSFIELD thinks Nature never deceives us.

Dr. GRAY said: He would invite the attention of such as have not wholly made up their minds on the subject of evil Spirits, to a work entitled "The History of Demons, Visions, Apparitions, Embodiment," etc., by A. Briere De Boismont. The doctor read several extracts from the work, showing the origin of many supposed spiritual manifestations both of seeing and hearing to be the diseased organism of patients, these subjective manifestations ceasing on the recovery of their health. He does not deny the imputed diabolism of Spirits, but has not yet seen any evidence of it. He is of the opinion that a careful perusal of the work of this French author will suggest a doubt in the mind of the inquirer as to whether diabolical Spirits, or, indeed, any Spirits at all, other than one inhabiting a diseased body, have anything to do with a large percentage of these supposed spiritual experiences.

The question simplified is to be continued. A. announced, it asks: What are the sources of fallacy in spiritual communication?

Adjourned.

A FEELER is abroad, free, bold, uncompromising, which is trying the institutions of the world as by fire.

## SPIRITUALISM IN GRAND RAPIDS, MICH.

BURNED PARTRIDGE:

Grand Rapids, Nov. 17, 1858.

Dear Sir—There may be some justice in the treatment which Spiritualism has received in the Eastern States, by your daughter, P. B. Randolph; and while I accept that this doctrine, or science, of communicating with the Spirit-world fully deserves a severe chastisement, at the same time I will be a little more reasonable, and not quite so sanguine, as your daughter Randolph. As I have no "fat" church salary, or any secondary object in view, I will speak candidly, and say, that Spiritualism, out here, is *one-third deception, one-third ignorance, and about one-third genuine spiritual philosophy*; and, from what accounts I can glean from the papers in regard to other places, it seems to me that this science stands in about the same predicament all over the country.

The *deception* is not altogether in deceiving others; but it is that the Spiritualists are themselves deceived. Mediums, stimulated by the exhilarating influence which Spirits have upon them, often conduct themselves worse than a band of maniacs, and the "manifestations" sometimes exhibit a no less ridiculous or no than can be witnessed at the lowest of puppet-shows. The mediums seem to be perfectly honest about it, and think they are doing the bidding of their "guardian Spirits;" but, at the same time, the common sense of either a Spirit or mortal would say that they only indulge the passions of a silly conceit. We have mediums here who pretend to talk "Latin;" and they have talked "Latin" to the disgust of all sensible people who attend our circles. There are mediums here who can, beyond criticism, talk foreign and Indian languages, but that all mediums do, who pretend to, either here or elsewhere, is something which I put down as an absurdity and a delusion. I found this criticism upon what transpired in my own town, and address it to the minds of people in other parts of the country. The "Latin" which our mediums talk presents itself in so many peculiar phases, which my ingenuity will not attempt to describe any farther than to say it is very disgusting to behold, and very stretched to think of. One medium will manufacture about a half-dozen soft sounds, (which any school-boy would know can not belong to any language,) and then, while under "influence," talk to the circle by repeating them over and over, the "Spirit" keeping good care that these soft sounds are pretty well mixed up—like "see-mo-law, law-mo-see." This is "Latin!" Another medium, while talking "Latin," could be no better described than as using sounds something like pouring corn into a tin pan, or like a setting hen chuckling over her little ones. Mediums, everywhere, let me candidly say this to you, be careful how you talk "Latin;" for you may receive some sharp criticism from those who hear you.

The genuine Spiritualists out here, as well probably as in other places, are those who were either beforehand or by nature, reasoning and intellectual men. You take the infidels and atheists who have gone into Spiritualism, and you will find them the most free from these charges, as they make no advances without fore-thought and pure investigation. But those against whom I bring the charge of ignorance, are those who have gone deeply into the matter without previous investigation of its philosophy. Such people infest our circles all over the country, and to such people I address this article, and say to them, "Investigate Spiritualism before you go farther."

Spiritualism, especially out here, is in its infancy; and as an infant, its marks very clearly show that it was born of parents who, in many respects, were in the habit of substituting the laws of *extremism* and *intemperance* for those of *health* and *harmony*.

Mr. Editor, you now understand the condition of things out here; and, as we have a place here of from ten to fifteen thousand inhabitants, I hope you will commend us to the lecturing public. Do we not need your attention in that respect?

Yours fraternally, JOHN A. LAYR.

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

A CHURCHMAN'S SUNDAY.—If you would have your laws obeyed without noting, we well to it that they are pieces of God Almighty's law—otherwise all the artillery of the world can not keep down mutiny.



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## CHRISTIANITY AND PAYING PRIESTS.

WILKINSON, ILL., November 6, 1853.

O. PARSONS, Esq.:

Dear Sir—It is the destiny of all things in this material globe to die, that is, to change or take on another form. Mineral, vegetable, animal, the material of man, undergo this process—crumble into dust; but what of the soul? So long as it is pent up in the earthly tabernacle, it surely partakes in some degree of its outer garment, for the different opinions we imbibed through life, and the different actions flowing from this change of opinion, must either affect the Spirit within, or may be the result of the progression of the Spirit. Do we retrograde in Spirit also? This is a question I would fain be compelled to answer in the negative, but there is too much proof to the contrary.

With feelings of shame almost approaching to disgust, did I read in the *Spiritual Telegraph* that portion of T. L. Harris' discourse wherein he so strongly recommends the setting apart for the sacralization of priests, the earnings of the speculating and industrious community, modestly allowing them to take therefrom enough to keep body and soul together.

I confess I had formed an opinion of this Spirit-directed poet from the mere reading of his works, so favorable to human nature, that had any one asked me to point out a truly worthy man, one who would in no wise trammel with his own noble nature, upright and spotless before God and man, my mind would have reverted to T. L. H. But now, how different! Bear with me if I quote a few of this man's ideas when accompanied or directed by some invisible agency, and let your readers who have not had the opportunity to peruse his works compare them with his present exhortations. Speaking of the evil tendency of creeds, he says:

—Creeds involve the soul,  
Corrode and eat the fibers of the heart.  
Creeds are the leaden weights and corpses wear  
When they are buried from less ships at sea,  
Frightened whither they never rise again.

Yet he advises the giving up of all wealth beyond the necessities of life to support a creed, and now, as your paper justly remarks, one word in favor of supporting or assisting the indigent, the helpless, the orphan or the widow. Again:

"The creeds that man in Christendom creates  
From the disordered workings of the brain  
Like a shadow rise,  
Like sickly odors from a buried corpse."

Mr. H. must be well aware that all churches have a creed; and yet he exhorts his hearers to hand over to the churches what would amount to an immense revenue. Does he wish to see such a bloated hierarchy as now exists in England? There the working, toiling priest, has often to perform duty in two distant parishes on the same day, for the poor pittance of about forty pounds, or two hundred dollars per annum, while the stately bishop performs much less for 20,000 or 100,000 dollars. But

Mr. H. says also, addressing the priesthood:

"The wealth that didst by fraud and crime amass  
Shall feed the hungry and shall clothe the poor.  
And shiver'd by God's hand, the dome of glass  
Thou call'st Religion, fall.  
The kings and princes of earth hold power by means  
Of the same falsehood, building up the domes  
And battlements of empire, based on crime  
Deep as the lowest pit.  
Authority to rule by right divine,  
Whether in Church or State, betrayed—the arch  
Of despotism. Strike that down away  
And the huge fabric falls to rise no more."

In another place Mr. H. calls the priests

"Blind leaders of a nation blind;  
Wretches not for priests, state churches, bloody creeds,  
Mankind would feel how great the wrongs, the needs,  
The woes, the sufferings of the sons of men."

I have quoted enough to show that what is reported of Mr. H. is founded in truth, viz.: He dictated his poems, so replete with beauty and truth, while in the trance state, when his mind was taken possession of by some Spirit of high order; and his conduct now proves also, either that he has been forsaken by that spiritual influence, or that his own spiritual nature, which he is determined to take for a guide, is in direct opposition to that power which influenced him in the trance. If his own mind ever coincided with the truths contained so universally throughout his poems, then is there a sad retrogression, and pity for one so fallen will be felt by every generous mind. His literary works are before the world, never more to be recalled. The truths he has delivered have entered the hearts of thousands, and to be eradicated by all his presentation. Could he have taken the large and respectable audience before whom he was

discussing, for a multitude of ignorant chaff, who would take his advice as second only to the Gospel of Christ? All, or most of them, had perhaps become acquainted with Mr. H.'s literature, and what must have been their impression at the time! He who in his writings has ever been a thorn in the side of priestcraft of all denominations, coming now forward bearing aloft the banners of a fallible institution human in its origin, and inhuman in its dogmas, is indeed a pitiable sight.

For every effect there must be a cause, and the effect of Mr. H.'s recommendation would be to increase worldly edifices already too vast and numerous compared with the benefits derived from them. The cause must be, I am sorry to say, directly opposed to the Gospel of Jesus. The Church of Christ is love—love to all mankind. Jesus exemplified his love, not only by his teaching, but by his action. Feed the hungry, clothe the poor, were his maxims, but never do we find Jesus recommending the elevation of costly churches, or the enthronement of fat priests in the judgment seat. "Yet lacked thou one thing; sell all that thou hast and distribute to the poor." Had Mr. H. exhorting his hearers to this benevolent course, in imitation of the Master he professes to serve, though he had spoken to men too interested in worldly matters to follow his advice, it would have been more in consonance with his written exhortations, and more like a true Christian. Moreover, I contend it is unjust, unchristian and unmanly to endeavor to turn the source of charity in the direction of churches, when there are so many poor, helpless beings who are pining in misery for the common necessities of life. I likewise affirm, and no really humane man or woman will gainsay me, that the trifle of one dollar to a helpless orphan or widow, with kind and sympathetic words, is a deed of charity more acceptable to the divine author of all, than a thousand dollars ostentatiously bestowed on bricks and mortar, surplice, cushions or bells. But what recompense are the merchants to receive, if by following Mr. H.'s directions they impoverish themselves and enrich a more lazy class? He surely can not, as Jesus did, promise them treasure in heaven for doing an act which, in their consciences they condemn, or that their reason would teach them they were enslaving themselves under false pretense. Must we seek farther for the cause?

I am sorry I have not the whole of this discourse on the Christianity the age demands. For my part, I do not see it requires a better Christianity than what is contained in the teachings of Jesus. Let that be fully practiced, and the cure for evil will show itself. But if Mr. H. gets a fine church erected, with a good salary attached, and himself installed for the remainder of his earthly career, we then shall not require much exertion to find the cause.

Yours faithfully,

W. L. L.

## TESTS THROUGH MR. MANSFIELD.

MR. EDITOR—I have been intending for some time to give you two or three facts of two or three Mediums, which I think are worth publishing. I will begin with Mr. J. V. Mansfield of Boston, the inimitable medium for answering letters.

Wishing not only to test his remarkable powers, but also to obtain information on certain important points early last summer, I addressed a letter, through him, to my mother, and also inclosing one from my nephew, which contained questions, but was not addressed to any particular Spirit.

Mine was answered directly, and that with such perfect intelligence that I could not doubt the identity of the Spirit who thus replied. But the most remarkable thing about it was, that the medium never sent it. I had sent the letter to a friend who, I expected, would hand it to Mr. M.; but she having for several days neglected to do this, it was answered without his ever having touched or seen it, and while he was more than three miles away from the person who still had it in her pocket. Thus he had never come into contact with it at all, at least in the outer plane.

Both letters were sealed with the utmost care, and had private marks of such a character as to be easily missed, if ruptured by any fraudulent attempt on the secrecy of the seal, and yet so contrived as to escape observation. Thus the address of the letter was completely shrouded from view; and yet it came back unopened, with an answer manifesting undoubted intelligence in every particular. Question by question, and point by point, all was noted. Names were written out in full, and an individual slip of paper from another person dictated and replied to as another person. Nothing could be more satisfactory; and the whole went to prove that, beyond

a cavil, there was not only an intelligence capable of reading what I had written, but also a power able to arrest and control the medium, and thus make him reply to a letter when he had never known anything about, and which was then three miles off.

That which was sent by my nephew was delayed longer; and then John C. Calhoun answered it, saying that, as it was addressed to no one, (a fact which he could not have known unless he had really looked into it,) and as no one noticed it, he would give such an answer as he could. It was not, however, so much an answer to the questions as a word of kind encouragement and instruction to the writer, which he then particularly needed. Of several of the questions, as they were of a personal nature, he professed to know nothing; but is a not, after all, the interruption of the currents that sometimes affords the most convincing test?

I have lately been impelled to address my elder brother of the Spirit-world, Benjamin Franklin, also through Mr. Mansfield, and with equally satisfactory results—seventeen queries of the most important and varied character having received intelligent, satisfactory, and highly cheering answers.

Dr. Franklin recommends that I should open, through Mr. Mansfield, a correspondence with a certain high order of Spirit, concerning topics that will be of universal interest; and when released in part from the many cares and labors that now oppress me—and when Mr. Mansfield himself has more leisure—we may be able to bring this about. In the mean time, it gives me great pleasure to recommend Mr. M. to all such as are seeking truly reliable communications from their Spirit-friends.

I should not forget, in this connection, Mrs. S. E. Norris, of 274 Canal-street, N. Y. I first visited her, an entire stranger, and found her not only a very lucid clairvoyant, but a woman of remarkable powers every way. The intelligence is conveyed through her by means of symbols, which are often highly poetic and beautiful; but they come home to the point with a truth that startles us.

All I had to wish for while listening to her eloquent speech, was that I could remember, or in some way reproduce it. The wonderful compactness of the style, as well as the splendor of the imagery, astonished me. Mrs. N. is said to have a good power in healing and treating the sick and sorrowful, and would doubtless afford great benefit, as well as satisfaction, to those who visit her.

It was my good fortune, during a late sojourn in my native city of Providence, to meet with another very interesting medium of this kind, the wife of Dr. C. H. Leffingwell, No. 9 Ship-street. Her revelations are so clear and vivid that they become actual pictures. Nothing can exceed the beauty and power with which these symbols are often clothed; and no one, I believe, can be insensible to the excellent allegories which thus either define our experience, or foretell our future.

With a great hope and faith that these, and many such as these, are good and true, I hail the many signs of progress that are now making marvelous strides over old prejudices.

Having some very interesting facts at disposal, I propose to address you again shortly, on the subject of the new mode of healing that is now fast merging into a distinct system, under the name of Electropathy.

v. n. o.

## USES OF EVIL.

Our God, the great Infinite, can see us for what man from his exceedingly low standpoint, calls evil; and when viewed from a point above the present narrow conceptions of man, how much is there that man terms evil that would be classed as such? A matter may be evil under all the aspects in which man has yet regarded it; but were he so exalted that he could see the results in a more extended and comprehensive manner, might he not then exclaim—

"All are but parts of one stupor: no whole  
Where body Nature is and God be soul."

This, however, is not saying that restraints should not be imposed upon the goodness of man; but is signifying the necessity of a more extended charity toward man. That which honestly appears evil and inharmonious in its influence upon others, should call out our benevolent exertions to improve them through the germ of their own unhappiness. This is the great field for the exercise and out-growth of the engendered God principle within us. Things that would appear to us as merely existing upon a surface, may have such an adaptation in the mode of relation to



ever things, as to render their being indispensable under the circumstances. Indeed, the vastly beautiful and harmonious machinery of Nature does not exist by accident, nor develop itself by parts, without reference to fitness, both as to time, place and manner, in its precise relation to the great whole. The Great Architect has done nothing by halves, nor by experiment; there is a completeness in all the relations that pertain to universal being—not in their isolation, but to their correspondence, aggregation and ultimatum. He who complains at the prick of a pin, might complain worse were there no pin to prick; and he who murmurs at the unfairness of any man, will see the necessity of maintaining relations with those more honest; and those who feel annoyed by the evil of eternal greenness, will feel the necessity of living more upon the plane of interior sweetness, and thereby avoid the annoyance. As man ascends in the scale of true greatness, he will see less of those fancied lions that have so fearfully shaken their shaggy manes in his path. To suppose the Infinite regards those matters we term evil, in the same light that we do, is to suppose that He sees them through our finite conception, or that we behold them with the same comprehensive unity that He does, either of which propositions is too grossly absurd to merit a serious thought.

But to see him looking upon all the (to Him) harmonious palpabilities of Nature, with the complacency of a machinist who regards the combined workings of an intricate machine as complete in all its parts, when considered in its connection with the great whole—or seeing its peculiar adaptation to ultimate in the same beauty and grandeur that he proposed to himself that it should—this then puts an entirely different phase upon the whole matter, and makes those evils, which the ignorance of society suffers to afflict itself, appear more as the abused than the abuser, and gives an unenviable distinction to the narrow-minded bigot who attempts to scold and threaten out of existence the very evils the narrow-souled custom he upholds has a tendency to augment. Those important difficulties that the human family call evil, are the great educational processes of the human soul—the leaves from Nature's page by which they get their most valuable lessons, and the problems from Nature's geometrical elements that, when individually wrought out, give to the soul its constant accessions of strength; which, were it without these difficulties, would forever be a child, and a weakling at that. Hence the soul must either thank God that it has these embarrassing perplexities to overcome, or regret the processes of its education, and wish itself eternally in dependent childhood.

That these ideas can be comprehended by those who represent their God as in eternal weeds of mourning over the mistakes of his own creation, or in fulminating the thunders of his hot wrath at the waywardness he can not hinder, is not expected. Until man is educated to see great truths, he will probably see small ones, or none at all.

When in the period of our progression we shall ascend to that stand point where there are no more difficulties to encounter, we shall come to a state of abnormal dreaming, or a condition of eternal quiescence, a mental stand-point in which, if we were to decide for ourselves the question of "to be, or not to be," we should languidly say that "it was a matter of total indifference." A soul with any proper conception of its undying energies and its exhaustless capabilities of expansion, would stand agnost, could it be allowed that such a condition could be among the possibilities of the ratio of one in a billion. No wonder, then, that an Alexander should weep at the thought that "there were no more worlds to conquer," when it must put a quietus upon his growth, in the direction of his sole ambition; and no wonder that drunkennes should follow this unhappy nightmare! So with the soul in all of its departments; when it gets beyond the point where it has no obstacles to surmount, it would immediately begin its retrograde movement toward eternal dwarfishness. This subject looks absurd when we endeavor to comprehend all the existing evils of our time, and also those that preceded them, as having a particular or even indirect relation to ourselves. But this imaginary mountain recedes when we take into consideration the fact that only those will have any relation to us which present themselves directly in our path for an individual conflict with us. Let us therefore remember that there is such a thing as being "overcome of evil," and also of its converse, of overcoming evil. Under the influence of the first proposition, we say dwindle to the condition of a mere entity; and of the second, grown on in an eternal approximation toward the beauty, grandeur and excellence of the Great Infinite.

### TO THE WOMEN OF AMERICA.

In the name of all that is merciful and pure in religion and in womanhood, you are invited to consider the following facts:

The wild man, the Mormon war, and the love of adventure, have attracted multitudes of our people to the western slope of the Rocky Mountains. Among them are wicked and cruel men who invade and monopolize the Indian territories, and, in many of their lovely valleys, in which they had lived for ages in comparative peace and plenty, there is outrage and violence to an extent which surpasses every language.

For let it be borne in mind that many of the tribes in their normal state, are a virtuous and noble people, and that it is not until depraved by whisky and the abuses and perversion of civilization, that they become wretched and miserable. "The system of buying and selling women is carried on all along the route across the plains among the traders and frontiersmen as a regular established practice." These poor women, when once taken possession of by white men, are ever after and forever by their Indian relatives, and not merely their persons, but their lives are at the disposal of their purchasers. The offspring of these unions grow up as they may, often totally neglected by their fathers. I submit, whether something can not be done for these neglected ones. The question is important from the fact that the existence of forts and the presence of troops upon the frontiers encourage these demoralizations, and, it is believed, are a source of vice and misery to both races. And thus these wrongs seem to be sanctioned by the strong arm of Government; and while we are sending millions to convert heathens abroad, we are allowing them to be reared all around us at home under the worst forms of both savage and civilized vice.

Could the women of America see the desolation to which the mothers of these children are reduced when health and comeliness are succeeded by age and disease—can away from both races—without home or friends, no words would be necessary to move their sympathies, or call their attention to seek redress. But there is another class for whom "pure and undefiled religion," and the holiest instincts of women enjoy especial care. By far the greatest portion of the Indian population upon our frontiers, consists of widows and orphans whose fathers and husbands have nobly fallen in defense, or, as in too many cases, by poison, or cold-blooded massacre.

One of the Indian agents reports that the proportion between the sexes in several bands after the late war, is as follows:

- No. 1. Two men, twelve women and children.
- No. 2. Four men, twenty women and children.
- No. 3. Seven men, forty women and children.
- No. 4. Ten men, sixty-five women and children.

This last band, it is believed, were actually on their way to the fort (Lane) for protection, when they were met by a party of whites who, in cold blood, and in the presence of their wives and children, deliberately shot these ten defenseless and starving Indian men; for it is known that their camp and provisions had been burnt up several days previous by a company of whites, who were seeking their destruction.

Another massacre of thirty men has recently been perpetrated, if possible, under circumstances still more horrible. A band of Indians (according to the accounts, were induced to put themselves in the power of the Indian agent, (Trasker,) of Southern Oregon, who promised to conduct them to the reserve in the Willamet Valley; but on the way, while crossing a river, he had arranged an armed force upon each side to fire upon them. The writer adds, that it was a heart-rending sight to see the abject, mourning women and children, fifty in number, and some of the little ones wounded by the rifle balls. In neither of these cases, and many similar ones, was there the least occasion or shadow of excuse for such barbarity.

The usurpations of our people have reduced the Indians to the condition of paupers and aliens, upon the land of their birth and their own ancestral domains; and with a cruelty only equalled by the savage vandalism of the darkest ages, they are exterminating a race who possess many of the noblest traits of humanity. And this great wrong is being done simply because the victims are called *Indians*, as though they were not also men with equal rights and destinies with ourselves.

It is not possible that the Christian women of America can be blind to the moral wrongs which must react upon their own husbands, brothers, and sons, and themselves, by perpetrating so enormously unjust and cruel. This reaction is visible in

every day, and is published in every paper, in the shape of frauds and violence, in all parts of the country.

Women of America! the alarming increase of crime demands the modification of all existing means for reformation, more laws for reform. You, too, as the mothers, the educators, and (under God) the contrainers of the nation and the race, have a work to do which for magnitude and urgency, was never equaled since the first old days of 76. You have not now, as then, to impart comfort and courage to the marching hosts for blood and strife; but you are called to the far more cerebral and noble work of reforming vice, and purity, and justice, and truth, through the whole mass of the American mind. You are called upon to protect the virtue and honor of your daughters and sons; by guarding inviolate the virtue and honor of the dependent classes; for it is evident, while the lowest are neglected, the highest are involved in degradation.

It can not be but that while the weaker races are held as the victims of outrage and violence, that violence and outrage will be common. It is not because the principles of our Government have failed that these abhorrent crimes, but because they have not been applied. The great achievement for which the patriotic sought has yet to be made a fact in every human life.

The women of America are the main prop of all the benevolent institutions in the land. If anything new comes up, they are looked to for the means. Even the homestead of Washington they must pay for. If they will raise such a sum as \$200,000 out of respect for his name may I not feel assured that the ladies of the land will raise a sufficient to sustain the necessities of Washington, and to save the people—the real natives of the country—whom Washington delighted to honor? With \$200,000 we could secure the following results:

- 1. A final cessation of Indian wars;
- 2. A saving of all the cost of forts and armies, and the whole system of the present costly Indian department;
- 3. A cessation of one of the oldest and greatest national sins—robbery and murder of Indians;
- 4. A drying up of one of the greatest sources of political and social vice;
- 5. A foundation laid for a true permanent reform;
- 6. Thrifty settlements and peaceful marts of trade and commerce, and a virtuous people on every reserve from the Mississippi to the Pacific, being a source of strength and revenue to the country.

Yes, with the sum devoted to the purchase of Mt. Vernon we could institute measures that would develop resources now almost unexplored, permanent and peaceful homes for every tribe within our territories, in doing which we believe that analogous means would be devised to help the destitute poor of our cities, who need a similar provision. As a nation, we have all the materials adequate for the purpose; and we believe, that with the amount paid for the maintenance of paupers and the prevention and punishment of crime, we could almost annihilate these conditions by providing the poor with homes and the means of self-sustenance. Many of the best minds in the country agree with me in the foregoing, and are pledged to co-operate with us in carrying out these objects. In the integrity of this faith, that the right needs only to be seen in order to be felt and recognized, with you, Mothers and Daughters of America, we mainly rest our cause.

Address, Jere Brand, 15 Light-street, N. Y.

### STICK TOGETHER.

When midst the wreck of fire and murder,  
When cannon roared the shiver number,  
And fierce dragons with quickening stroke  
From the rising regiment charged—  
The ranks close up to sharp command—  
Till helmet's feather touches feather:  
Compost the furious shock they smelt,  
And conquest for they stuck together!

When now mid clouds of war and woe,  
Our comrades' warps rise fast and faster,  
And charging madly on our lines  
Come the black legions of disaster,  
Shall we prevent a warping head  
And fly like insects before a rather?  
No! side by side and hand in hand  
We'll stand our ground and stick together!

God save no hands—our left one right;  
The God to help our right one other  
To stretch his hand in bloody night,  
And keep along our faithful brother:  
Then if you see a brother fall  
And low his head to earth he smelt,  
If you be not a desert all,  
You'll help him up and stick together.





**Editor and Proprietor.**

NEW YORK, SATURDAY, NOVEMBER 27, 1959

## SPIRITUALISM. WHAT OF IT?

And I am sure that after a hundred years after  
they have been made a nation of spiritualists, the progress  
of the nation will be as slow as the road question. What is  
it? And what is the object which animated the mortal life  
of our nation and which will live in the invisible world  
and communicate with us. What is it? Do they propose to  
unify and improve our social condition? Have they anything  
specific which shall mitigate or stay crime and suffering? Has  
Spiritualism improved the speech and conduct of those who believe  
in it? Are they who believe any more honestly engaged in  
drinking, war, and crime and putting forth a fine effort for  
improving humanity? Have the believers in Spiritualism sufficient  
confidence in its truth and usefulness to make any sacrifice,  
or to give up their way, or make any special efforts to  
disseminate it thoroughly among the people? Is a word at  
all said that Spirits communicate. No.

It is the speaker's last resort, and the only one, as the most difficult of all, to induce to resort. We believe systems do pur-  
pose the modification and improvement of all human conditions—to  
they crime and reform the erring. We think that the demon-  
stration that another life awaits us by the abolition of  
our mortal bodies and that our future life will be a happy one  
hereafter is dependent on our lives here, furnishes the most per-  
fect moral influence that can be brought to bear on the human  
mind and conduct. If the telling men that God knows their  
secret thoughts and actions were sufficient to reform them, we  
should have had a universal paradise on earth long since; but  
this truth if it ever had any power of salvation, would have  
been lost. Men have done and are doing a great deal of good,  
God has they are told, which they refrain from doing in the face  
of men and children, even. And on this fact we have a right  
to presume, at least, that when the fact is well under-  
stood that the governments of the world are so constituted that  
men know their secret thoughts and are that their friends  
—their parents, children, etc.,—in the same way, also not only  
see and know their moral delinquencies, which form the topic  
of religious condemnation among religious systems, but that these  
delinquencies are related to friends as well, and that  
therefore there can be no act performed which may not be taxable.  
—this will form the crown of a real contract. And we be-  
lieve this was long sufficient to define the speech and conduct of  
every human.

But this is not all that seems to be necessary. The very business instrument of life is a constant approach to all just men. It is exceedingly hazardous to a strictly frank, just and moral man to attempt to live by mercantile principles in any community in the civilized world. Trade will be carried away from him through the current price fluctuations and diverging in-terests and he will be left to beggary as his penalty. And there is a great reform needed, the ways and means of which have not, perhaps, been yet fully approached. But it is mac-kin that the present social order is approaching its culminating point, and a striking revolution is soon to occur, perhaps grad-ually, but nevertheless surely; and to what scene shall we look for reward and progress in this important reform? Can we expect the old order will disintegrate itself and introduce another? Can we expect those whose heart integrity is on a level with the present social order, will introduce more just methods and for what scene we look to new developments for new orders of things? These spiritual reformers spend their lives, or lives of others, in a corresponding social condition.

To us, the Law has come to signify the Law of Love, and demands that their sympathies be directed to the slave which are to strengthen the love, tender and social and unobscured intercourse of the present and ensuing generations. In a word, it demands that nothing and no law be revolutionized. Shall we not where

We are glad that our friends were not to have been informed  
 with the greater importance and significance of spiritual life,  
 but are rather to rest in the facts, and to suffer the same,  
 and the organs for its dissemination, to languish. Many  
 people, to wit the friends who have been called from their  
 graves, mentally, socially and morally, by the voice of kindred  
 calling from the heavens, have sunk back into the corner in easy  
 couch with their spirit-friends; and have lost their interest in  
 the matter.

Spiritualism what of it? Has it inspired its devotees with greater efforts in reform movements? We can say we do not find it so. Humanitary enterprises have been supported in these volumes, but we do not remember that they have even called out one word in response, excepting the proposition to publish the *Annals*. Agents have been repeatedly sent to the millions of Spiritualists to make efficient effort to sustain the work, through which people may exchange experience and thoughts on the subject; but no such organ has ever been sustained, but all have been a constant drain on the perpetuity. Hence, one after another has failed, and they will no doubt continue to do so, as more conversions is manifested by friends. But this is incidental to our present subject, and we may speak more fully about it hereafter.

We would by no means neglect the facts of Spiritualism ; we invite everybody to read in their testimony that we may put them on record. But we feel that a chapter in these columns should be devoted to the consideration of an improved social condition of mankind and the spiritualization of our laws ; and we ask thinkers to help us in the undertaking. [We by no means would advise the establishment of a political organization, but rather the correction of laws and of organizations.]

**LEAVE YOUR TESTIMONY WITH THE WORLD.**

Their remarkable phenomena were told by Dr. Orton, and published in these columns, relative to the bones of a human skeleton being brought from Hartford to New York, by what is called the "Spirits" which once occupied the physical body to which the bones belonged—has stimulated much thought and conversation. The subject is often referred to in our conferences, but not reported, unless some new light or evidence is presented. There are different opinions respecting this phenomenon. No person acquainted with Dr. Orton, however, doubts his statements as to what he saw personally, human bones being cast into the window of his room, and large numbers of bones dropped apparently from the ceiling over his head, and all around his feet. But the difference of opinion is as to the cause—whether by Spirits or mortals. The several opinions entertained were not to be based on the facts, but on the various theories of persons possessing spirit-power. Those who have had no experience of spirit-power do not believe that spirits brought the bones from Hartford or had anything to do with the phenomena; and so of those who have not experienced or witnessed spiritual phenomena beyond a certain distance from the medium, etc.

It is not, and ought not to be, the truth, that theories should be based on facts and experience, instead of being based upon wild speculations, as heretofore. But there is danger of extremes on both sides. While we would that every man's theory should be held within the compass of his own experience, observation and legitimate inferences, we would not that any person should claim to have experienced and observed all phenomena, and apprehended all legitimate inferences, and upon this foundation, dare every statement of phenomena not accounted for by his philosophy. An investigator for truth never should have any darling theory, or bias, or pride of opinion, standing in his way. The most reliable investigator is he or she who puts himself or herself in the way of a large experience and observation, and listens respectfully to the statements of everybody else, and carefully gives to them the full credit or discount which the direction and statement of the narrator, and attendant circumstances and influences, legitimately warrant and no more. The boisterous epidemic of ignorance which of, and even among Spiritualists, prevents the disclosure of some of the most important and instructive phenomena. Popular theories, popular opinions, popular propensities, and popular ignorance, exalt and perpetuate themselves through vice and nonsense, and overrule unambiguously truth and righteousness.

The most exclusive and important phenomena of modern Spiritualism cluster in the breasts of those who have experienced them, for fear of the rowdy, boisterous, uneducated, popular ignorance; and we ask them earnestly, Is this duty? Have you been favored with spiritual phenomena for your own individual benefit? Do you think your Spirit-friends thought you were so selfish or stupid? Did they expect you to hide away in your own rooms the experience of their most *extraordinary* manifestations? Is the Spirit-world spending its *best energies* for your personal gratification? Did they design it? Are you the faithful steward they expected? or, have you, contrary to their wishes and inclinations, buried their treasures in your own bosom? And all for what? For fear of the popular ignorance it was designed to remove. Ladies and gentlemen of this spiritual time, do you feel that you have done your duty? Have you shown yourselves worthy? Have you used the means within your power to inform your neighbors and place your experience and testimony before a spiritually-famishing world? We wait your replies in the shape of spiritual experiences; and here let it be said, but we are sorry we are not permitted to use the name of the narrator publicly. The statement is corroborative of that made by Dr. Orison, and is as follows:

MR. PARTISCH:

NOVEMBER 20 1954

Ans.—On Friday night week. I was requested, at the Conference, at Clinton Hall, to state what I knew relative to Coraellen Wines' bones. I declined complying because, in the first place, I feared becoming nervously excited at speaking before such an audience, and that my statement would thereby be rendered unimpaired, and, in the next, an account of the occurrence has been given by Dr. Urien in the *Banner of Light*, and to it my name is appended. Thus far my knowledge of it has been made public; but, there is another incident connected with those bones which is not so generally known; and as you seem desirous of obtaining all the information you can on this mooted question, I will state it.

On the 31 of last June, Dr. Redman held a *stewee* at a house where I was visiting. When the circle was over I accompanied him down stairs: on our way down, my spectacle case, which had been moving during a part of the evening, was thrown over my shoulder. He picked it up, and was holding it with *both* his hands, conversing with me about its disappearance. With thus engaged, standing facing each other with a full blaze of gas-light shining on us, the front door closed, and another means of egress or ingress being near, something came dropping down, as if from the ceiling, and fell between us. On being taken up, Dr. Redman recognized it as a bone, belonging to the vertebra of the neck of this much talked-of spirit.

I am perfectly willing and want to be happy to communicate what I know on this subject to any one provided the information be used in private. Because any attempt to relate it publicly, would be attended with credit to myself and justice to the medium.

addressing me, you asked me to say "I am the person who furnished you an account of the manifestation signed 'Esa'." I am sure the person whose dress was tied; the communication alluded to was written to me and it was my husband who claimed to be the speaking spirit. I beg to apologize for writing it and a non descript but trust, you will allow my ignorance of your objective to publish such statements without the writer's name to plead in my extenuation. With many thanks to you for devoting from an established rate in my case.

I am, very respectfully,

## A Sign of the Times.

In our miscellaneous Department this week, is published a document which, for its important significance, should perhaps have had a more conspicuous place had the room been conveniently at our disposal. It is no less than a memorial from over five hundred Austrian Catholic clergymen, including their Bishops, which was addressed to the Pope and his counsellors, praying for some most radical and revolutionary reforms in the existing ecclesiastical system as especially operative among themselves. The ends of this system of which they complain, are set forth in their memorial in a most frigid and unimpassioned style, and yet evidently without the slightest motive for, or attempt at, exaggeration. Coming from the quarter that it does, and at this particular juncture in the general ecclesiastical, political and social affairs of the world, we can not but regard this document as an important feature in the history of the times. Should the Pope and his advisers grant the petition of these clergy, in whole or in part, a thing which is not at all probable, it will establish a precedent for similar and violent insurrections in other portions of the Catholic dominions, and the growing immobility of the Roman Hierarchy will gradually give place to the spirit of progression; but if, on the contrary, the petition receives no notice, then the hope of another *Reform* can only be considered as in an equal process of germination. We will watch the progress of this affair with anxiety and interest until the right shall appear.



## P. B. RANDOLPH'S LECTURES.

On Sunday morning, Mr. P. B. Randolph delivered an address in Clinton Hall, in which he defined his position in reference to Spiritualism and Spirit-mediumship. As the address is to be published in pamphlet form, we will only glance at this time at such points as most clearly indicate the speaker's present condition of faith. He said that he had been a medium for nine years; that during the greater part of that time he was so fully under the control of what purported to be "Spirit-influences" that he was not at any one time his own master for a period exceeding thirty-six hours. The first manifestations through him were "traps" and "tippings." Subsequently he became a "speaking medium," under an entrancing power which claimed to be produced by Spirits. While thus entranced, he frequently gave such tests to inquirers as to satisfy them at least that they were holding communion with their Spirit-friends. By giving himself up to these influences, he was led from one step to another into the darkest and most absolute condition of mental slavery, until at length his reason was wrecked upon the rocks of submission, and in a moment of complete insanity, he was compelled by the unseen influence to attempt his own life, by opening the arteries in both arms, which would have resulted in death, had not a friend by accident entered his room just in season to call in the necessary aid by which his life was saved.

While he fully acknowledges the existence of Spirits, and their undoubted power to control mortals, he is of opinion that not more than ten per cent. of the "manifestations" are purely spiritual; the balance are the productions of trick, hallucination, and nervous excitation. He is satisfied that the identity of Spirits can not be positively established, and hence no positive medium can be assured of the real character of the controlling Spirit. Fair words and golden promises can as well come from an evil as from a good Spirit, and that medium who submits to the unlimited control of a purported father or mother, a Swedenborg or a Washington, may in fact be the pliant tool of a foul and lecherous Spirit who falsely assumes a beloved or influential name for the purpose of accomplishing more surely the ruin of the obedient victim. For these reasons he repudiates mediumship, so far as his own volition is concerned. He also declares his unbelief in that kind of "Harmonial Philosophy" which practically ignores God, while it flies for comfort, counsel and aid, to mere finite and fallible Spirits, who at best are as liable to err in judgments as ourselves. Henceforth he desires to place himself in a positive attitude to disembody Spirits and wedder only to God. As a leader, he prefers Christ to Andrew Jackson Davis, and St. Paul to John M. Spear. For spiritual light, he chooses the Old Bible rather than the *Edwards*, and the New Testament before the "Great Harmonia."

In the evening, Mr. Randolph gave a discourse in proof of the existence of a God. He treated the subject rationally, logically, and by the strictest rules of analogy, and it was considered by the audience as an able discourse. At the conclusion of the address, a series of resolutions were offered, and unanimously adopted, by the audience, requesting of Mr. Randolph a copy of his morning's address for publication, and also awarding to him a full acknowledgment of their faith in his honesty and judgment in taking the stand he now occupies in reference to Spiritualism. It was also voted to invite Mr. Randolph to repeat his lectures at Dedworth's Hall, or some other suitable place, as soon as convenient.

## S. B. Brittan's Western and Southern Tour.

In an interview with S. B. Brittan on Friday of last week, we learned that he was just on the eve of departure on his proposed lecturing tour to the West and South. Mr. B. will lecture at Sandusky City, Ohio, on Sunday next (28th inst.), and thence will visit various places in Michigan, Illinois and Indiana, and expects to be in Louisville, Ky., about the holidays. Thence he will proceed directly to Memphis, Tenn., and after delivering his message there, will go to Mobile and New Orleans, and may possibly go as far as Galveston, Texas. Returning, he will stop and give a course of lectures at Macon, Ga., at the invitation of Rev. L. F. W. Andrews, Editor of the *Georgia Citizen*, published at that place; and then he will proceed by the southern route back again to New York, stopping and lecturing at any intermediate places at which the friends may arrange with him for his services, and arriving in this city some time in March. Until December 15, Mr. B. may be addressed care of Higgins Brothers, Chicago, Ill.

## "Spiritualism and Christianity."

A friend sends us a small tract, bearing the above title, which he has composed, and by a general circulation of which he thinks the spiritual phenomena may be brought to the attention of many who are now ignorant of them. We do not know but that he is right; and in order that our readers may be able to judge of the probable utility of this little document, we give the following extract, with corrections of some slight errors in the wording and punctuation:

"Some people can not see the common identity of both of these named professions. A Spiritualist must pattern after the love spirit and truth of Christ, and a Christian must be led by the Spirit—*Gal. 5:22*—and not by the flesh. To follow the teachings of Christ is to be a Christian, and involves the necessity of walking in and after the Spirit. The only difference between Spiritualists and Religious is in this question: Can those Spirits who once inhabited the flesh, and are now in the Spirit world, communicate under certain conditions to those still in the body? Spiritualists affirming this, and those opposed, deny it. The proof falls on the Spiritualists. They profess to show this by the testimony of thousands, any two of whose testimonies on a trial of murder, would send a prisoner to the gallows. You still deny this, and it now becomes your duty to make a new proposition, and bring your evidence to account for the phenomena daily occurring.

Many (especially Christians) object to these demonstrations on the ground of the insignificant and undignified manner through which they come, such as table-tipping, rapping, etc. It is granted this phase is small indeed; but is this all? Let us look in the teachings of Christ for a parallel. "He washed the disciples' feet." He turned water into wine, suffered the devil to go into a herd of swine, etc. Are not these comparatively small things in themselves? But is this all that Christ came for? No. Is the tipping and rapping all that is taught in these phenomena? No. Does not intelligence lie behind all these, and are there not higher manifestations teaching love, purity and truth? teaching immortality and identity in the world beyond—that Spirits are ever hovering around us, trying to influence us for good in all the various phases of existence? In other words, that the Spirit-life develops and progresses in the great unseen and undivided country to which we are hastening with rapid stride.

"Now, objector, view the proofs in the material sense, after reading *Galatians 5:14* to the end, and *Mark 16:17* to the end. In this last, testimony is given that they who believe shall be able to heal the sick, etc. It follows, then, that those possessing these gifts have the certain sign of believing truly. Now, there are scores of healing mediums around us, who have never studied anatomy or physiology, healing and curing diseases without much or any aid from medicine, and curing those which the regular faculty give up as hopeless, such as cancer, heart disease, dropsy, scarlet fever, etc. Not only do they cure by this mysterious power, but give an accurate diagnosis of the trouble in the most obscure cases. Where all this we see on every hand, that addresses only the external senses? If St. Mark is not correct then account for it, if possible. Whence the various intelligent manifestations made daily through the proper organs, under proper conditions? Philosophers and scientific men have investigated this phenomena with the closest scrutiny, and have not been able to come to a solution of it. Magnetic and electric instruments of delicate construction have been placed on moving articles, and have not been influenced in the least. Cases in which the momentum observed was so great that it would dash them in a thousand pieces, if of magnetic or electric origin. Investigate then, and decide."

On another leaf of the Tract, the author states the following under the head of "Things I have Seen and Known:"

- "I have seen a man, apparently diseased and dead, in hopeless cases by hair.
- "I have known great trouble of mind and body alleviated, and justice furthered.
- "I have seen the down-trodden and cast-down upborn and upheld.
- "I have known, in cases of sudden death, Spirits to point out the place of the body, and give the cause of the death.
- "I have heard some of the most obscure passages of the Bible interpreted to the most common understanding.
- "I have heard in language matchless, truth, purity, love and holiness, taught in cases in which the media knew not what they said; and in other cases, where they had no knowledge that they had spoken.
- "I know persons holding this principle and curative power, whose organizations are favorable, that have been forced, against their will, to embrace these views, and manifest their powers," etc., etc.

## LETTER FROM MR. STIRLING.

DEAR BROTHER:

CLEVELAND, Nov. 20, 1858.

Little did I think that my hasty letter of the 14th ult. was to find a place in the columns of the *Telegraph*; but I did hope and think that you would comply with the very reasonable request therein contained, to publish such portions of Mr. Newton's report of the Kiantone Convention, as you thought fit, and make just such comment and strictures as you pleased.

I do not, however, complain of this; nor do I feel disposed to shrink in any degree from the responsibility which you have thus thrown upon me. I feel that I can bear all the odium and reproach which will necessarily fall upon me; if I could not, I should feel myself unfit for the position assigned me.

Your reflections upon this movement, and the occurrences at the domain, not only "seem," but are, "of a rather grave and serious character," and may excite not only mirth and pity, but indignation and contempt. But I would say to your readers, spare yourselves all such feelings; for a little more light, together with time and reflection, may put quite a different aspect upon the matter. We ask for no pity, we make no apologies.

I do not accuse you of any other intention in the premises than to protect a noble cause from the liability of being thought by the public to sanction theories and practices which it utterly

discards and repudiates." Still you have brought me before the public without my consent; I therefore claim the right to be heard. I am sure your sense of justice will not refuse me a hearing; but as I have only this moment read your paper, neither will time nor my business engagements permit me to respond in season for your next issue. With your permission, however, as soon as these do permit, I will reply to those "reflections, grave and serious," as they are. Not with the view, Sir, of equating my own connection with this movement, nor the movement itself, nor the "existing event" to which you allude, "to the theories and practices" which the public either discards or approves. God forbid that I should descend so low. I feel that I have, and the friends here and in the Spirit-life associated with me, have a higher, better, purer and more satisfactory standard by which to square our conduct. If we have not, I would bid a final adieu to Christianity, and Spiritualism, and every other ism, which a good God has vouchsafed for the redemption of the world.

JNO. M. STIRLING.

Mr. Stirling asks if we will publish his proposed reply to our article of last week; we answer that we will accord to him the privilege we usually accord to others.—Ed.

## A Fiction.

During the last two years we have, through the kindness of friends at the West, repeatedly received, per mail, printed copies of a story of a "Mrs. Hayden," of Michigan, rising from the dead and appearing, in her half-decayed body, to her disbelieving and refractory husband, and warning him that the time of his exit from earth had arrived, and then sinking down as a mass of putrescence on the floor. Names of alleged witnesses, and affidavits before an alleged notary public, which are given in attestation of the account, give it, thus far, every appearance of a fact that was well known by respectable citizens in "Grand Traverse County, Michigan;" and doubtless the inventor of the story, and the forger of these names and affidavits of imaginary persons, would consider it a capital joke if he could see the Spiritualistic papers grasping up the story and parading it before their readers as an astounding and perfectly conclusive demonstration! Down here in Gotham, however, we don't happen to be quite so verdant as some Western story-writers are themselves, and we have, therefore, resolved that the supposed copyright of this clever fiction shall be subject to no infringement on our part. Our friend "M. C. H.," of Potsdam, to whom we are indebted for the last copy we have received of this "wonderful narrative" and "strange development in Spiritualism," will find our answer to his inquiries in-  
*vested in the above.*

Since writing the above, it is recalled to mind that we noticed the story on its first appearance, and pronounced it a fiction.

## New Speaking Medium.

A correspondent, writing from Napoli, Cattaraugus county, N. Y., says the following in reference to a new speaking medium, and the spirit of the opposition in that county: "What a grand ebullition of piety must have been presented in the mob scene that is spoken of!"

Miss Libby Low, of Leon, Cattaraugus county, who began to speak as a trance medium last winter, is improving very rapidly, and though but sixteen years old is found capable of handling theological and scientific subjects very handsomely. Persons who have heard her judge that her powers, when matured, will be fully equal to those of the very best speaking mediums. She now lectures every Sabbath, and frequently during the week. Our county has set the first example of sending to silence an inconsiderate child speaking to a vast crowd of men, and standing at her father's side. Yet truth and reason will prevail on Cattaraugus hills. Yours C. H. BULLOCK.

## Spiritualism in France.

We extract the following from a correspondent in Paris:

"Spiritual manifestations are going on very well in France, and particularly well in Holland—several rapping, writing and speaking mediums have been developed in the Hague and other parts of Holland, and even in Belgium.

"D. D. Home intends to remain this winter in St. Petersburg at Count Knechelsky's brother-in-law. The Emperor of Russia granted him with a case of great value," etc.

Mr. Correspondent.

Rev. J. Pierpont closed a very interesting and highly appreciated course of lectures at Dedworth's Academy last Sunday, in his address warmly bidding the friends God speed in their good work:

We would call the attention of those who have professed to send to market, to the advertisement of Messrs. Fanning & Jenkins, which will be found in our advertising column. We are happy to be able to connect this house to all who have any business to transact in their line.



REVEREND AND IRREVEREND.

THE REV. JOHN PIERREPONT, D.D., "THE BATH A BATH."  
Jamestown, N. Y., Oct. 29, 1858.

Dear Sir, I have the honor to acknowledge the receipt of your letter of the 24th inst.

We are sorry to hear that the columns of the St. James's Church, a Cumberland Presbyterian organ, which our paper has been connected with, have been tipped.

The Rev. John Pierrepont, the distinguished poet and clergyman, having been a convert to Spiritualism, presented a sermon a few days ago in New York upon table-tipping. We suspect that the balance of his brain has been seriously tipped.

The article in the *Journal* seems to arouse the holy horror of the good *Observer*, and it exclaims:

"The Rev. John Pierrepont, the distinguished clergyman." In the days of Thomas Paine, it would have been almost as appropriate to have styled the *Observer* the Rev. Thomas Paine, the distinguished clergyman. We do not see that Pierrepont has any better title to the appellation than Paine.

Now, we would suggest for the relief of these gentlemen, and all others of the same class, that Mr. Pierrepont's case is not so novel as to be without many parallels and precedents of the most reputable character. Many very distinguished clergymen, able jurists, and profound philosophers of the present as well as preceding ages, have had their "balance-wheel tipped" hard enough to break off the dust-covered, dried, stiffened and contracted bands of a dogmatic and bigoted education, and to loosen and enlarge the cross-bound and cross-filled cavities of a sectarian mind. The power of reason, aided by the force of Nature's innumerable and harmonious facts and principles, has afterward caused them to revolve with a precision and accuracy which has astonished the world. In fact, most or all of the great truths which enrich our present systems of philosophy, the most important acquisitions of mechanical art, the present elevated condition of a portion of our race, the blessings of a comparatively refined and soul-elevating system of moral philosophy—are so many benefactions given to the world by men who were considered not only "crazy," and very irreverend, but to whom the appellation of "Devil" was applied, and the suspicion was indulged in of their being "possessed of devils," "in league with hell," "sold to the Devil," etc.

We wonder if the author of the story of the witch of Endor did not have his "balance-wheel tipped?" And would not the term "Devil" have been very inappropriate as applied to him, although it may be very appropriate to consider him as having been infallibly inspired? The great Dr. Scott must have had his "balance-wheel tipped," and become very irreverend, when he opined that the Spirit of Samuel held actual intercourse with Saul and the witch (see Scott's Bible, 28th chapter 1 Samuel). Surely Jesus did not have his "balance-wheel tipped" when he used the language applied to him in Matthew 10:10; nor do we think the learned Dr. Adam Clarke very crazy or irreverend when he thought that Christ's language had reference to Guardian Spiritship (see Clarke's Commentary). Paul may be considered infallibly inspired, but would it not be highly inappropriate to consider him otherwise than "mad" when he interrogatively asserted that the angels were all ministering Spirits? (see Hebrews 1:14.)

And lastly, will the good editors inform us just how crazy and irreverend St. John was when he told the world that he heard the "ministering Spirit" of one of the old prophets speaking to him in the language of Rev. 22:3? Was this the Spirit of Samuel speaking to men in the flesh a second time? or was it the disembodied Spirit of some other of the ancient prophets? It appears to have been some of the prophets, at least.

THE DAVENPORT BOYS.

In answer to many requests, we would state that these boys, for the last ten months, have spent the most of their time in Maine, making their temporary home on the Penobscot—howbeit they have traveled in various parts of the State, giving, by the manifestations made through their mediumship, demonstrations of Spirit-presence and power. They are, as is supposed, now to leave for the West, when it is expected the work prosecuted to them will be continued with increased power and potency. Persons wishing to correspond with them on business will please call further notice, address "Davenport Boys," Oswego, Me.

It should be known that the manifestations given through the Davenport boys have been generally physical demonstrations. The mode of demonstrating Spirit-presence will not be ignored, when it is considered how many thousands there are who will

be convinced by no other. In fact, this mode is the most positive one by which even God himself has manifested his invisible presence and power in all time. The growth of plants, the opening of flowers, the processes of ripening harvest, as well as the magnificence of material worlds as they roll in space—all these, it is said, declare their Great Original. And yet not all are convinced at once of his existence, wisdom and power; very many doubt, while the great argument, with its irresistible force, stands in its everlasting scope.

Nor is it to be expected that all persons will be convinced at once of the fact that "Spirits" manifest themselves to the children of earth, although the Bible is a standing declaration that this order obtained during the first four thousand years in the experience of man. The masses have not all at once received the proof of the mighty viewless forces by which the universe is controlled. Not all people have been convinced at once that the earth revolves on its axis, although the fact has been so oft and positively demonstrated; and whatever may be the nature or force of the demonstration, not all persons are convinced at the same time of the fact of Spirit-manifestations. Some will not entertain the testimony or the proof as allowing its legitimate force, insisting that they must suspend judgment on so strange a thing; while others are as willfully blind as would be the man who should shut himself in a dark cellar, and declare that there is no evidence to him that the sun shines at noon.

But let the marvel stand. The upheaval of the Alleghenies or the Andes, declares that a mighty power once produced those convulsions in nature; there stands the irrefragable proof. The spiritual phenomena of our time are not now generally doubted, but as an actuality admitted. The standing question now, therefore, is, What power produces them? what causes operate in producing these effects? Here let the matter stand for the consideration of intelligent and true minds. Skeptical persons must have their suspicions, but the general impression now is that the "boys" are artless, noble and true—a fact well known to those who know them best. There are those who have attended more than a hundred of their circles, beside being with them in a great variety of private conditions, and who have thus had abundant opportunity of testing the truthfulness of the mediums, and of the manifestations given through them. These witnesses, whose testimony for veracity would not be questioned at any tribunal on earth, are ready to testify, from what they have heard, and felt, and seen, to the truth of Spirit-manifestation. They know, as well as anything on earth can be known, that these things are so.

The Spirits have talked with distinct and audible voice to them—handled them—moved physical objects in their presence, with and without contact of the mediums, in the light and in the dark. They have written many pages and communications with Spirit-hands, communicating facts of which none of the persons present, at any of the parties, ever conceived. These and many kindred things, from the most thorough tests and severest scrutiny, are known to be true.

In addition to these private tests, there are the demonstrations given at their public circles, before the masses, which astonish and confound the world. They produce an upheaval of inquiry wherever they go, which no sophistry or perversion of human ingenuity can allay. An array of facts is thus presented to the mind of man, which is forcing the establishment of a theory which can not be resisted. That theory is fraught in the simple fact—as true to-day as in the thousands of years in the past—of Spirit-manifestation.

The boys have other gifts than those for physical manifestations. The older medium was recently entranced, when there was offered through him, by Mansfield, one of the band that attends the boys—a most able and fervent prayer, which was followed by a speech of surpassing force and eloquence, involving considerations of unspeakable importance to man.

Oswego, Me., Nov. 12, 1858.

LEKE P. RAND.

LETTER FROM DR. WELLINGTON.

Jamestown, N. Y., Nov. 7, 1858.

Friend PARKMAN:—I promised to write you of some of the developments in Spiritualism, and should be able to give you some facts showing how the subject is welcomed in all communities, by illustrating from the progress in Laoni, Columbus, Pa., Fredonia, and many other places in our vicinity, in some of which it engrosses the interest of the majority of the people. But I feel that I ought first to mention a very interesting discourse delivered in this town by the Rev. Mr.

King, of the Presbyterian Church. When I came here only six months ago, there were only three persons (ladies) who avowed an interest in Spiritualism openly. I do not know that there are many more now that dare to call themselves Spiritualists; but few persons can meet together without conversing on the subject, if there be a single Spiritualist present. Probably more than a thousand persons went from this village to the meeting at Kiantone, and many of them from the most intelligent citizens. Many, also, went to Laoni, twenty-five miles. I presume Mr. King hears of this growing interest, and this led to an explanation of his views of Spiritualism, in a sermon which has been the subject of no little comment in all classes.

He said, in the outset, that "when sin and evil were at a distance, we might let them alone; but when it settled in our vicinity, and came into our very midst, where, to all appearances, it was likely to remain (!), then we must meet it." He then said there was evidence that Spirits had communicated with men in all ages. The "Bible is full of Spiritualism," and he instanced the records of these communications. But in those times God took the "old and strong to manifest himself through, while now he takes very common people." Just think of God communicating with Thomas Paine at one end of the telegraph, and a sensitive medium at the other!

The first part of his discourse was a most candid admission of the facts of Spiritualism, and that the Bible was full of similar facts. In the last part, he tried to show that while "Ancient Spiritualism was from God," Modern, "if not from below, certainly could not be from above," for "God would not give this power to his foes." Therefore, he concluded that "Unitarianism, Universalism, Spiritualism and Mormonism should be buried in a common grave." As there is a large Universalist society here, containing many of our most intelligent and wealthy citizens, this clause alone would have inclined his own people to consider the matter. But the whole discourse has done us great good—more good than any Spiritualist could have done in half a dozen lectures.

You will ask, how a school kept by so confirmed a Spiritualist can flourish in such a community? When I first came, I lectured on Spiritualism, and then devoted myself with all my energy to my school, not fearing slander, nor courting patronage. Sometimes we have had as many as fifteen pupils from the village; but most of our support is drawn from Spiritualists and reformers abroad. We have four able assistants, who sympathize with our views mainly, and have more delight in seeing actual growth in children than in their own comfort. All our school exercises are conducted in conversations, and we have not given a single exercise to be committed to memory as a task. We have no rewards or punishments, but *ask* each individual soul to grow in knowledge, and in the power of self-government. We allow no faculty to lie dormant, but vary our exercises to develop the physical and intellectual in all their relations to self—to practical life—to the Spirit-world, and to the right exercise of the social and filial affections. At this moment twenty-five are sitting in our room writing to their friends. This is our way of spending Sunday afternoon. I would be pleased to have you, or any friend of human progress and individual character, see this, or any, or *all* our exercises.

O. H. WELLINGTON.

HOPE.

BY THE UNKNOWN bard.

There's an angel sweetly singing, an evangel swiftly winging.  
Ever cheering tidings bringing to my sad and weary soul;  
For she comes to me all smiling, into joy my heart beguiling,  
And the heavy hours whiling, till they lightly o'er me roll—  
Guiding angel of my soul.

By the star-ray evanescent, by the light of lunar crescent,  
With a passion adolescent, which I can not all control,  
I await her step advancing, as she comes with lute and dancing,  
And a smile as from the glancing eye that made the leper whole—  
Hovering angel of my soul.

Oft when evening's gentle vesper maketh leaves and flowers keep her  
Name in low and silvery whisper as the night winds o'er them stroll.  
Then she finds me soiled with care, anoint- and wipes me with her hair.  
Lightens much the load I bear, and up nearer moves my goal—  
Blessed angel of my soul.

EMPIRE OF FUTURITY.—The United States is now called the Empire of Futurity; and this not only by men who are travelers, philosophers, and historians, but by Statesmen, Ministers of Finance, and of Foreign Affairs. (See German Quarterly, No. 48, page 261, article "Vienna Tariff Conference," where the writer, a person standing close to the Emperor, calls the United States the "Empire of the Future, per excellence.")



## THE MOVING MENTAL WORLD—THE NEWS.

**THANK-GIVING.**—The principal point of interest in the Gothamish history of last week, was Thanksgiving day. It was kept throughout the city and vicinity with the usual festivity, and the day went down as a day of diminished stock of turkey, geese and chickens. Religious services were quite generally held in the churches; and by the charitable remembrance of our liberal citizens, the inmates of most of the various public benevolent institutions were treated to such luxuries as the tables fittingly represented the bounty of Divine Providence during the past season, which call upon the heart of man to render thanks.

Some heartless person perpetrated a cruel hoax upon the poor and needy of our city, and for his pains we presume he feels amply repaid by the result that ensued. We refer to the fact that some one inserted in several of the city papers an advertisement, that on Thursday a distribution of bread and meat would be made by several bakers and butchers of this city, to the poor at Union Square. Accordingly, some two or three thousand sad and destitute-looking persons collected at Union Square on Thursday morning, bearing baskets to carry home the avails of the expected donation; but after shivering on the sidewalk for hours in a vain expectation, they went home hungry, disconsolate and perplexed, many of them, doubtless, to continue their fast for the rest of the day. We hope the name of the wretch who could thus cruelly trifle with the feelings of those whose sufferings, in many cases, are already quite equal to their power of endurance, will be made known, so that a generous public may mete to him his due reward.

**A TREMENDOUS CRASH.**—About one o'clock on Friday morning of last week, the new State Arsenal, situated on the northeast corner of Seventh-Avenue and Thirty-fifth-street, fell with a tremendous crash, carrying with it the upper story of the northern, eastern and southern walls. The building was nearly completed, and would have been occupied by the State authorities in a few days but for this calamity. The cause of the fall was an imperfection in the construction of the roof which, giving way, pushed out the walls.

Adjoining the building, in Thirty-fifth-street, was a small two story building occupied by a Mrs. Armstrong and her daughter. When the crash occurred, a coping-stone about six feet long by two wide, and weighing more than half a ton, fell from the Arsenal wall through the roof of Mrs. Armstrong's dwelling into the bed-room occupied by herself and daughter, and landed on their bed. It grazed the lower limbs of Mrs. Armstrong, but inflicted no serious injury upon either her or her daughter. The stone, however, killed a dog which was lying at the foot of the bed. The falling walls also demolished an adjoining stable, killing a horse, and shattered another adjoining house, occupied by a Mr. Taylor, scattering bricks and stones around the sleeping inmates, but hurting no one.

**SPOONEY.**—A youth who desired to wear the matrimonial yoke had not sufficient courage to "pop the question." On informing his father of the difficulty he labored under, the old man replied quite passionately, "Why, you boobey, how do you suppose I managed when I got married?" "Oh, yes!" said the promising lover, "you married mother but I have got to marry a strange girl!"

**STEAM FIRE ENGINE.**—A self-propelling steam fire engine, built by Messrs. Lee and Larned, at the Novelty Iron Works, under a contract with the city, was tested at the Bowling Green on Friday afternoon, before Mayor Tiemann, Street Commissioner Cooper, and other officials. Its performance was in every respect admirable. It propelled itself from the Novelty Works.

**MECHANICS' SOCIETY LECTURES.**—The regular course of this Society for the winter was commenced at the Cooper Institute, on Monday evening last, by the Rev. Dr. Bethune, whose theme was "Common Sense." The list of lecturers engaged presents some of the best names in the country.

**ANTOINETTE L. BROWN BEFORE THE SPIRITUALISTS.**—We see it stated that the Rev. Antoinette L. Brown (now Mrs. Blackwell) was to have given the first of a series of four discourses in Spiritualism's Hall, New York, N. J., on Sunday evening last. Subject: "The Forgiveness of Sin." The remainder of the course will be delivered on succeeding Sunday evenings.

**THOSE TWENTY THOUSAND COMPLAINTS.**—The Annual Report of the General Superintendent of Police, just issued, announces the humiliating fact that 19,902 complaints for the violation of the statute against the Sunday liquor traffic have been lodged with the District, not one of which has been prosecuted. We seriously question the expediency of retaining laws upon our statute books unless they can be enforced more generally than this seems to be.

**SICKNESS AT NEW ORLEANS.**—The New Orleans Crescent, in a summary of the events of the week ending the 30th ult., records a satisfactory change in the weather, large receipts of produce, and the arrival of 100 vessels, all heavily loaded with freight. The fever having ceased to be considered epidemic, the Howard Association has suspended operations for the season.

**DOROLA'S WASHINGTON ORGAN.**—The Richmond Enquirer mentions a rumor that an arrangement has just been concluded between Major John P. Heias, of the States, and Mr. Roger A. Pryor, of the Richmond South, by which the two papers are to be united in a single sheet, to be published at Washington.

**PEABODY INSTITUTE.**—It is announced in the Baltimore Patriot, that George Peabody, Esq., has most generously added \$200,000 to the Peabody Institute Fund, for the erection of the noble edifice now going up in that city. This, with the previous endowment on the part of Mr. P., makes more than half a million of dollars.

**THOMAS A. TERT.** of Providence, read a paper on the subject of a uniform currency in England, France and America, before the Social Science Congress, which has just been in session at Liverpool. The London Times gives an abstract of the essay in its report of the proceedings of that body.

**A TRAGEDY.**—A young man named B. B. Ball, of Cypress, Miss., was ordered by his father to leave home, under the penalty of being cowhided. The father attempted to fulfill his threat, when the young man's mother interceded in his behalf, and was struck upon the head several times by the father, which the son seeing, he resolved to die by self destruction rather than live and see his mother and himself imposed upon. He then took his gun, receded a few steps from the house, pulled off his shoes, and looked at his watch, giving himself half an hour for repentance. On the expiration of the half hour, he blew his brains out, by pulling the trigger with his toe. The young man's untimely fate is deeply mourned by his surviving friends.

The Geological Museum of the late Mr. Hugh Miller has been purchased by the government for £500. In addition to this sum another of about £1000, subscribed all over the country with a view to the purchase of the collection, will be handed to Mr. Miller's widow. The collection will remain in the Edinburgh Museum.

A YOUTH, but ten years old named Walker, shot and killed a catamount, near Memphis, a few days ago.

**GEORGE LEWIS.**—A bill was introduced to the legislature providing for the trial of the case of the State Commission on probate by the impact of the African.

An unknown man on board the steamer *Rosetta*, committed suicide on Sunday night, when in the vicinity of the Highlands, by jumping overboard.

**SACRILEGE.**—The Washington News in an elaborate leading article, denouncing the question of sacrilege in the church, denounces sacrilege as a crime in all its forms and degrees. It says that the doctrine, that Congress has full exclusive jurisdiction over the territories, that the supreme ultimate authority in respect of the territories rests outside of them, not within.

**OLD BALL IS NOWAY.**—Old Ball, the celebrated violinist, is now traveling in Norway, his native country, where his talent excites the highest enthusiasm. As he was lately walking quietly through a street of Christiania, smoking a cigar, he was accosted by a police officer, who led him off to a commissary of police, by whom he was sentenced to pay a fine for violating the police regulations, which forbade smoking in the streets. Unfortunately, Old Ball had no money in his pocket. He was sent to prison, there he was not until the next day that he was released. The Norwegian journals took up the cause of the artist, and at the present moment, the organ of Old Ball has assumed the magnitude of a question of high importance.

**INDemnITY FOR SLAVES.**—The Parliament of Holland have voted fifty millions florins indemnity to Dutch Demerara and Surinam for the liberation of slaves, and three millions more for the bechamen in the Indian Archipelago.

**NEW STATUE OF WEBSTER.**—The Florence correspondent of the New York Daily Advertiser, under date of October 9, writes: The second bronze cast of Power's Webster is just finished. If possible, it is more perfect than the one lost at sea. It should be exhibited at Washington before being placed on its pedestal in Boston. I doubt if there is a nobler portrait statue extant. Webster seems to fill every part of it, said one of our gifted countrymen this morning after contemplating it for an hour.

**REV. MR. SPRAGUE.**—This gentleman's admirers, says the *Barry (England) Times*, will be sorry to learn that he has been attacked with a very painful disease—Inflammation of the kidney—and that a few days ago his life was all but despaired of. His medical advisers have given it as their opinion that no danger now exists, but he is prohibited from preaching just yet. The money for the site of his new chapel, \$27,000, was paid down the day before he was attacked.

**DECLINATION.**—The *Catholic Telegraph* states that "the Bulls for the consecration of its senior editor as coadjutor to the Bishop of Pittsburgh, arrived lately, but its very reverend brother declined the honor and responsibility of the miter, and respectfully returned the documents to Rome."

"During the week," says a Vermont paper, "there was shipped from St. Albans 202,000 pounds of cheese, worth \$15,159; and 175,197 pounds of butter, worth \$8,077, bringing in to the farmers of that locality the pleasant sum of \$44,921. Talk about poor farmers!"

A MOVEMENT is on foot in Boston for the formation of a party in favor of the enforcement of the laws against drinking houses. A Charter ticket on this platform is to be put up.

A New Jersey man-meeting has nominated Stephen A. Douglas for President, in 1860.

**SENATOR SUMNER.**—Letter recently received from Mr. Sumner represent his health as being considerably improved. He writes that the physician at Aix will probably attribute his improvement to the baths; Dr. Brown Squard will think it is the result of the moor, and his friends at home may suppose that relaxation from labor is the cause; but of the fact that he is much improved in health there is no doubt. He was about leaving Aix for Paris when last heard from.—*Trav.*

**VERMONT THANKSGIVING.**—The Government of Vermont has appointed Thursday, the 24 day of December, to be observed in that State as a day of Thanksgiving. Most of the other States have appointed their thanksgiving on the 25th.

**FORGERY.**—An extensive and successful forgery of Austrian bank bills in this city, has just come to light, and is now being prosecuted, two or three of the participants in the fraud having been apprehended.

**AFFECTING INCIDENT.**—The New Orleans Courier relates the following affecting incident: "A few days since a gentleman coming into the city from Osyka found himself sitting *casual* with a company of strangers in whom he became interested. On inquiry, he found the party consisted of four youths of Kentucky, going to New Orleans to seek their fortune. 'Are you not afraid of the fever?' said our friend. 'We did not know the danger when we started,' was the reply. 'I advise you,' said our friend, 'to take the return cars for Jackson, or you will doubtless soon be occupants of our grave-yard.' 'We had rather die than go back,' was the answer. They came. Our friend followed them to their boarding-house, and watched their fate. Three of them have been buried; the fourth can not survive. Incidents like the foregoing are not, unfortunately, rare."

**GREAT INCREASE OF METHODISM.**—We are able, from the minutes of the Annual Conference of the M. E. Church for the last ecclesiastical year, which are now complete at the Book-Rooms, and will soon be published, to announce the statistics of our membership for the year. They show a degree of progress which will surprise, we think, the most sanguine of our friends. The following table gives the recapitulation:

	Members.	Probationers.	Total.
This year.....	765,257	157,913	923,170
Last year.....	700,065	110,571	810,636

Increase..... 65,192 47,342 112,534

This estimate does not include the Foreign German Mission, whose returns have not yet reached us. There has been an increase during the year in every Conference except that of Kentucky. The German Mission Report will doubtless increase slightly the aggregate, and the total gain of members and probationers will, we think, exceed 133,000. Methodism was never in a more prosperous condition than at present.—*Advocate and Journal.*

**COTTON MANUFACTURE.**—The losses in cotton manufacturing concerns the last few years have been heavy. The stock of twenty-two of the heaviest manufactories in New England is not worth more than sixty-one to sixty-two per cent. of the par value. Notwithstanding the unfavorable indications, some few capitalists have ventured on new investments. Messrs. Sprague, of Providence, have recently erected a mill at a cost of over one million dollars.

**SALE OF A SUGGESTED TELEGRAPH.**—A professor in the University of Mississippi recently purchased a telegraph for his private use, and escaped paying duty on its importation by representing that it was for the University. The Federal officers at Pontotoc got wind of the dodge, and seizing the instrument, sold it at auction for about one third of its value—about three hundred dollars.

There has been quite a severe frost in the neighborhood of the sugar estate in Louisiana, and it is feared some injury has been sustained thereby, though of this there is nothing, as yet, certain.

## INTERESTING MISCELLANY.

## REMARKABLE MEMORIAL.

OF FIVE HUNDRED AND SEVEN THOUSAND IN AUSTRIA.

The following very important document has been forwarded to us by a correspondent by the name of George. A brief statement of its principal points appeared in some of the journals in this country but its true importance was scarcely to have been understood. We need no apology for presenting it to our readers in full. Our correspondents state that, though it is the work of the Church in Austria, it is the light of it, there is no man, you must see among the priests of in Babemia and elsewhere, and that a General Synod and Provincial Synods, have been organized to take into consideration the means of counteracting the spirit which it indicates. It will be seen that some of the reforms proposed are as the restoration of the clergy to family life, and of the celibacy, and that there are several others of a similar nature. This memorial has been signed by five hundred and seven of the Babemian clergy, and is a bold step. We hope that it may be the beginning of an important movement, and that those old churches in Babemia, which are so much to be prepared the way for the Reformation, may be thus brought again to life.

The following Memorial from five hundred and seven Roman Catholic clergy, has been sent up to the Archbishop Vio Rannacher, at Vienna, and to some other bishops, stating the condition of the priesthood and the people, the need of reform, and concluding with an earnest appeal:

"At the turn of the last revolution, a great and noble movement manifested on the part of the secular government in the restoration of the material and moral position of the lower clergy, and proposals with respect to the clergy were prepared by the Diet."

"Now, although the judgment of the clergy was that in reform of such a nature the decision belonged rather to the Apostolic Head, yet the prospect of relief was welcomed with loud rejoicing, from which we part it might seem. But when, along with the abolition of the Diet, the hopes of the clergy had vanished, the servants of Jesus Christ thought they might still expect from the rulers of the Church and State an improvement of their material and moral condition, because the religion of Christ is injured by the neglect of these material reforms, and is becoming more and more estranged from the hearts of the people, whilst at the same time, new enemies are daily rising up against the Government."

"Since then, the expectation so universally entertained, that measures would be taken to lessen the personal privations, and raise the tone of morals among the inferior clergy, seems doomed to prolonged disappointment; since, according to all appearance, the introduction of the Concordat, which is now being great increase of privilege and power on the Episcopal side, leaves the inferior clergy to bear the full burden of that moral opposition and undignified hatred which that most unpopular measure has called forth; is to be regarded as the apex of modern ecclesiastical reform in these realms; and since, moreover, there is good reason to apprehend that the true state of the Church never will—as is hitherto never has—reach the ears of her highest rulers, through the legitimate official channels, the undersigned feel impelled by conscience to bring the case, as it really stands, before the Vienna and representatives of Christ upon earth, in order that they, having the lawfulness of religion and the well-being of their clerical subordinates near their heart, may, ere yet it be too late, take steps toward the introduction of such energetic measures as shall ward off the great and closely impending danger, or at least create free themselves from the heavy charge of having been unjust and careless stewards of the household of Christ."

"The holiest interests of humanity are at present laid low. Religion is become a mere form; Church discipline the shadow of a shade; heart religion has ceased to exist among us; and worst of all, this melancholy want is not, as in former ages, discolorable only among the so-called *lithum* of *illuminati*, but also the unshaken leaven of unbelief and indifference has reached the masses, and spread among them with fearful rapidity, so that religion is become an object of ridicule and contempt. The long suppressed hostility to ecclesiastical rule—an hostility which the Concordat, viewed as a return to mediocrity and oppression, has excited to tenfold force—even in moderate measures—begins to be openly expressed, and is re-ventured on the fulfillment of its desires—the inferior clergy—on whom descends a lowering storm of hatred, which threatens to be the more dangerous, as its chief seat is in the aggregate population of the empire. It were most unwise, as well as unjust, to regard these feelings as the lingering throes of the revolution in 1848; for whereas it was at that time rare to find a country parish in which the unbelieved word of disaffection to the priesthood had sprung up, it would now require minute search to discover one in which it did not luxuriate. Doubtless the democratic party, well knowing that its ends are best promoted by uprooting religious feeling in the hearts of the people, is not wholly idle; but it could effect little comparatively, were its efforts not aided by the grave error which the Church has committed in re-establishing the ecclesiastical yoke, from which the men of 1848 tried to free the people; and as assuredly there is no more certain method of uprooting religion than by making its ministers hated and despised, so this is the very means now resorted to by the enemies of order, to paralyze the energies and destroy the influence of the priesthood over the mass of the people. Nor is the task a difficult one."

"The inferior clergy, whose fixed salaries are generally below that of a hackney coachman, (viz. from twenty to fifty dollars per annum) must needs eke out their miserable incomes by living, generally from the very poorest portion of the parishes, their allowed modicum of parish dues, (*Sekel Gruben*); and the raising of this tax gives rise frequently, not only to very disgusting scenes, in which the priest is frequently figures as an oppressor of the poor, but religion itself appears in the light of a hateful burden, which it were wise to shake off; this state of feeling being moreover indubitably fostered by the conduct of the Church, who takes pains to call attention out to the necessities of the inferior, but to the superfluities of the higher clergy."

"But were, on the contrary, the inferior clergy (who, in fact, are the really working part of ecclesiastical policy) amply paid out of available church funds, more especially out of the revenues of convents, whose inmates, being wholly idle, might justly be regarded as not only would their undeniably hard lot be softened, but the enemies of good government, religion and social order would be deprived of one chief means of popular seduction."

"Yet we must not conceal that the devil at blow of all has been given to clerical influence by the doubt, now almost universally entertained, of the morality of the priests. To such an extent has this weapon been brought to bear against them that it would be hard to find an individual who believes in their moral purity! Hard to find a single priest who is not assailed on this subject by the menacing tongue, not of adults only, but even of boyhood. Nor is a just cause of this nature sought in proven fraud;—but, privately, basely is imposed simply on the ground that the demand of lawful marriage has rendered it an impossibility. But this is not all. Not only does the priest, and himself personally exposed to derision on this score, but he has the pain of holding a law which the assumed delinquency of his class have contributed to keep in the dog-gate of vice among the once distinguished virtuous peasantry, thus











