

SPiritual Telegraph

DEVOTED TO THE SPIRITUAL AND PHYSICAL ASPECTS OF LIFE.

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

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

CONTRADICTIONS—WHAT BELIEVE?

WATKINS, ILL., November, 1858.

Charles Partridge, Esq.:

Dear Sir—I can not refrain from making a few remarks on the extraordinary contradictions of, and the utter unreliability in, the communications we receive, and which in the absence of a more convincing conclusion, I certainly shall continue to regard as emanating from the Spirits of departed human beings. I see no great cause for surprise, from the fact that no two beings entirely agree in opinion on all points of any one subject in this sublunary existence, except, indeed, upon axiomatic facts that are too glaring to dispute; and we are in consequence left to form our own ideas of spiritual power and essence, notwithstanding the innumerable authenticated communications received, and the honest assurance of worthy and enlightened seers of the present age. On one point only, perhaps, do most or all of us agree, viz., the immortality and individuality of an existence after physical dissolution. I am not, of course, alluding to the world at large, but to that great and increasing multitude who have thought it worth their while to investigate this momentous subject with an earnest desire to arrive at the truth. In this category I should not think of including that munition-seeking object, Von Vlock, who, in addition to the places mentioned in the Spiritual Telegraph, was obliged to make good his retreat from Waukegan, where he incurred the contempt of both Spiritualists and their opponents. The opinion of such a Jim Crow, *a hoc genus omne*, is of no more importance for or against the cause, than the braying of a jackass.

As for friend Coles, (who, after traveling round the country, collecting the dimes of the public to witness spiritual communications through the physical powers of Mrs. Cone, and now turns round and declares all the manifestations he has witnessed to have proceeded from human means,) I can only say, "show me your company, and I will tell you what you are." If he has witnessed hundreds of these so-called phenomena, and discovered human trickery in all, he must have been hundreds of times

in the company of dishonest persons; for no man or woman that is really honest and true, would be guilty of such mean, dishonest practices, especially upon so important a subject. Possibly the Pharisees who were opposed to the doctrine of Jesus, may have declared all his miracles to have been human trickery; that the man who was said to have received his sight, had really never been blind; that the story of the centurion and his sick servant, was all a sham; and by such means could they have annihilated all the phenomena that accompanied the Nazarene, but for the simple fact that the truth must prevail. I can not but think friend Coles knows better than he is willing to acknowledge, and resorts to this maneuver to elicit argument. But if he has not seen a physical test performed without human means, there are hundreds of honest and truthful persons who have, and who can and do vouch for the facts; and these hundreds, nay, and thousands, ought to be quite as worthy of credit as the four Evangelists who chronicled the miracles of Jesus.

If we are to believe only what we see, who in the present time can vouch that Jesus, Moses, or Adam, ever lived on earth? History records their lives and deeds, but history may falsify, and often does, according to the bias of the author. The histories of England, Rome and Greece are modern, compared with the Bible, and yet they are full of error and mystification. How much less ought we to rely on that which is so much more ancient? But surely, facts that have taken place in our midst, and are vouched for by such an accumulation of living evidence, may be safely relied on in our day, however twisted and garbled the records of them may be handed down to posterity by opposing and interested writers.

But my attention is drawn to higher game than J. F. Coles. I find that our greatest seers and most talented teachers are as much opposed in their delineations of Spirit power as the ignorant media who have received nought but web and unmeaning and contradictory revelations. Thus A. J. Davis, in his "Penetratrix" declares that material eyes can only see material things, and that spiritual eyes can discern only spiritual things; yet in the same work we find him saying that the Spirits who entered the room in company with the Spirit of his first wife, buried themselves in examining some diagrams that were hanging on the walls. How came those spiritual beings to be examining material diagrams? He finds it necessary also to open the doors to admit the heavenly visitors, whereas others equally as worthy of credit, declare the spiritual essence to be so extremely sublimated as to permeate all material substances. Thus we find as many as five or six Spirits entering an apartment with a box and machinery, and trying experiments, though both doors and windows were closed. Our authority for this statement is as good as the other. But who shall decide when doctors disagree? I had come to the conclusion that both these contradictory statements might be true, inasmuch as they might have been visions so vivid as to be taken for real by both parties, and remain to them as evidence, though perhaps few but themselves will receive it as such.

But then comes your own statement, Mr. Partridge, viz., that you have seen and felt, and examined the walls of a Hyperboloid (not the stuffed glove of Mr. Cole). Had I been present to witness the fact, it would have been evidence to me of not only the power of Spirits to pass through walls, but also that man and eye can see them. For having had that advantage, and wishing to know as much of Spirit life and power as will be permitted me, what can I do but throw this statement also into the hat with the former, and many dozens of other contradictions; then mixing them well together, draw one out blindfolded, and be satisfied that chance has given me as good and reliable guidance as my neighbor can have?

Upon calm consideration, it seems to me that none of us will ever know the whole truth whilst on this earth, and that it is carrying our curiosity a little too far when we want to pry into the secrets belonging to another existence. Our greatest Teacher never pretended to give a description of the after-life, but in broad and general terms, though perhaps His power surpassed all that preceded or will ever come after him. Nor do I think it necessary that our curiosity on this point should be satisfied. We have our duty to perform, and an excellent guide to these duties, with an assurance that, for those who perform them aright,

There's a land in the far ethereal blue,
Where the Spirit is joyous and free,
Surrounding one globe with its prismatic hue,
And destined for you and for me.
Oh! the parts have song of that land of repose,
Unobscured by material eyes;
And strange voices have entered their souls to disclose
The glories of that Paradise,
And what of our dreams that are vivid and clear,
Where amidst flowers immortal werove;
Can they be wild fancies where Spirits appear,
And unclasp the lost love that we bore?
Oh! have you not often awoke by oppression,
On your pillow felt tears freshly shed,
And seeking the cause of your joy or depression,
Found your memory inactive and dead?
Or perhaps some bright vision has broken your rest,
Enticing with spleen your sight;
And you long for the sun to go down in the West,
To rouse the faint joys of the night?
Oh! call not these faces marred in their features,
Through widow their amazement world;
For God is our Father, and we are his creatures,
And God in his nature is kind.
On the good and the erring he lets his sun shine—
I on the road to a madner in woe,
But man alone scoffs at the widow's voice,
And God's love crashes under his feet.
No wonder that brother should rise against brother
The wicked endanger the good;
Though God has enjoined we should love one another,
The mandate is not understood.
They like dogs in three wrath, we waited for a home
And while blanching and rapine we tread,
We burden our hearts, and we give but a stone,
When a brother is asking for bread.
Oh! would we but live as his Christ has foretold,
Sin and error would quickly depart;
And man be prepared as his body grows old,
To climb with unslaking heart,
To the land in the far ethereal blue,
Where the spirits are joyous and free,
Surrounding this orb with a prismatic hue,
And destined for you and for me.

Friend and Brother Partridge:—Having been a constant reader of your valuable paper ever since its first issue, it has become to me an invaluable companion; but I have thought often for the last year or more, that could you and other friends of the cause know the influence upon a great many minds in consequence of the sentiments that go out from your Conference and Lyceum that it might have a tendency to cause you to be careful what should go forth from there. I know from what I have seen and heard, that such sentiments as have gone out from J. F. Cale, Dr. Gray and some others, have injured the cause here and in other places more than a dozen open enemies could have done. Many who were on the fence almost ready to fall upon the spiritualists, after reading his remarks in the Lyceum, have fell back to the ranks of the opposer. And after reading the statement of Dr. Gray and others, of the evidences they had had of Spirit presence, and then again hear them come out and card as they do in regard to there being any tangible evidence that Spirits do communicate, has a tendency to strengthen skepticism in the minds of many. I may be in error to address those thoughts to you, but if so, I am honest so; my soul is charred in the cause, and I regret to see the wheels engaged by any claiming to be its friends. It seems to me that if there are not multitudes of evidence to prove positively that Spirits do communicate, then there can be no evidence of any thing that can be relied upon, whatever.

Truly your friend,

L. HAKES.

Co. Law, Oneonta City, N. Y.

A FEW WORDS OF ADVICE.

"What shall a man do to be saved"—in this world? How much must he believe in order to maintain the proper odor of sanctity among his brethren; and how much must he devote to establish his claims to sanctity, in the opinion of "outside barbarians?" It is granted on all hands that this is an age of progress; but it is not fully settled which way a man must progress in order to get forward. If a Methodist progresses from a belief in the dogmas of John Wesley, into a belief in the facts and philosophy of Spiritualism, his old brethren may be his heretics, while his new ones declare that he has advanced. It often occurs he feels justified by what he considers to be additional light, in sitting back in the bosom of the Church. His spiritual friends disown him as a renegade, while his ancient co-laborers welcome him as re-convert. How shall we decide whether such a man has progressed *forward* or *backward*? There are some among us who still persist in adjudicating upon such matters according to the rules laid down by the ancient judge in the famous "Ox vs. Bull" case. It depends altogether upon who carries the ball that goes the ox, as to the *goat* or *incorner* of the belligerent bear. This system of judgment seems to obtain in the minds of two gentlemen whose decisions appear in this number of the *Telegraph*, as will be seen on referring to the communications signed "W. L. L." and "L. Hakes." According to these writers, I have been found guilty of giving their favorite ox, or *goat*, which is the *wrong* thing. I respectfully desire at this decision and claim the privilege of overruling the testimony before I am sentenced to execution.

"W. L. L." desires me distinctly, on the old adage of "birds of a feather," etc. I have traveled with a medium, and investigated the phenomena through hundreds of other mediums, and having concluded that many, if not all of them, are dishonest, I can myself disown for having traveled and investigated in such company. Let me charge, for a moment, the ownership of the "ball," and try "W. L. L." by the same rule. He opens his charge by saying: "I can not refrain from making a few remarks on the extraordinary contradictions of, and the utter unlikelihood in, the communications we receive," etc. This is just my case; I "cannot not refrain," etc. Now, if W. L. L.'s medium were unreliable and contradictory, he (having been in their company) must be one of the flock of "birds of a feather," etc. But if, as he opines, the Spirits are guilty of the above said contradictions and contradictions, why then, on the well-known spiritual law of "like attracts like," he has "birds of a feather," etc. staring him again in the face. According to his own reasoning, either horn of the dilemma makes him an unreliable and contradictory gentleman.

From a communication furnished by "W. L. L." to the *Telegraph*, of May 22, I make the following extract:

"But by the 'sayings,' etc., so much uttered at by ignorant sheep, so much ridiculed by professed adherents of orthodox ministry, so much belied by self-conceited non-investigators of truth, and so much abused and laughed at by the modern Pharisees and Sadducees, I have obtained more comfort, more truth, more religion, more inward conviction of futurity, more courage to contend with the ills of this life, more patience under affliction, and more hope in a hereafter, than I had previously realized by the cold sympathies and doubtful assurances of a creed and a faith in which I was educated, and while for nearly fifty years I have been exposed."

Now, if I owned that ball, instead of "W. L. L." he would say, very probably, "Can the man be sane or honest who affirms that he gets more comfort, more truth, and more religion,

from extraordinary contradictions and wholly unsafe spiritual communications, than he had been, also together from fifty years' heresies in the fields of religious creeds?" A man who can get comfort, truth and religion from wholly unreliable sources, must be content with small Homeopathic doses of "spiritual food." This would be W. L. L.'s opinion, according to the tenor of his present letter. Now it is this kind of reasoning that I wish to protest against. According to W. L. L.'s experience and testimony in his own case, I suppose him to be an honest and intelligent gentleman. During the first period of his investigations, he—like myself and thousands of others—was charmed with the apparent truths which appeared to flow in upon him from the spiritual world. As he enlarged his experience and multiplied his investigations, he could not but detect errors and contradictions, which have been accumulating with such force as at last to compel him, as it has compelled me, to declare the so-called spiritual manifestations a mass of "extraordinary contradictions, and utterly unreliable."

"I am sorry that "W. L. L." allowed himself to taunt me with having solicited "dimes" as a spiritual lecturer, etc. This is a style of argument that has been worn threadbare by the opponents of Spiritualism. I never solicited a "dime" directly. When I go a warfare, I never stop to count the cost. I have lost many a dime, and dollar too, by "speaking my mind freely," and I expect to lose many more. All my worldly interests dimmed are among the Spiritualists. As a spiritual brother, however, I might have traveled from Maine to Iowa, and have found a welcome, without money and without price, in every town on the route, and sundry "dimes" beside, as a lecturer. But now I have shut off these advantages by honestly expressing my opinion. I am now, and have been for the last year, filling the position of clerk in the Spiritual Telegraph office; and were Mr. Partridge like some other men I wet of, my present means of livelihood would hang by a brittle thread. But Mr. Partridge only claims and pays for my services as *clerk*, without assuming any control over my conscience.

If "W. L. L." is willing to throw all the "contradictions" into a hat, and drawing one out "blindfolded," satisfies himself that he has obtained "as good and reliable evidence as his neighbor," he is not so sensible a man as I take him to be. If I were compelled to select an eel from a hat containing ninety-nine snakes and one eel, I should prefer to do the drawing with my eyes open. These "blindfold" operations are just what I am warning against; and I hope my friend will assist me in unmasking people's eyes, who at the present time seem to have gathered more snakes than eels. In leaving Brother "W. L. L." I will not "say back," by saying that I am drawn to "higher game." Such little side-thrusts always alight where they start from, and I have no notion of making my head a nest for birds of such plumage.

I have a few words to say to Brother L. Hakes, whose mode of reasoning is not very rational or sound, in my opinion. He seems to think that Dr. Gray and myself are doing much harm to the cause, by our skeptical speeches made in the New York Conference. By the "cause," I presume he means Spiritualism. Has it never occurred to Brother H., that the cause of all causes is *truth*? As Dr. Gray can speak for himself, I can only say in my own behalf, that I have always spoken at Conference and elsewhere, what I considered to be *truth*, irrespective of any man or other side issues. It is this eternal dogmatic prating about our cause, that has filled the world with sectarians, Catholicism, Protestantism, Materialism, Spiritualism, Jesuitism, Mormonism, and all other isms, are all claiming for their cause, and *castanea mortalia* be on his head, who, by word or deed, says or does ought against their darling faith. What is "Conference" for, if it is not for the purpose of thoroughly investigating and settling the value of such subjects as are offered for consideration? Every sane Spiritualist acknowledges that there is much chaff mixed with the wheat of Spiritualism, but the moment a man undertakes to go through the process of thinking, the dust flies into the eyes of sensitive brethren, and they cry out that the cause is in danger. Surely it is better for us to thresh our own wheat than it is to wait until outsiders take the flail into their own hands, and thresh us as well as the wheat. As for those friends who, Brother Hakes informs us, have fallen back into the ranks of the opposer, in consequence of my remarks in the Conference, I can only pity them for their lack of individuality, and I would advise them never to build their faith on what Mr. A, B, or C says, either in or out of Conference, but to trust in God and their own power, and never to receive as truth what is not proven to be such.

In conclusion, I wish to say to "W. L. L." Mr. Hakes, and all other Spiritualists, that it is within the bounds of possibility that a year ago I might have believed in the genuineness of all spiritual manifestations, and have been an honest man. It is equally possible that today I may, from further evidence, have come to an opposite conclusion, without parting with my honesty. As I have inspected others of dishonesty, I can, of course, make no complaint on being myself suspected. I only ask the privilege of proving my innocence, and this condition I cheerfully accord to all whom I have suspected. I am open for examination and cross-examination by believers or non-believers, and I shall change my opinions just as often as I find sufficient cause to do so, and no other.

JAMES P. DODDS.

CHRONIC NOTIONS.

Men venerate the dead, their kindred dead, their fathers, their mothers, that they may venerate them—all that is dead, and give them seats with God. Living men they despise, and punish and threaten with judgment. Yet of the living, many are made. Brief are the changes. Influenced by the world, nearly all men judge the spirit-world to be vastly better than it is, deeming Spirits to be much more pure, wise, sympathetic and benevolent, than they were when in this life. Is not this a mistake? I think so. We stone living men, and entomb the sepulchres of dead men.

All men put themselves in the most comfortable posture they can make circumstances assume. Comfort is not the same to any two. The illustration is hard, but true. For Comfort, I sit in velvet cushions and respond, "Have mercy upon us, miserable sinners!" I fill the "plate" with gold to send the "Gospel" to Pagans; I send my ships to sea; I "hand" 200,000 spindles to my mill-wheel; I work factory girls, or colliers, or plantation hands. For Comfort, I preach, I plead, I prescribe subtle remedies, I traffic. I read the laws of stars, of earths, of thoughts, of states, of passions and of God. I work with cunning hand as artificer, strong hand as yeoman, or plod as a drudge. I change and pass from lower to higher, or higher to lower, as circumstances and I are master, or mantered. All this is plain in this life.

Does not the same rule control Spirits? I think so. There is an organic speciality which determines the individual as an astronomer, reformer, or laborer. These specialities do not inhere to our physical corporeity. They will exist, then, hereafter. As all men "pass," all will bear with them their peculiarities—the notable marks of their destiny. The man of toil by choice, and little endued with the idea of worship, will not, nay, can not, pass and engage in the shout and lofty song of sentimental praise of Deity. No more can the broad-breasted, deep-eyed thinker join such throng. He whose life was love, beneficence, laborious philanthropy, instructing ignorance, stimulating hopes, elevating the affections and mitigating evil, an illustrious exemplar of love and wisdom made practical, can not lose his living heat, and become the cold student of inanity.

We must take, then, our idea of comfort, and see if they will not all avail themselves of it, there as here, then as now.

The glowing grate, brilliant gas-light, soft slipper, and bus of dear voices around the hearth of home, can not detain the loving father from the darkness, sleet, cold, and weary road, to carry food to the hungry, solace to the suffering, and a blanket to the freezing. Such an one will not stay to hear the last strain in "Gabriel's" grandest *T. Deum*, but will say to his heart, "God don't need me here," and how rapidly he will wheel his course to carry Love's errands! But, enough would stay to encourage the singer.

We must understand, 1. Variety is inevitable; 2. Worship is but one of ten thousand exercises of thought and emotion; 3. We do not always continue one strain; 4. All change depend on changing causes; 5. All men and all Spirits are now, and always will be, imperfect. The knife's keen edge is a saw, seen through a double lens; so of all human acts; 6. Nature has food for skunk-weed; let it grow and consume it. Food for swine, let them eat it. Aliment for all grades of men, types of thought and modes of being. Let them live on; by feeding they will grow, and growing they will mature a use for some end.

There is no hurry. Divine wisdom never does today what it can put off till to-morrow. He waits a hundred years for a seed of the century plant; I will wait longer, and so I shall will He, for man's maturity.

C. R. MARSH.

The Telegraph to Cuba.—The long-talked-of project of establishing telegraphic communication between the United States and Cuba, is to be undertaken, about to be carried into effect. C. C. Walden, Esq., Deputy Collector at this port, Superintendent in this country of the Cuban Telegraph Company, has received instructions from Havana to commence the construction of the route between Savannah and Fernandina, and Morris, Morris Brothers & Navarre have placed the necessary funds at his disposal. With regard to the submarine portion of the line, the Company's Agent writes that the petition of the Company for the concession of the privilege has been received by the Spanish Ministry, and that there is every reason to hope that it will be granted. The General of Cuba has induced the petition and strongly and independently expected that his influence will be sufficient to induce the Spanish Government to grant the concession to the Cuban Company. In preference to all other applicants.

Our own agents from Madrid do not, however, strengthen the agent's claim. A private note to the editor of this paper, dat'd Madrid, October 2, says that there are no less than seven applications in that city for the construction of a submarine cable between Cuba and the United States, and that it is probable the Government would grant the concession to one of them to offset the whole project of another, and sell to the Cuban Company the privilege of leading submarine cables on the following terms: twenty-five years."—*New-York Journal of Commerce*.

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY-FIFTH SESSION.

The question of the origin of fallacy in spiritual intercourse, was discussed.

Dr. OULDRIDGE wished to present his views of the origin of ballucination. The sources of fallacy were represented at our last session to be, 1. Pre-meditated Fraud. 2. Hallucination. 3. Interpolation. This description may be correct so far as it goes, but most Spiritualists will agree with him that there are sources of fallacy in the other life. Ballucination was defined at our last meeting to be the mistaking one's mental impressions for objective realities; but he thinks it remains to be proved that any such mistake occurs. As, for example, in a case cited from De Boismont's history of dreams, apparitions, etc., where it is said, a man was in the persuasion that he was visited by Spirits who, after getting under his bed and playing a variety of fantastic tricks, would vanish, like so many rats through a hole in the ceiling made for a stove-pipe, it is coolly reported as a case of hallucination; whereas it remains to be shown that it was not a spiritual reality produced by Spirits. The man was the subject of an impression from some source, and mental philosophers are agreed that there are two sources only from which impressions originate; that is to say, ideas in every case are either a reflection of objects made upon the mind through the external senses, or are received by influx. If the metaphysicians are correct in their denial of the power of an individual to generate ideas or impressions in and of himself, and he is convinced that it is so, then is hallucination, so often vaunted by scientific minds as a cause of phenomena, itself, but a mere chimera; and the spiritual presence in the case cited, must of logical necessity be referred to Spirits; in other words, it can only be explained by the law of influx. In the light of this law, all is clear. Our immediate connection with the Spirit-world is through Spirits who are like ourselves; and it is to them, and not to any self-engendered hallucination—itself a fallacy—we are to ascribe the phenomena which science has been too prone to marshal under that banner. Hallucination is only to be explained by the law of inspiration.

Dr. GOULD presented his fourth weekly contribution; but, as his paper opens with a laudation of the humble merits of the reporter, and closes with a congratulation on the signs of grace manifested by the SPIRITUAL TELEGRAPH, in that it counsels less speed on behalf of certain of the spiritual brethren; the extreme modesty for which the reporter trusts he has secured a goodly share of surplus commendation, forbids that he should enrich the columns of the TELEGRAPH with anything more than an extract from the geographical center of the paper, to the which abbreviation he is the more reconciled, for the reason that it is the only portion having the remotest relation to the question of the evening. Having disposed of the reporter by the penitential suggestion, that "he should for a long time to come, occupy his appropriate and humble position of sitting in sack-cloth and ashes," the paper proceeds to say:

1. That in receiving communications, we should never attribute to supermundane anything that can be fairly attributed to mundane causes.

2. That we should never surrender our own reason to the noisy declamation of self-confident mediumistic aspirants, nor to the artless style of phraseology, of trances-mediums, for the very good reason that a medium fully entranced, can no more distinguish truth from error in the communication, than can the water in the river discriminate between the rose or dead horse that floats upon its surface.

After the reading, he made some verbal additions on the subject of dreams. He had been a dreamer all his life, but his dreams have usually been so silly as to forbid his ascribing them to Spirits. There is a difference between dreams and visions, and he set himself, about three years ago, to ascertain the origin of dreams. The Spirits settled the question for him; but in what way the reporter could not understand. He said, however, that he had often been inspired by turned beef and cabbage; and, from this statement, it is perhaps fair to infer that he considers dreams to have a vegetable, and visionary a spiritual, origin.

Mr. BENSON related the following: Having heard of the power of Mr. Mansfield of Boston, he was induced to address a valued friend in the Spirit-world, through his peculiar phase of mediumship. After writing his letter, and carefully inclosing it in an envelope, he took it to another person, and after stating the object, requested him to put some mark upon it by which he might know, subsequently, whether or not it had been opened. When this was done, he took it to another gentleman, who put his mark upon it, and for greater precaution, inclosed it, thus marked, in another envelope. The letter thus guarded, was sent in the usual way to Mr. Mansfield, on the 14th of June last. Months passed away, and he heard nothing from it. Concluding the experiment to be a failure, it had ceased in a great measure to occupy his thoughts until last Thanksgiving day; being at leisure, and looking over his private papers, he found a memorandum of his letter. This revived the subject in his mind, and in a circle which he attended on that evening, he inquired of his old friend why he had not answered the letter addressed to him through Mr. Mansfield? To this question, it was replied, "He will not allow me," or something to that import, and advised that he should inform Mr. Mansfield by letter that he had complied with the aforesaid terms, etc., etc., and he (the spirit) would be there on the reception of the letter, and would do his best at the earliest opportunity to give him the long-delayed answer. Agreeably to request, he wrote the letter, and dispatched it by post on the 20th of November. On the 29th, he received a letter from Mr. M., which after making an explanation and apology for the delay, ex-

plained of what Mr. M. said pertained to be the answer to his first addressed letter. This letter, which was returned with the answer, he took to the same gentleman who had put their private marks upon it, and they were fully satisfied that it had not been opened, as indeed was the unanimous testimony of others present who examined it thoroughly. The answer was in the style of his friend, who had been a Methodist preacher for many years. It not only preserved some of his well-known peculiarities of speaking and constructing sentences, but his name was signed in full, and while the body of the answer was in the handwriting of the medium, the signature was a good imitation of that of his friend while in the body. There were nine questions, and as many answers returned. That the Conference might be the better able to judge of the matter, Mr. Benson said he would read the questions and answers in their order. He did so; and there can be no dispute as to the correctness and relevancy of the answers thus interrogatively returned to the questions he had recently propounded to a clerical friend who had long since departed this life.

Mr. JOHN McCAMMIS professed himself a spiritual man, but not a Spiritualist. His intercourse with Spiritualists has been anything but satisfactory. Thirteen years ago, he was under an influence which marched him up to a sister-table, and there showed him the Word of God—the Bible—and made him to understand the Holy Ghost and Paul immediately and with infallible clearness. He once went to a Spiritual Medium, and succeeded in bothering him effectually, which was just what he wanted to do; but he knew King James' Bible is the Word of God, and that is what we must all rely upon. This is not a matter of faith with him, but of absolute knowledge. He was a Universalist before the miraculous conversion he had just described; but now he knows there is everlasting hell-fire, because the Word of God says so. He thinks this modern Spiritualism is the Devil making a fool of himself, though that may not be a perfect definition of the whole of it, as he has not seen all; and since entering upon his present glorified state, he thinks it comports with his vocation to speak only of what he knows. But what he is poised up in is, the spirituality of the Word of God, which is perfect; and being as, what need is there for modern Spiritualism? Having already that which is perfect, how is it possible to add anything to perfection? Still he would be willing, were it possible, to converse with his friends in the spirit-world, but is decidedly opposed to paying a dollar for the privilege. With respect to the course of fallacy inquired for, they are to be found in the deceivers and the deceived; and to guard against it we must profit by his example, and put ourselves upon the Word of God.

Dr. MASON said: With respect to the cause of fallacy, we need not look much beyond ourselves to find it. He would bring all statements to the test of established principles; those which do not accord with them, must be either false or subservient to a law that he has not yet verified. Physical manifestations, such as rapping and tipping tables, may be of use, perhaps to some; but his intellectual perception he trusts is softer than any table, and therefore it is to be inferred, is more easily impressed than common sensibility. He looks for the presence and influence of maternal love in his heart, rather than in the motion of household furniture. He is still suffering from disappointment of the exalted hopes he had entertained when he came among us, of the New-York Conference. He wants the truth, and converses communally with the high Spirits so fully realized by himself—though he is fearful that a very low Spirit has got possession of the reporter for the TELEGRAPH. He wishes it to be borne to an anxious public, that he still maintains, and will ever, the attitude of perfect skepticism in these times, of his great original discovery, to wit, that, "some are born wise;" but also, "of whom are the incarnations of genius;" when, in this nineteenth century, and land of railroads and telegraphs, it is permitted reporters to present them to the world upside down! The doctor comes with a very amiable and rather pained admiration to the evil genius of the reporter, expressive of a desire that he might depart, or, at least, leave himself master in future; whereat, the "puzzled" aforesaid, felt himself much comforted.

Mr. —— after expressing the interest he felt in the discussion of the Conference, and in the subject of Spiritualism, recited an apostrophe to charity which had been delivered in his hearing by Mr. COLES while in the trance, which, together with the following statement of one of his own experiences, he desired to have Mr. OULDRIDGE explain as the basis of his present views:

Called on Mrs. Kellogg Broadway and while in the disengaged state, gave the following description: The spirit that I see seemed to possess an extraordinary intellect; his forehead seems very high; his benevolence, reverence and hope, seem very large; there is much elevation in his character, all the intellectual parts are full and active; could appreciate the beautiful and poetical; mind active, and quick to perceive; seemed to seek truth instead of error; was very amiable; there is a frank open expression of the eye and countenance, seems to have been a reflective person; willing that all the world should live; and wished; would much prefer making all around him happy; attachment to friends strong; much affection in his nature; the reasoning faculty very acute; and a memory of considerable extent; a brain intensely active.

I am as ever with you and can give you instruction any time you may need. You are surrounded by the host of Hyperbolarians, and have the aid of all that is necessary to assist you in your efforts. God loves the good, and you are one upon whom he has bestowed many gifts, and will continue to use you as he used them. I could do better almost any other morning. The emotion is not power enough for me to do what I desire. I will take another opportunity, and you may rest assured of my intentions. I am ever at your service, willing to do my duty to your valuable properties and guardianship.

He said that the description mentioned is a picture of that same who had been in the light-hand about eight years ago, and from whom

he and others received numerous interesting and instructive communication through other mediums.

Mr. COLES said: Many expressions dropped while extemporizing, had doubtless led many to a misunderstanding of his true position. It has never been his intention to deny the spiritual origin of certain phenomena; what he wishes to be understood as maintaining is, that certain physical manifestations which he once supposed to be spiritually produced, he is now convinced were not, and he thinks, from his own experience, the cause of many of the cases witnessed by others. The facts of psychometry etc., may be spiritual to their author, but it is not proved to his satisfaction. He thinks the communication cited by Mr. —— has the indications of a spiritual cause; he is not disposed to question it. He is fast anchored in the truth of Spiritualism. It is the error only that he would guard against.

Dr. GARDNER calls attention to the moral and moral conditions of true Spiritual-intercourse as a means of creating against a very fruitful source of fallacy. We have spoken of the case of pre-meditated fraud, of the hallucinations and illusions occurring in disease and of the psychical transfer, by magnetic processes, in creating spurious evidence concerning the other life and its laws of relation to this. Now it is profitable to turn our eyes upon the relations of the magnet to the medium here in this world.

If the party visiting a medium intentionally make use of the sitting for the purpose of confirming his pre-established convictions, purposes or creed in reference to the other life, or if he seeks to obtain evidence destructive of all faith in any spiritual life, or to find means to obtain money or any other form of personal power here and now, or elsewhere and hereafter, he is clearly not negative toward the medium—he is positive—i.e., he is in a state of prompting or commanding, and as far as it is possible for him to do so he places a barrier between the medium and the spiritual world. It ought to impress us, it generally does happen, that he gets responses which reflect his own imagination. The medium stands in one of several to whom the party really directs, not what he may appear to think who is in plainer physical rapport with one in that state, and the inquirer, if he have such kind of rapport w. to the medium, and to not himself also in a similar attitude of inquiry, can not, by any conceivable chance obtain any spiritual response on the topic which brought him to the medium. He comes, by the law of the case, nearly on the response of his own imagination. An apparent contradiction of this medium occurs in every case where he has a conflict in his own brain between conscience and the lust of power; but there even the law vindicates itself in the human image of himself which causes him to pursue his faith and reason.

Mrs. FARRAR stand a recent fact in her experience which to her mind was evidence that the positive state of the inquirer did not, in all cases impress itself upon the mind of the medium. During her communion with a valued friend in the Spirit-world, she applied to a medium, through whom she was advised by her Spirit-friend to go to another with the power that, at a specified time, through that other, she would give her the much-desired interview. Presently to the appointment, and full of the idea of her friend and the promised communication, she called on the medium who had been selected. This was her state when the medium was interviewed; but to her great surprise, she began to speak with such agitation, and so is influenced by another power, entirely different from the one she had expected. This another intruded himself upon the better she had intended to her friend by his very appearance. She felt pulled and disturbed; the disappointment seemed cold and dreary, but he said nothing of her chagrin, or of the steps of her visit over to the medium, who, after coming out of the trance, attended her to the door, and while adjusting her cloak, the bell tolled. "There is a spirit near you; he appears to be a rushing power;" and then went on to describe her friend correctly with that exception. She replied, "No; he is not a rushing power." "Well," said she, "he seems against me." She explained, that is very likely; he has not fulfilled his engagements with me, and on after a brief explanation, the interview ended.

B. C. GARDNER.

P. B. RANDOLPH'S LECTURE.

Last Monday evening, Mr. Randolph gave a lecture at Clinton Hall. He further defined his position in reference to Spiritualism, taking religion ground against the scientific and philosophical. He was not a Universalist, as that term was understood; he was a rationalist, whatever he may have been in former past. He accepted the dogma of universal immortality and general Spiritualism, but questioned if ever a case of spiritual identity had been clearly established; but he was open to conviction on the subject. He declared that after accepting religion, he had been happy, and found his long-lost "balance-wheel." Spiritualism was a long and good bridge, over which he had gone to God and truth; yet this bridge had several rotten planks, which he said were others travelling that way to look out for but they fell through into the dark waters of other shipwrecks that roll beneath. Pleasure yielding to Spirit was a bad thing. Jesus was the Prophet, Saviour, and Prince and spiritualism was not but a minor integral of his religious faith. The people present, when they considered what Mr. Randolph had said, passed over it, without comment, and testified that pleasure by frequent appeals. Mr. R. discontinued reading, and spoke in high terms of Mr. Davis, although he differed on certain questions from the gentleman named, and others.

ANNUAL 1953 BUDGET STATEMENT

Д. М. СТРЕЛКОВ ВІРСИ

It is the duty of the State to make a full and detailed statement of the facts in every case where it
judges by the facts to be necessary to give a full account of the
existing condition of the State. The Governor
of the Commonwealth of Massachusetts is directed to report a
white paper respecting the same to the Legislature at their
next session.

* Could the words used in the sentence be changed so as to convey
the feeling toward some of the people that they are
different from others? They are the same in that they are
all Americans but sometimes there is a difference in the way
they act. Some may act in one way and others in another.
But when there is a difference it is not because they are
of different race and not a good thing. It is because
they are fond of their own ways.

of the 3. cap. can be given to the general
and naval forces, so as to enable them to
execute their functions with greater effect.
The 3. cap. is to be submitted to the House
of Representatives of the U.S., in a short time; and I am con-
fident that it will receive their favorable
consideration. All the expenses of preparing
and publishing the 3. cap. are to be funded. For, as the Com-
missioner will receive you not only before the expiration
of his term, but you himself are to be sent home
in consequence of the insurrection and紊乱. The cost of

The rest of the great events of the year we could know.
September 1st - 1772. - I have prepared a note and will be carried
down to Boston to-day, where I will get all my papers &
have an audience with the continental governor. - - That is
Murray, Mr. Murray, & not Mr. Balfour, as I understand the papers. So if
one has an audience with the ~~governor~~ then this ~~governor~~ is
proper. Call with a few words and present the case
as you. I feel that I should never have made the mistake
of attempting to remove the many great difficulties
and misapprehensions which have appeared in our
opinion, respecting the "Colonial Movement" and the Colonies
in attempting this, we, probably, your edition would be in
danger in the water, & destroying those papers, and I
would have to start again.

to 2.01 days.
B. A. J. Stoy had a
very busy, and often great
time, however. Presently he
had a visit from a man
representing the Bank of Cuba, who
had been engaged in
the construction of his
new house, and a com-
pany of Cuban
merchants, who
had come to
see him.

THE SPIRITUAL THERAPY

وَمِنْهُمْ مَنْ يَعْمَلُ
كُلَّ حُسْنٍ وَلَا يُؤْمِنُ
بِمَا يَعْمَلُ

and the 12th Dragoon Guards and Royal Horse Artillery, all of the United States Cavalry in the Union in those days, which have been selected by them through the "examination of men" of their own particular regiments or corps, or members

for the performance of such work as does not require
experience and discretion they were fitted for. A very
large number of them were soon called into the service, and a large
number are retained by them, have
been and educated with the view of becoming
ministers and preachers; and others are engaged in
and for the positions assigned to them. I have
had opportunity of observing the conduct of
these men during their probationary period, and
I am sure, in the language of Mr.
Johnson, "their deportment for discipline would be a credit to
the best school." The time that has passed has been well employed
in "instruction" by those officers having charge
of the property belonging to the Department of War. The

the French and Spanish colonies, and especially
with the United States in a bitter strug-
gle over the question of slavery and the just treatment of the black
population. The French and Spanish colonies were soon
conquered and the United States was left to face
the task of reconciling the two new empires.

The Government has called for some time of
a general tax base and which will not be subject to
any deduction. Under the plan of each showing the particular
tax which each government should bear to the Union
the whole ~~United States~~ base to the Church, as also the
Church in itself, by introducing some quite novel and original
and effective ~~method~~ method of collecting revenue from and among
the people. This may be found of great value in
the present emergency.

The following are given many valuable papers relating to the subject, which have been sent here; and as of the other manuscripts I have now been in print and is being published. The following is of the General Congress to Mr. Davis, "that they are now ready to enter into a military combination of troops which would make up 'the general welfare of our common race'." Many thousands of pages have already been given during the past two years, a small portion of which have been given up to the public in the pages of the *Free Soil*, and other papers will appear as soon as the proprietors make out a payment for their publication, and the work is prepared in that and other works.

"Mr. Harbo, in his late ~~last~~^{last} work, "A Story of
Society," quotes this:

the first name with the name of our son
and we hope to do this the Christian Year
and often by your "Dad" I mean of course Dr.
early active and ready discharge in the cause of
restitution.

While I write you at the time I wrote concerning Mr. Foster. By the time you receive this, he is a man ~~now~~ ~~no longer~~ in the service of God, of his country & of his race, as a man of great faith and influence in the world, which qualities distinguished his elevation to the office of our Spiritual friends; but I do not now estimate him as one of great inflexibility, or possibly capable of writing a ~~wise~~ ~~wise~~ road, so deep, and complex, as a spiritual road as is everywhere made. I have written to Foster and our ~~protection~~ ~~protection~~ which has been turned down during the last few years, and which our spiritual friends were so anxious for many years in the former.

Mr. Pitt, etc., are the ~~Spies~~ ^{Intelligencers} who control all
Europe? I submit, by the same evidence which you do-
mine that they ~~communicate~~ ^{communicate} at all; but I will not ~~stop~~
you this point; it will be in time for you and your friends.
A fine question, when you have dictated a title of the ~~Spies~~
~~Intelligencers~~ with a ~~right~~ ^{right} ~~claim~~, what is your ~~title~~

But here comes up the question of the "Electric House," and
the further argument of rendering any house safe of so much
value. The many silly and false stories which are circulated
to the minds of otherwise reasonable and intelligent persons, tell
them probably keep them in quiet darkness and ignorance of the
real character of such structures. For a long time the
Pray, friend Pray, what do you really know of the
sign, signal, purpose, &c & &c, &c, &c, to be used
expressly, by that simple yet wonderful machine
which we call, I see now, in all clarity and in

Let me, however, assure you that the "Master" is not dead, nor is it banished to the "darkness beyond the sun's ring," as you might suppose. True, a nation such as especially the United States and the press and public generally, did destroy much of the pure and good material character of the external spiritual world. It is true, as you say I am, a cause and one portion of the gross material character of the external spiritual world, but the higher still lives, and I trust, will follow man. It is my opinion that he has taken the progress we make up to now, and destined to the so-called disbeliever and skeptic power to move the influence of his progress in spirituals who do not see him, like them in a former age, accounted by a like world foolish him, and hating the future conditions not only as being world-thrown out the eyes of man who so persistently do these intelligence and wisdom, but also in their position and said, "it serves well." When, Sir, you can, by ridicule and party, he has no disposition to act contrary to their will; he determination and hatred of light and truth, stop the sun, and feels that in yielding to them, he is destroying the balance of man, in stars, and the bright galaxy of the heavens in their bosom; and as in the past, so now, his experiments are to the benefit and welfare results—or say to the heart, come thy a law, that as in the past, your influence for the progress, he able and constant work—then, and not till then, can you, or was approved not only by his own conscience, but by the wise of the press, or the people, stop the influence of the same benevolent and good, so now, while markedly approved, he fears that the old laws and principles in the belief and greatly misunderstood day is not distant when the wise and good, and, above all, his "Electro-Motor." No wonder I am led to conclude, as I am, Heavenly Father, will say to him, "Well done, good and faithful, and these manifestations of ignorance and infidelity in my fair country."

If he left temporarily his family, it was because he felt he justice and love of God's external laws, received enough but more, and not love-one he desired to. Ah, friend Partridge, if you knew the pain and suffering of that good man, however of the destination of his family, you would be very slow to cast another drop to the cup of anguish which he is made to drink in his honest purpose to do his entire duty to God and man. Spare him, I pray you, in the future—the world does not comprehend him, as they did not our Great Teacher before him. He lays no claim to authorship or leadership in this movement, but on the contrary clearly repudiates all such claim, you know, his friends know, and we wish all others know, would they but investigate, that he is utterly incompetent for such a work. I therefore respectfully ask you never to designate him as a Spiritual Movement. Our Spiritualists have designated it as the "Association of Ministers;" therefore, in deference to them, let it henceforth be known only by that appellation.

While these remarks might be very profitably extended, I will, however, simply calling your attention very briefly to the objects ungrasped by our Spiritual-friends in the construction of the "Motor." Such an wish a particular and very able exposition of the same, are invited to examine the Educator. I will let our Sp. friends speak for themselves:

"When a full and thorough knowledge of man has been obtained—since the laws of motion, as exhibited in man, are discovered, then mechanism may be constructed which shall perform the various actions which are exhibited by and through the human structure."

In undertaking a labor of this novel character, it was expected by its projector, that difficulties would appear; that obstacles would be thrown in the way; that superstition and bigotry would treat such efforts with scorn and contempt. Yet a few intelligent electricians, able physiologists, thorough metallurgists, and critical mineralogists, determined to question and corroborate their efforts, with a view of constructing a rude model which would help to fix the thoughts in a few of the minds of earth's children. Labors were commenced; difficulties were encountered, through much struggle, many trials, and great care, on the part of a few persons; but to the great joy of the people dwelling in the Spirit-world at different stages, success was exhibited.

Reaching a point of such immense moment, and through such instrumentalities as from time to time could be commanded, the rude mechanism was properly separated, packed, transported to a distant location, re-arranged, and the same performance was then and there exhibited; namely, "motion."

And who shall say that the hand has not come to make man to comprehend the laws of action as exhibited in the various kingdoms, especially in the abdicates of Nature—man? Mechanisms can be constructed in harmony with the human body, and then their efforts will become omnipresent and deeply reverberative; then man will be made to rejoice, and the hearts of the true and good will feel that peace which comes of walking by faith, when in the nature of things evils could not be enjoyed.

As I before remarked that "motion" was stopped by a rock and, still, in due time, the mechanism will be re-arranged, and greatly enlarged and improved, and other performances will be commanded for the illustration of other important principles. But so fast as interests and names can be commanded.

And let me assure you, Sir, that the "Union Movement" is of a moral, social, religious and spiritual character; that it is no mere, no child's play; it is idler'd by high and pure Spiritualists, and "They out of earth's children consider and intelligence, and they expect cooperation on the part of the benevolent and good." Those of us who laboring in cooperation with the Spiritual-world, may be but little esteemed in our day; but other, more worthy and better fitted for a great work, will arise and take our places when we have passed on, we have no doubt. In the meantime, we hope to be so fitted and true to the light given us and trust that an armful of opposition to reflect will or can deter us from acting well the parts assigned us.

I have no objection to a notice in the pages of the *Spiritual Telegraph* to the effect you have written to me, that the "Great Master" is your only spiritual teacher to the removal of the name of a Master from the title. Referring to this, I am perfectly willing to let the name of "Christian" remain as it is, for the sake of convenience, and continue a part of the title, and call it "The Christian, and Christ Jesus with the Great Master" throughout this whole communication and no farther, right and be disposed to do so. Yet as there are many thousands of your readers who do not know either of the person referred to, and upon whom authority they are called to rest, the terminology would be best to call it "the Great Master" in order to confirm the rank of those who are serving underneath it for world, that a more dangerous individual of this master to pass into by the Order. If I could not the other parties concerned, or that, the power may be exercised as to the fact that the terms "the Great Master" are generally pronounced at different places and times, are entirely varying from where they were deposited or inserted.

If the number and character of these terms should agree, it would be a confirmation not easily to be overcome by our opponents, and would be more toward establishing the great truth of Spiritual immortality than any amount of mere speculation on the subject.

It is not the name of the Lord, but the name, *Christian*, by which we are called, should it not be known and established, that these terms are deposited in *Christian*, and what number of them can be had to them, as they are, may enter in even more explicit than has hitherto been accorded to the subject, interesting and mysterious and valuable.

We have so many paths given through the pages, and the conditions of such, for spirituality power to be manifested. I think that comes through them who may be known for the truth which in the present should be based upon evidence of the most impermeable that that is the truth, and nothing else.

It appears to me that what I have suggested in regard to the confirmation of this master, a not so difficult but that it may be accomplished, and the results given to the public through the *Telegraph*. Is the hope that something more satisfactory may be given. I subscribe myself, Yours, —*The messenger*.

OUR MISSION ON EARTH.

By E. W. LAMMONT.

"Why must you leave us?" say the angels.

1. Do not dismiss the spirits of the dead.
Nor linger in sadness over the dust beneath.
Behold, the poor spirit has come and find
So soon—so long, sorrow, *Heathen*, *Hell*, *Moscow*!

Then call not thy brother again to this world,
But suffer his departure of vice and pain.
He shall then reappear in thy spirit's pure home—
And reap the fruit and with an angel, *heaven*.

Look around thou, my brother, here's work to be done;
And here is thy mission in the suffering sphere;
In trials and in struggles, the poor must be won.

Then up for the conflict, and with all fire.

First in these own scenes the change must be wrought.
And early, *dearly*, and a *sure*, *the cure*.
With *sure* optimism be banished from thought,
While *honest*, and *frank* and *bold* enter there.

All *sinners*, and *harm* and *ignorance* glide.
And here here *comfort* for the humble and poor,
And *brightly* *cheerful* sound be laid aside.
For that which is simple, and gentle and pure.

Whatever *domestic* or *detestable* the *mis*—
More *spiritual* pleasure, and *soothing* *rest*.
These *other* *most* *harm*, or *harm* *is* *caused*.
To give them a *full* and *harmonious* growth.

There *lost* *all* *around*, or *what* *they* *can't* *do*.
Among the *old* *children* of *error* and *vice*.
The *treacherous* *in* *clothes* is *appealing* to *you*.
We come to *help* *you* *in* *your* *good* *blighting* *habits*.

The *spies* of *evil* *freedom*, *to* *wrest* *and* *steal*.
All *devoted* to *their* *spies* by *overpaid* *self*.
Are *planning* for *blame*, or *heat* for a *process*.
Through *clashed* to *their* *dooms* as *near* to the *sun*.

There *dwells* *from* *time* *an* *abomination* *of* *this* *earth*.
There *dwells* *represented* by *a* *worth* *or* *high* *birth*.
Whose *breathes* are *more* *spread* *near* *than* *at* *birth*.
Are *yearning* for *breathes* that are *wise* and *good*!

Our *saints* and *their* *holiness*, their *falls* are *but* *but* *youth*.
Their *faith* and *affection* are *given* for *the* *best*.
Their *face* is *the* *sun*, and their *visions* *the* *earth*.
And *angels* will *walk* *at* *such* *immaculate* *cost*!

A *service* that was not to be despised should not be despised, any more than the spirit of gladness ought to abide itself beneath the *soiled* *pill* *of* *affection*.

An accomplished young lady from Allendale, N.J., was baptised recently in the river Jordan, by Dr. James T. Hosley, minister of the *Jesuit*.

ABOUT THESE WORDS.

W. and J. T. H. 3214

Mr. Partridge, how shall I best answer and remember this in your address applicable to the removal of the name of a Master from the title. Referring to this, I am perfectly willing to let the name of "Christian" remain as it is, for the sake of convenience, and continue a part of the title, and call it "The Christian, and Christ Jesus with the Great Master," and what I mean is, that the *whole* *communication* and *no* *mention*, right and be disposed to do so. Yet as there are many thousands of your readers who do not know either of the person referred to, and upon whom authority they are called to rest, the terminology, would it not be well to make it plain, in order to confirm the rank of those who are serving underneath it for world, that a more dangerous individual of this master to pass into by the Order. If I could not the other parties concerned, or that, the power may be exercised as to the fact that the terms "the Great Master" are generally pronounced at different places and times, are entirely varying from where they were deposited or inserted.

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It appears to me that what I have suggested in regard to the confirmation of this master, a not so difficult but that it may be accomplished, and the results given to the public through the *Telegraph*. Is the hope that something more satisfactory may be given. I subscribe myself, Yours, —*The messenger*.

GOOD AND EVIL COMPARATIVE.

Mr. George P. Parker.—When I was young and too true to pure life, I allowed to too evil and base elements to tempt them, until the time is perfectly elapsed for flight, the desire for *knowledge* and *good* came over me—possessing of *sin*—then, I am convinced that the original impulsion, or prime cause of all things, must be wise and good. We can not discover any part in the universe where the *intelligence* is wanting, but everywhere even in the *unintelligent* works, we find it displayed.

If the *lowest* *spirit* is *wise* and *good*, *and* *perverse* *all* *things*, I would ask my brother how it is *possible* for *nothing*, *but* *good* *to* *be* *developed*? For since I apprehend the Great Spirit is progressing or working *continually*—*ever* *progressive*, *where* *any* *cause* *of* *life*, *and* *all* *things*, *and* *conditions* *of* *life* *are* *good*, *however* *one* *they* *may* *appear* *to* *us*. We look upon our brother, and think him evil, because he is where we would be if we were as he—*desirous*, and had the same *impulses* or *degree* of *progression*. We can look back upon our past life, and realize our failing, think if we *first*, *over* *time* *over* *again* we would be *wise* and *not* *entirely* *different*. I do not think so. If we could be given our life to live over again, with the same *surrounding circumstances*, our *next* *relative* would be the same. I ascertain the idea that all is right—that everything is *so perfect* as to *say* and *circumstances* *can* *make* *it*. Today we think we are *extremely* *good*, and we look upon the *people* who eat *harmful* *food*, and *smoke*, it *isn't* *surprising* to us that the *future* *may* *look* *down* *on* *us* *with* *equal* *harm* and *danger* for *using* the *bad* *habits*, and *such*. And even through *ignorance*, mankind will *explore* *new* *ways*, ever *progressing*.

I think that the design of the Great Spirit is the *good* and *happiness* of all, and that this, therefore, will just fail to be carried out in any of its parts. In the grand future we may all look back upon the past, and *see* at a *glance* that what we thought *will* *be* *one* *of* *the* *most* *important* *works* in the *grand* *universe*. A *little* *now* *in* *thinking* *about* a *grand* *plan*.

P. H. —, Miss. December 31, 1868.

THE SPIRITUAL THEOLOGY.

"Let a dying man be fully persuaded in his own mind."

CHARLES DAWSON,
Editor and Proprietor.

NEW YORK, SATURDAY, DECEMBER 11, 1858

DEATH OF ROBERT OWEN.

A notice in our paper since the issue of our last week's paper, giving intelligence of the death of Robert Owen, the illustrious Socialist, which took place on the evening of the 17th ult. Although unimportant in the chief acts of his life, Mr. Owen has exercised no mark upon his age which will not soon be acknowledged, and it is due to the man and to his works that a full sketch of his life and present should have been made.

Mr. Owen was born in Wales in the year 1771, and was approximately in his 87th year when he died. On growing up to manhood he engaged in the manufacture of cotton, and was enabled, after his retirement, by the bankruptcy of Arkwright, which was a judgment of the law before going to that branch of business. He was subsequently induced to return to Lancashire, where Arkwright had founded a number of factories in connection with David Dale. He subsequently married the daughter of the latter gentleman, and was by him taken into partnership. His first act, looking to the amelioration of human conditions, was, in connection with his father-in-law, to introduce a system of relief in regard to the pauperism of the laboring classes, or reduction of their hours of labor, the reduction of those subjects, etc., which seems equal, as well as evident the creation of philanthropic and educational institutions in all parts of the world.

Among those whom several inquiries were addressed to Owen's relatives and arrangements, was the late Duke of Kent, the father of the present Queen of England, and to whom he left over, at a time, the majority and energy of his wealth, who ultimately called in favor of the proposed "new France," but when Mr. Owen subsequently established schools and educational institutions of human life, and that all around, without a murmur, he made by his own exertions, arrangements and contributions, in aid of the cause of education.

The truth, however, which Mr. Owen's theory involved, was sufficient to command it to the attention of a number of religious and educational institutions, who gave up that the service might be obstructed and retarded as no necessary part of the political system itself. He was invited to make a speech in Paris, and was received by the King and other nobles of that country, in regard to the education and improvement of model villages. He was also received at a conference with the King of France. In visiting and consulting with men and heads, in Europe and throughout the Atlantic, and consulting with Presidents of the United States, in laboring and writing for the newspaper, in opposition of the system of model villages, etc., Mr. Owen, unfortunately, lost a most active life, being enabled to derive himself necessarily to take his audience objects by the ample lecture which he had prepared, resulting from his numerous manufacturing operations.

In the year 1826, Mr. Owen purchased New Harmony in Indiana, which was then owned by a body of German Socialists, and with the assistance of his son, Francis, Mr. Owen commenced an experiment there to test the practical working of his system. It worked, however, in a total failure, through the negative results are by no means without importance in connection to the question on socialism that we are in quest of our present purpose to consider the nature of Mr. Owen's plan and philosophy, though we think some may be found to serve the better of New Harmony might be used.

As reflected by the ~~disinterested~~ friends, Mr. Owen did much to propagate his positive socialist philosophy with unabated zeal, to the end of his life. Within the first five or six years, much of his previous materialism and atheism was cast away by his becoming acquainted with the ~~atheistic~~ philosophy of Spiritualism. After submitting

to such proper tests and investigations, he became a decided convert to their claims, and never afterward ceased to hold that position.

The last days of Mr. Owen appear to have been peaceful, as far as can be seen. The son, Robert Dale Owen, who is the best authority at the time of his decease, writes to a friend, on the date of November 17, describing the closing scene as follows:

"It is all over. My dear father passed away this morning at a quarter before seven, and passed away so gently and quietly as if he had been falling asleep. There was not the least struggle, not a contraction of a limb or muscle, nor an expression of pain on his face. His breathing gradually became slower and slower, until at last it seemed as impossible that even so I held his hand, I could scarcely tell the moment when he no longer breathed. The last words distinctly pronounced, about twenty minutes before his death, were 'Belief has come.' About half an hour before, he said, 'Very, very good comestible!'

There have been many men of stronger minds than Mr. Owen, but few who possessed more benevolent hearts.

THE COUNCIL, OR NICE AGAIN.

We are requested by a correspondent ("M. C. H.", of Poughkeepsie, N. Y.) to state what we know concerning the existence of any historical authority for the extensively-published and stereotyped belief "chirurgical revelation" in respect to the constitution, and selection, by the Council of Nice, of the books now constituting the Bible, and the decision of that Council, by vote, that these books should constitute the Canonical Scriptures, to the exclusion of "many other worthy manuscripts." In this same operation we had occasion to speak before, in several instances, some two or three years since; and the revival of the inquiry again (as it will doubtless be revived in the future), gives the inventory of the present which erroneous statements will undoubtedly fall into the public mind, which, in many of its decisions, is inaccessible to the multitude of counter-testimonies.

We will, therefore, say again, that as far as history can prove a certainty, it is impossible even Bally to controvert the assertions of the chirurgical authority, if such it may be called, on which it has come to be believed by many Spiritualists, that the Council of Nice had anything to do with the compilation of the scriptures; and as far as our correspondent respects to us the publications on this subject by Prof. Fish of the Clinton Theological School, they seem to be correct. If our correspondent will read any or all of the ecclesiastical histories on the subject of the Council of Nice, he will find them perfectly uniform in the statement that the Council was called by the Emperor Constantine in the year 314, for the great and prominent purpose of combining and re-judging upon the heretical teachings of Arius. This, apparently, constituted the chief theme of the deliberations, though after the matter had been disposed of, as far as antiquity and殉葬禮, and Canon 104, were concerned, it was done there, that there is not a syllable in the history of the proceedings of the Council, nor in any contemporary ecclesiastical writer, however, when even in the context of a chapter, that the question what books should constitute the canon, and hence the scripture was even thought of by the Council of Nice. Indeed, every person who has a competent knowledge of early ecclesiastical history, and with the writings of St. Irenaeus, knows that the catalogues of sacred books he was now given, was received, by common consent, in the Church long before the Council of Nice, with some slight discrepancies of opinion, it is true, concerning the authorship of the Epistles to the Hebrews, the Second Epistle of Peter, the Epistles of Paul, and the Revelation of St. John.

The only semblance of authority, as far as we have been able to discover, for the suggestion that the Council of Nice made a code that should constitute the sacred canon, a subject of deliberation, is that found in a dissertation, quoted by George Taylor in his "Discourse," from one Papen, an obscure writer of a long subsequent age. To the effect that at the said Council, they placed all the books claiming a divine authority in their ranks under the Communion-table, and prayed that the canon might rise, with all hands, to the top of the table, and that the rest should remain where they were; and that the books of the protestant Bibles were accordingly arrayed. But it is to be observed that this statement had its birth in the age of mediævalism and its own intense, more or less, superstition; it is a mere fabrication. I know it is of no authority whatever.

We believe in chirography, and that it is the means, among others, of credibly certifying facts and truths which lie remote from the external sense and the ordinary examining fac-

ulties, but when restricted to the use of the book it would be during expeditions, the auction room, the market, etc., in which sellers, buyers, and others, in which power have been involved, &c., in cases involving the rights of those who would have the book, and the present form of the Bible, to look for corroborative evidence of anything that chirurgical authority has said in that question, whatever may be the import of the word.

If, however, any one should still choose to take the ~~word~~ insertion of the prince of chirography on this subject, in the uniform negative testimony of antiquity, and in defiance of apparent impossibilities, all we can say is, as to it,

MR. HIGGINSON AT DODWORTH'S ACADEMY.

Rev. Thomas Wentworth Higginson lectured at Dodworth's Academy last Sunday morning and evening. We had intended to give out a report of his discourses, for our own columns, but have reluctantly concluded that it would be better in some respects, to avail ourselves of the somewhat copious notes of his sayings which appeared in the Tribune of Monday morning, as these will not only give our readers a fair representation of the discourses, but will also serve to give the reader of an article publication in exhibiting to its readers some of the points and strong points of an unpopular theme. We had other matter prepared for the space which this will occupy, but have concluded to lay it over till our next, in order to give place to this interesting report while the public attention is drawn in that direction.

In the morning Mr. H. spoke on the theory, in the evening on the facts, of Spiritualism. The Tribune's report is as follows:

He commenced, (in the morning,) by remarking upon the facility of the ordinary objections to Spiritualism. They say that it makes men insane; but for one unaffected, ten are made truly sane. They say that the utterances through mediums are poor and weak. How should they be otherwise? The answers are as good as the questions. No great discovery is brought to perfection in one year or two. Spiritualism is a bleak and barren pasture! What, then, must be the condition of that over the fence of which the sheep and lambs are constantly leaping, into this bleakness and barrenness?

In the course of his remarks on the insufficiency of the prevailing belief, or disbelief, the speaker told a story of Harriet Beecher Stowe and one of her little girls, which is noteworthy. The little girl, he said, came to her mother one day, and asked her if it was ever right to get angry? "Oh no, of course not," was the answer. "But," said the little girl, "it says in the Bible that God is angry with the wicked." "Oh, that is another thing; he is obliged to be angry." "What, God obliged? I thought he couldn't be obliged to do anything." "You hear, according to his holy law; you will understand it when you get older, you must wait till then." The little child waited an answer; then she was quiet and thoughtful for a minute, and then, with a bright look, she said, "O, mother, I understand it now; I see now that isn't it Christian?"

Mr. Higginson proceeded to discuss spiritual communication. The progress of man was remarkable for the quality of his facts. From the discovery by Galileo of the presence of the atmosphere, how far had we increased! What a step to pass from the brute animal to the horse! Then the impudentable

electricity, magnetism, and their combinations and applications; then the discovery of a human power akin to them a spiritual electricity—the power of man over man, of soul over soul. As the earlier steps had required visible matter for habile, then the invisible forces for the impudentable, to now the impudentable forces themselves, seemed little compared to this new spiritual or semi-spiritual agency. All this led to the development of new capacities and new powers; all these things were remarkable, not for the quantity of new knowledge attained, but for its quality, not for the fact that we had more power than before, but that it was still carrying us up into a higher and higher region, where it seemed as though the very heavens would be scaled, and as though at last we might touch the divine smile. Thus high the aspiration of man ranged when the answer was given; a new and wonderful knowledge came, not a thing exceptional, out of the range of all previous tendencies of thought, but crowning all previous tendencies. He could very well understand how multitudes could, or but little observe, for the existence of spiritual communication even now after all the facts we had had; but he did not understand how there could be a single person in the least acquainted with the process of thought, for the last fifty years, who did not see that everything was pointing in that direction; and if all present Agnosticism should prove a delusion, the interested probably admit to the truth, that we were just on the eve of the discovery, and that if we had not yet reached it, we should soon be it.

If, however, there would be persons who could not go so far, and stop at some given point; there would be persons who would not believe in anything which they could not see or feel, they believed in the me because it has a bare basis; they had begun to believe in Jesus, especially if they had some cause of suspicion, and some of them had a fond faith in Christianity, although they did not believe that a kingdom of righteousness had ever come away from the gates of the Altar, and imagined that the message of Good Tidings and

Paul at Buchanan were pleasant fictions. We rarely found a man sincerely, who did not believe that the earth revolved around the sun, but we found many who did not believe that there was such a thing as magnetic power or clairvoyance, which was just as certain. We must be cautious, but it was something to be cautious in receiving a few facts, and another thing to be incredulous as to the possibility of its happening. He supposed that there was no fact so absolutely momentous to the human soul as the personal conviction of immortality. All the suffering from all other causes which existed on earth put together, were not equal to the suffering which proceeded even now from doubt and scepticism on the subject of immortality. Although it had been his duty to sympathize with the suffering and to search out the suffering, he had never seen any grief worth naming, which had not this element in it. And although the habitual tone of religious thought in the churches was far from being positive in this respect, it was certain that the exceptions were large enough to constitute a fearful body of human doubts and sufferings, and that those who believed in immortality were often greater sufferers than those who disbelieved it. He met, a day or two ago, in a religious pamphlet, a quotation from an anti-slavery writer, describing his hopes, doubts and fears about immortality. This, the editor said, was the result of Pantheism but, he said, it had been step by step, and point by point, but the same sorrows, and doubts, and fears, that he had laid before him again and again, by the children of Christian families, and there was not a point of doubt or suffering in it, which he could not have matched by personal confidences to himself in years past, from those who had been taught in Sunday schools, and had even found their way at last into pulpits.

He had sat beside death in various shapes, and the most sorrow he had ever seen to accompany it, in the dying or the moribund, had been in Christian households, and among Christian church-members. The scenes might save death, but theology made it much more fearful. It had done more to root out the natural faith, to drive away the instinctive hope in immortality, than could be met and conquered on the other side by teaching on the resurrection of Jesus, though they had been maligned until they fill the Astor Library. The church had tried to kill the natural faith in immortality, and substitute the historical one, and the result had been more disastrous than all the ignorant, hopeless, foolish, shirkers of all the self-styled atheists in Christendom. Mr. Higginson gave a graphic description of the depression which weighed down everybody about a Christian funeral, and the effect which it had upon him, and the wonderfully different effect which was produced by a funeral in a family of Spiritualists. When a person had had that experience, he said, it was hard to convince him that the work of Spiritualism was anything but a blessed one. The more important these results were, the more important it was that they should be obtained by all.

Spiritualism rested, after all, upon certain facts, and these facts must be thoroughly verified. There were few forms of Spiritualism which form had absolute evidence. The experiments of most public speakers as to the effect produced upon their effects, by occasions and audiences, by circumstances, in houses and atmospheres, would render them slow to believe there was any positive argument to be founded upon striking resemblance in favor of direct spiritual communication; because everywhere new spheres of knowledge had been introduced, and he had known very rare instances of that. Even the most eloquent of speaking mediums, Mrs. Hatch, was not infallible in her statements of facts beyond the reach of her normal faculty. And instances had been known of persons as well qualified as she to grapple on the instant with a question, to searce it, to systematize it, to state it, as admittably as she could, and that without the slightest claim to Spiritualism. However great was the probability that she spoke under spiritual guidance, yet there could be no absolute demonstration of such guidance. We know too little of the range of human powers, convictions or uncertainties, to be sure of what was and what was not one's own. Nor did he attribute undue force to arguments derived from physical manifestations. When the medium before him, or the building in which he was, at his command to take a flight into the air, neither would afford the slightest absolute proof of Spiritualism. Spiritualism might be the probable solution, but nothing more.

But the evidence of spiritual power outside of one's self came in where no answering intelligence was made manifest; no answer. When, unconsciously to me, without power of control on my part, this medium or this house gave evidence for intelligence apart from man, answering to man, communicating with man, in one mind with another in a human form, then the evidence comes in, and comes in irresistible. Mr. Higginson asked what better statement of it than that of the eminent opponent of Spiritualism, M. Agassiz. In his great book, while tracing the deity, he said, "Whatever there is a manifestation of intelligence, there is absolute evidence of intellect, from which these manifestations of intelligent power proceed." It was the old story of the automaton chess-player, machinery would become far to task horses in it, that would move, the little men that would turn round and play, the chess-player that played on his hands and feet, all automation. Men in that world leave itself, but as men as a second man had been made in a game of chess, and that there must be a man inside, for we find the greatest of the answering intelligence. To the eye, the placing of the family master. Mr. Higginson closed with prayer

and grace, and not stronger than the first, but to the end it was the step from matter to intuition. So the simplest form of intelligent communication through the vibration of a table, carefully tested, was better evidence to him of the spiritual agency than the clearest of all the spiritual manifestations that ever thrilled the world, or all the physical power that ever moved ready to move it. It was a mind against matter. Now we can account why they the answering intelligence said the tenth. For an hour he had had, while sitting with a medium two curtains of conversation run side by side with two different profound spirit and beings, different styles of words, different methods of communication, and different individualities, as far as he could judge. One of them was a being whom he knew to be in the spiritual world, and this told nothing but tenth; the other nothing but ten, and more ingenious how they were. He was a good deal more pleased and interested and entertained by the former than the latter. His mood was the same, the medium the same. The medium was absolutely ignorant of the circumstances of the case, and did not discover until the end that one was not as true as the other. And yet he endeavored to say that the judgment of an existence outside of himself was just as good for the false one as for the true one. The proof of spiritism demanded only the evidence of an intelligence apart from himself and from the medium. The character of that intelligence for veracity had nothing to do with the argument.

REVIEW OF THE SUBJECT.

Mr. Higginson, in the evening, said that he could in view no general class of methods of spiritual investigation which had not been represented in the facts of Spiritualism. He reported that there had been so many hard-headed skeptics, so many close questioning, scientific men. Generally the heads were not hard enough, and the questioning not clear enough. After hundreds of thousands of facts, agitating over eight years, during which time three out of every four had not fairly investigated it, had become converted to it, and it was evident that it might have a majority in the next Congress, the burden of proof might fairly be presumed to rest on the other side. During the last fifty thousand mediumship had been continually tested by the hard-headed skeptics. When the first public investigation was held in Rochester, one man bet a hat that he could be half an hour's private investigation had out the trick, and they put him on the Investigating Committee; another that he would jump over George's back if he did not expose it, and they put him on. They made the investigation; one of them put his hat; the other did not; but both had ever since acknowledged the truth of Spiritualism. It was no use thing to call it a delusion. It was easy for the Spiritualist; as if he would ever have been such without them. It was easy for them to be deceived in some things, but they could not be deceived into congeneration by the rappings. Every deceiving medium of this kind was a wretch for so playing upon the sympathies of human nature. Now there were at least twenty-five thousand persons in the country who, if they were all deceived, were the foulest and blackest devils. They were our brothers and sisters, sometimes in blood, always in humanity. What could be the motive for deception? Of course, Sir, there could, how many had nothing to do with it? For every one that bad, ten had bad. We see a continually alteration that man and woman would injure themselves and their love for the love of a deceiving lie? Who human nature with them is totally depraved that they would not do the good action of exposing it even for money?

He would give his hundred dollars to any one who would sustain him fifteen minutes' conversation by trick or machinery proof against such test as he employed with medium. If would advise any one who would believe in Spiritualism to go to any person, if they could find one, who professed to expose Spiritualism. The men who made it their business to expose it would be able to disprove it if it could be disproved. It was of little use to tell him; you must see for yourselves. We could hardly believe our own eyes. When he heard a guitar play without hands (when he saw it in broad daylight, any time that he called for, he thought it would be just as strange if he should hear it again as it was the first time). The widow of Horace J. John Davis, herself the wife of America's most eminent Unitarian, had told him that, while sitting in a large parlor there open, with two other ladies, and the medium only in the room, she and they saw a wooden pencil spin on a table in the center of the room, near which was evidently now the pencil case and write an intelligent communication addressed to her. What an immense number of facts had come through these twenty-five thousand mediums, greater and less than that! There were countless millions of these facts put up to the mortification of mediums and scientific men, but some day the man would come who should disprove the law of them. Until any law figure, he trusted that they would find evidence of an intelligence, and that they would then agree with the argument which Mr. Agassiz adduced from it. But after all the best evidence which Spiritualists could show that their facts were an inference, was some practical problems in their law. Long ago, in this country, Jefferson and Franklin and others composed the highest treatise of intellectual religion. But they destroyed the effects of their teaching by the impatience of their people here. Then a child could not be informed by letting some little man talk apart. It was true, and not truth, like, and not light, which makes men the answering intelligence. To the eye, the placing of the family master. Mr. Higginson closed with prayer

FOREIGN SPIRITUALISTIC ITEM.

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Some of the opponents of Paul appear to be in a position as to what they will believe in the various and small and sometimes of Spirits answering the fate of the soul after the death of the body. The several Spiritualists are, according to him probably of each, always attacked by "Spirits of a superior order," who are constantly qualified to teach them the exact truth concerning the objects of their inquiries; but it is unfortunately discovered that their announcements to the different inquiries are often entirely different, and sometimes diametrically contradictory. A fact that finds notice in the hypothesis of division of the vibrations in the intelligence and morality of Spirits, corresponding to the diverse moral and the collected characteristics of man in this life, cause to give as much perplexity to one Pauline friend as it does to many an Atlantic investigator. "The Spirits of Allah Karab's circle," remarks the *Journal des Spiritualistes*, "are partisans of the pro-temporeans, those of Asura are only experts that destroy, and maintain that the soul, once disengaged from the body, will no more be concerned in recompense or reward, but that it will pass through certain stages of spiritual spheres, until it arrives at the angelic state, where Spirits are simply Gathering, Preserving, Maintaining, Protecting, etc. These Spirits are unable to make or understand who they are, which fact might leave us in doubt whether they know themselves. Besides this, they make war with each other. The Karab Spirits perceive that those of Mr. Herbert's circle, of New Orleans, are trifling and lying Spirits, who especially assume the most repulsive names," said the American Spiritists generally, it is said, are not to wait in doubt in this jargon of obscurity.

In order to elicit some points of certainty out of these contradictory theories and speculations, the New Spiritualists propose to consider a central query. "A kind of academy of spiritualism, where they shall be programmed on the subjects of Transcendental, Material, Physics, Metaphysics, Psychology, etc., will collect the sciences, beliefs, and theories, and movements and movements through out the system, the law which they make man, the Spiritualists, and which, besides confirming in itself the characteristics of truth, will have the advantage of being most consistent with the general teachings of the Spirits."

The propagation, using the cerebral and materialized talents of man, according to the French philosophical school, might affect a permanent hold to Spiritualists in this country, even as the tendency to Disintegration and extreme individualization among Spiritualists on this side of the ocean, ought as to provide all possibility of getting a general Convention of investigators that would be sufficiently free from partialities and with mutual prejudget, to render military operations possible. The phantoms of returning to Spiritualism, however, is the think, in a fair way to turn itself to universal satisfaction, and we should not, that, after all, this is the better way to obtain a final solution.

A STATE OF INVESTIGATION.

I am informed the Spiritualists begin from the State of Oregon, a curious case of emanations, of which the following are the established particularities. A young girl fell in love with a friend of of her own neighborhood, and left it to marry her; but the father of the girl objected to the match on account of the poverty of the suitor. Materialists used to her lover, "The quick to learn, the rich, and easy tasks, and I will wait for you." Accordingly, the young man immediately set out for Paris, but on his way stopped at Haarlem, where he spent fifteen days. He knew nothing of playing at the gaming-table, and had never risked a bet in this way; but by unusually playing and visiting mere amateur, he amassed three hundred thousand francs during his short stay in that city. The sum amount were these: Every evening, he returned early to his lodgings, and being fatigued by his walks during the day, he would get to bed and fall immediately asleep. Then he would rise in his sleep, dress himself, and go to the gaming-table, and by playing for a short time, would win twenty thousand francs. Then he would return to his lodgings, put his money in a safe-deposit, and go to bed. Thus he continued regularly, and at the end of fifteen days he had three hundred thousand francs. On the eighteenth day, a young man to whom company he had joined himself, spoke to him of his great fortune at the play. "Ah, but you did," said the other; "and you have won every night."

"I assure I did not."

"But I assure you you did," said the other.

The boy soon became somewhat impatient, the master was replaced, they accounted to the sum of the master, and found the three hundred thousand francs in the sum of the losses.

He was a gamblers, and had played believe it or not. He had entered in Paris the day before the system of the city. He had agreed. He proposed to return to America, money in his pocket, having his pack to Paris, and spent the winter

THE SPIRITUAL TELEGRAPH.

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in the same place. I am
very sorry about you - the weather and many other
things delayed me from the coast and I am at a
loss as to what to do. The next of postmen, etc.
are not to be found and I have to go to town
to get my mail. The cold and darkness were terrible
to stand and to sleep was impossible by comparison. The
people here are

The time approached me now to leave the country, and the time
arrived when I had to take my leave of the country which I had been in for
so long. The last night was a quiet one, and I slept well. In the morning I
rose early, dressed myself, and went down to the garden to have a
few moments of quiet contemplation. I sat there for a long time, lost in thought,
and then I heard a voice calling me. I turned around and saw a man standing
in front of me. He said, "It is time for you to go now." I asked him who he
was, and he replied, "I am your teacher, and I have come to guide you on
your way. You have been a good student, and I am happy to see that you
have learned much. But now it is time for you to go. You have
been here for a long time, and it is time for you to move on. I
will always remember you, and I hope that you will
be successful in whatever you do. Goodbye."

I thought I would call him back but he was
gone when I got home so I found a friend to go
with me to a place I had never been before.
It was a great place! We saw many animals
and birds by the time we got home.
I am very happy about this trip.
I am looking forward to the next one.

I think you are the greatest thing in the world
Silly for me to say. I know though I am not
one of the best. I am not the best in the world.
I am not the best in the world. I am not the best in the world.
I am not the best in the world. I am not the best in the world.
I am not the best in the world. I am not the best in the world.
I am not the best in the world. I am not the best in the world.

the next day I went to see the "guitar" & the girls were there
including one in pink that is the "guitar".
I had been to see a "guitar" girl before
on another occasion & it was the same at
this time. The girl was of the white variety
but she was "white" in color.

I am sending you my best regards from all of us here. I hope you will come to see us some time. We have a very large house and there is plenty of room for you all to live in. We would be happy to have you stay with us for as long as you like. Please let us know when you plan to visit us.

The history as I like to have them. Sights to a party
and great, what were a dozen? The general idea
about these birds was that they were
numerous. Different and better than the birds we
numbered, though in some cases. The record of the party
will not now give the impression of being a
representative sample, but for what it concerns these
birds, it is good. A typical day's work
is described below and which can be repeated
by taking a short napoleonic for what they are and
then a short napoleonic or excursion in the evening. It

PARTS AND SPACES

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Carmen Pascual

Mr S - Is you know a the book 4. I told you
The Young one thought Dr Johnson's age was a joke
by him as he always thought the name of the author
was like Justice and equal and no other person. And
so the old man's notion of writing may have been
poor policy as with some had been probably
some of which you may readily see expected with ! we
are used to think my mother said him at the time which
Dr Johnson the name of a ~~young~~ man from which it is
and still being in front of me in the table. While he
writing I was struck by what appeared a hand about
with one finger down and two fingers pointing up the
other hand holding the pen to the paper. After
say about a page or two while he was this hand was
in - while down the hand "look for your hand"

— I was the first to go up the mountain, and
I made tracks as high as I could get up in. The
men who were with me were all from the

Over the years since it's been in the City it is a Sunday
time when people spend their day off at the beach. Some
people come by as tourists while others come to stay.
I am not sure if this place is still there. I do know
that I have seen many changes over the last few years.
Many changes in the beach that are up to date and in
the pretty houses up top. I remember I spent a day
there last summer very looking at the beach i enjoyed a
lot of time there. my day as I was outside every time I
was there. It seemed like some things were to be
there remained and in the very last one there was more

The other of the two last years after the above mentioned
was received by me for the 5th as the most eligible. The
other person is distinguished in his profession and reputation
as one of the best ~~of~~ ⁱⁿ the ~~best~~ ^{and} ~~most~~ ^{highly} educated
men from your country. He is a man of great
ability. I trust that he will be considered by you as a
man of great ability.

I have many and varied other services to perform. I have
been asked to speak at the opening of the new school building
in the city of New Haven. The date has been arranged for
the 1st of October. Through the many meetings
I have attended, and support given, there is a general
feeling.

The subject of self-blame seems to occupy the greater part of the Conference. Dr. [redacted] told the general that he had been very sorry to hear of the [redacted] case.

Text for the test

~~TEST-A SPIRIT CRE~~

Exe (Ex. 20:3) - The Ten Commandments

Answered - I wanted a girl to take care of him & he
is the 2d best that I ever took charge of from
me. The child was born at the house of Mrs W. G.
T. - I am trying to remember Mr. & Mrs. T. I am a
stranger to them. In all my questions I should think proper,
that I asked especially if my sister was present, when the birth
of my brother, who died before I was born, was spoken of. I
had no knowledge of my brother this evening. It was only
after his name was spoken, my sister's name was spoken and
there was but one person in the house that knew him. And that
not one person ever knew that I had a brother in my family
and those were the first words he said. I had never seen

The first visit to the station was the longest and
finest. Mr. Glavin accompanied us to the station; the train
brought us to the mine. I sat behind the man and when he
shouted at us eight feet from the face, I held a light hand
fan while Mr. Glavin rode on the mine. The first day
driving the mine is one of my dreams to keep it from
Mr. Glavin's control into an adjoining room and told him
to follow him. I was trying to run. After a while I found
that he had stopped so that we were comfortable. Then
there is such a noise and we see into the other room
which Mr. Glavin is trying to prevent the mine from
overing the mine, yet it is no progress. Mr. Glavin then took
some experiments with the mine car. We are to have
no dynamite for the mine we will light all the time.
They have one accompanying author - a mine boy named
John. His dangerous and ready language annoyed me
and made me angry.

From the last information I can get, the country
and growing faster than any time. It will take
of dollars in Georgia. Several banks are being
closed.

1. The first stage of the process is the collection of data from the field. This involves the use of various methods such as interviews, surveys, and observations to gather information about the community's needs and resources. The data collected is then analyzed to identify patterns and trends.

"My poor friend, I have no revengeful feelings to gratify in this matter; but you have been very impudent. Your manner, had it been thus to a stranger, would have been very injurious to the interest of the company. I might tell them of this, but I will not. By doing so I should throw you out of your situation, and you might find it difficult to find another. But in future, remember to be polite to all whom you meet."

"You cannot judge of a man by the coat he wears;" and even the poor man should be treated with civility. Take up your books, sir. I shall tell no one of what has passed. If you change your course, nothing which has happened to-day shall injure you. Your situation is still continued. Good morning, sir."

The train of cars swept on, as many a train had done before; but within it a lesson had been given and learned, and the purport of the lesson was somewhat this—Don't judge from appearance.

"ALWAYS FORWARD!"—In the terrible battle of Molino del Rey, which immediately preceded the fall of Mexico, Colonel Graham was ordered up from the reserve to carry a battery, from which a column of American troops had already been repelled. The gallant eleventh, at their leader's cry of "forward," raised a hurrah, it is said, and dashed ahead. As they dashed along over the bodies of their fallen comrades, the batteries opened, tearing their ranks frantically and obscuring the prospect with smoke. "Forward, forward," cried Colonel Graham. Again the grape and canister came crackling from the Mexican parapets. Six bullets struck the Colonel. Yet still he shouted "forward." At last a seventh shot proved fatal. But as he reeled before he fell, he waved his sword, and cried again, "forward, forward, my word is always forward." His men swept on like a torrent, the sturdy goon carried the enemy's guns, planted the stars and stripes on the disputed walls. It is possible that those gallant words, "forward, forward, always forward," alone saved the day.

No man knows what dangers he can safely pass, what difficulties he can overcome, what apparent impossibilities he can achieve, until he has thrown himself, heart and soul, into his task, determined to succeed. Would Washington have conquered at Trenton if he had shrunk back at the wildly rushing ice that threatened to impede his passage of the Delaware? Would Napoleon have been victorious at Acrea if he had stopped, despairing, on the higher side of that awful bridge? Would Wellington have won at Waterloo if he had not said, when the French veterans swept around him like a whirlwind, so that he had to throw himself into a square for personal protection, "hard pounding this gentleman, but we will see who can pound the longest?" A strong will, believe me, is often better than intellect itself. There is a talisman in "forward, always forward."

Often in life there occur crises when everything conspires to dishearten us. The nervous system itself becomes worn out by the severe tensions to which it has been subjected, a morbid state of feeling ensues; the poor, half-drowned swimmer is about to give up in despair. That is just the time to say to oneself "forward, always forward." To triumph under smooth skies and when the wind is fair is no honor. It is the tempest that proves who is strong-hearted. Had Col. Graham in that terrific rush at Molino del Rey, thought only of the defeat which had preceded his attack, he would have failed in the assault; the works would have remained unconquered; Mexico, perhaps, would not have fallen. It was the "forward, forward, always forward," ringing in the soldiers' ears, that carried them on its hurricane of high-hearted courage up to the muzzles of the enemy's guns, over the parapet, triumphant into the fort. Never despair. Forward, Ay! always forward!—Baltimore Sun.

Variety of Powder Magazine.—The precautions in visiting powder magazines in Europe are greater than in this country, where the "free and equal rights of democracy" would hardly submit to such rigid rule as are there observed. It would be considered quite condiscension enough on the part of an American "sovereign," particularly one of the Young America school, to throw away a lighted cigar. He would have to do something more than that, before gratifying his curiosity with a sight of the stores of powder in some of the fortresses on the other side of the water. The *Francesca* gives a case in point. A friend visited a large fortress in the northern part of Holland, and being the son of an old soldier and an artist, in pursuit of objects of interest, to sketch with his pencil, he was permitted to look into the powder-magazine, where more than a hundred thousand pounds of powder were stored. The strong stone building was faced outside with a thick wall, outside of which was a little ante-room, where the applicant for admission entered and rapped upon the wooden door with a wooden knocker, when a little wicket opened upon the wooden bunting, and the keeper showed his visage and demanded his pass. This being all right, he was directed to pull off his boots on the farther side of the room, the wooden floor of which was kept free from all possible sign of dirt. Then, after brushing his stockings and dusting off his garments, he was furnished a pair of cloth slippers, and then put through the course of questions that were tied up with "red tape" at the "war office" in the time of his great-grandfather.

"Do you smoke? Then leave your pipe and tobacco and your fife and sword and dagger."

Each of these articles had to be deposited, separate, so as to be sure that the fife and sword should not by any chance get together, although a hundred feet from the powder, and behind two thick stone walls. Happily our friend had none of these inflammable articles.

"Have you any knife, key or article of steel?" He had, and was required to lay them away carefully in separate places.

"Have you any gold, silver or copper coins?" Fortunately, although a traveling artist, he had some of these needful accompaniments of a traveler. He was required to show what he had, and make a special deposit, without retaining a single red.

"Have you any other piece of metal, fife, glass or mineral of any kind about you? If so, you must leave that behind."

Hiving gone through with all "the formalities," the door opened upon the massive wooden hinges, and the "safe visitor" was permitted to enter the court-yard, which was crossed upon a path of anti-friction material to the wooden door of the magazine, which he entered and walked up and down with noiseless tread between the long rows of powder-cans, piled one on top, in quantity sufficient to destroy as many lives and as much property as the late grand explosion at Havana.

"You are very particular," said the visitor to the keeper, "to avoid all possible chance of accident."

"We simply obey the rules," he replied.

"How these rules do need attending and adapting to the present age of the world," thought our friend, just at that moment as he drove his handkerchief from his pocket and applied it to his face, more to hide any change of countenance than for any other purpose, at the same time firmly declaring himself fully satisfied with what he had seen, and presenting a wish to retire, and without wasting time, making a decided movement toward the door. "Here," thought he, "under the roof they have collected me of every harmless copper, but I might carelessly drop out upon the floor and ignite a grain of loose powder. They have questioned me, so they did an old Dutch bargemaster a hundred years ago, about my habit of smoking, so as to take away my fife and sword. They have ordered me to clean my pockets of all metallic substances,

I let by some possible mischance some of them should ignite. Fortunately they allowed me to retain my canister-hands, which, and in so far as is in my pocket for that, I discovered the box of friction matches—that I use to light my cigars with. I think I will retire, resume my copper and my keys, my watch and finger rings, put on my boots, and give the ordinary coin to the attendants, and go away quite satisfied that I have conformed to all the rules, and have visited a powder-magazine with a box of friction matches in my pocket. It is all right; but, thank Heaven, I am now on the outside of the outer wall!"

A TURKISH PHILOSOPHER.—In the appendix to the second part of Layard's *Niniveh*, we find the following letter from a Turkish Cadi, in reply to an application for statistical information regarding the city and province in which the Cadi dwelt:

"My ill-tributed friend, and joy of my liver! The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules and another stows away in the bottom of his ship, that is no business of mine. But above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it."

"O my soul! O my lamb! seek not after the things which concern thee not. Thou camest unto us, and we welcomed thee; go in peace."

"Of a truth, thou hast spoken many words; and there is no harm done, for the speaker is one and the listener is another. After the fashion of thy people thou hast wandered from one place to another, until thou art happy and content in none. We (praise be to God) were born here, and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understanding? God forbid!"

"Listen, O my son! There is no wisdom equal unto the belief in God. He created the world; shall we liken ourselves to him in seeking to penetrate the mysteries of his creation? Shall we say, Behold this star spinneth round that star, and this other star with a tail cometh and goeth in so many years? Let it go. He from whose hand it came will direct and guide it."

"But thou wilt say unto me, Stand aside, O man, for I am more learned than thou art, and have seen more things. If thou thinkest that thou art in this respect better than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I detest it. Will much knowledge create thee a double stomach, or wilt thou seek Paradise with thine eyes?"

"O my friend! If thou wilt be happy, say, There is no God but God! Do not evil, and thus wilt thou fear neither man nor death; for surely thine hour will come!"

"The week in spirit, (El Fakir)

PERSONAL AND SPECIAL NOTICES.

R. P. Ambler at Dodworth's Academy.

Mr. R. P. Ambler will lecture at Dodworth's Academy next Sunday.

Mr. J. M. Sterling has commenced, in this Number the *TELEGRAPH*, his remarks upon our article in respect to the "Spear Movement" and the "Kianzette Convention," but stops at the very point where we begin to be anxious. He promises to continue his remarks until the "exciting event" shall have been reached and elucidated; and until then any rejoinder we may have to make will be held in reserve.

The Spiritual Age—New Volume.

The *Spiritual Age*, edited by A. E. Newton, S. B. Britton, and Lewis B. Moore, will commence a new volume January 1, 1859. No pains will be spared to make the *Age* in all respects a First-class Paper, and to keep up the reputation it has already earned as a journal of the high-moral and literary tone. Beside a current record of all New Caricures and Startling Phenomena, and articles on Philosophy and Reform from the ablest writers, its columns will be enriched with Entertaining stories and Sketches, and a Choice Miscellany—thus contributing at the same time to the enjoyment and instruction of the reader. Every Spiritualist should take it. Terms \$2 per year in advance. Address *Spiritual Age*, 14 Bromfield-street, Boston, Mass. Money sent at the risk of the Publisher. 345 6:

WILL Lecture.

C. H. Baldwin in a note to us, writes: "I intend taking a tour West, about the middle of January, when I will lecture on the general subject of, or any special questions pertaining to, the spiritual movement if I shall receive calls to do so." We are somewhat acquainted with Mr. Baldwin. He was formerly a Presbyterian minister, but was deposed by his Presbytery *solely* on the charge, he believes, that the departed can and do communicate through mediators." He has appealed, and the matter is now gone to the General Assembly, to test the question. Is he for that opinion a heretic? We commend him to the friends in the West, who can, till he leaves, address him at Napoli, N. Y. The route he will take will depend on his calls. He is authorized to extend the circulation of our paper.—Ed.

Boarding.

Spiritualists and others who are desirous of securing temporary or permanent board in a good, quiet establishment, where the comforts of home may be enjoyed, at very reasonable charges, will find all these desirable advantages at Mr. Levy's, No. 231 West 33d-street, between 8th and 9th Avenue. See advertisement in another page.

Spiritualist Register for 1859.

On or before the first of January, 1859, I shall publish No. 3 of the Spiritualist Register for 1859, a neat pocket companion of thirty-six pages, containing Facts for Skiffs and Inquirers, Ancient and Modern Spiritualism—its uses and abuses, Free Love, Reforms, short articles of interest to all, names of Lecturers and Mediums, General statistics of Spiritualists, etc., etc. This little work is an annual, the only one of the kind ever published, and the last number was extensively quoted by the popular press. Will all lecturers, mediums, editors and Spiritualists throughout the country, please report as early as possible. Dealers and others will immediately send their orders with advanced payment, as the work will not be sent out on sale, and the edition will be limited to previous orders. Mailed free five dollars a hundred; fifty for three dollars; fourteen for one dollar; single copies ten cents.

A. Kline, Utica Creek, Auburn, N. Y.

BORN INTO THE SPIRIT-WORLD.

At Handsworth, England, on the 19th of October, 1858, Mr. Joseph Livers, of Tarrytown, Westchester county, N. Y., aged sixty years, a Spiritualist paper, please copy.

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New York, June 3, 1848.

A. H. Weller, Myrtle River, Conn.

Barber H. H. Green, N. Y.

Leviathan C. Stevens, New Britain, Conn.

WILLIAM B. COOK, M. D.

Dr. Scott:—I had the pleasure of reading your letter, and it was with a smile. My daughter was sick with a fever for a long time, and I was afraid she would die. After taking care of two other sick children, I thought of you, and I thought you would be the best person to do the best for my child. You have a good name, and I thought you would be the best person to help my child. I am very poor, and I have no money to pay you.

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