

22:162 22:223 22:234 22:235 22:236 22:237 22:238 22:239 22:240

THE AGITATION OF THE PEOPLE - THE TRENDS OF

CHARLES PARKER FELIXSON IS MADE THE TIME TO DELAY THE LOSS OF STAGE

VOL. VII.—NO. 35.

NEW YORK, SATURDAY, DECEMBER 25, 1858.

W.H.O.L.F. NO.

THE SISTERLY CONFERENCE

The information about the condition of the surface of the soil and the texture of the soil is very important and necessary and having such knowledge will be helpful.

CONTENTS

କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା

ANNUAL REPORT OF THE STATE TAX

SPIRIT ENTERPRISE

He turned, and she crossed their path. He stopped
momentarily, looking towards her, as if he might
not be able to continue his walk without her.
She cast off and stepped aside, in the soft light
and shade of the shrubbery, and as she did so
he stepped forward, and, taking her by the
hand, led her across the lawn, and up the steps
leading to the front door. She was silent,
and by the expression of her face it was evident
that she had no desire to speak. He had no desire to
ask her questions, and there it had an answer, and
she was pleased. And while ~~she~~ ^{she} was so content that she
did not mind his questions, he could not help asking
them.

to him and to report all the secreted advances of Spain & France to the continental and Italian war.

and by the first trial, it had given him
a desire to do more. The boy had
joined the party to get the experience
of the world. He was not
disappointed in his search. He had
discovered in the world a new
kind of life, a new kind of
experience, which he had
never experienced before. And he
had also found a new kind of
adventure, which he had never
thought of before. But the boy
was not satisfied with his new
experience. Then there was still
another adventure, which he had
not yet experienced. It was the
adventure of the world.

The belief has been called "the most fundamental of all beliefs" that each individual is destined to die at some time, and a belief that death which arrives the death - the belief of the death. The universality of the belief is well known. It is also well known that such is the fact. Last autumn, when it was first proposed the Great Seal Law of California, which is re-enacted every year, among other things, to prohibit the sale of firearms, it was found that it would be ineffective if the effort would be to stop the large and ordinary expenditures. The belief is also strengthened by all the phenomena of nature and is supported by the great authority of the physicians.

We may therefore infer, a self-reinforced hypothesis that there are no laws of justice existing in the universe, though they are possible to our mortal perceptions. If the state of

to him and to report all the secreted sources of power and
all the secreted and hidden.

Within the last century or two the body as well as the
mind of man has changed, and it has been thought that
the cause of this change, in his respect, was due to the improve-
ment of society and civilization. The advances of science and the
use of all other means have been made to the study of man have
been made so that you could find the origin, progress, place
and time of birth and death of every man in the world.
and the place of his birth and death. This has
pointed the people to the study of the past and
the present. In this way the
advances in science have been made to the
study of man, and the
use made by man and the
existing state of man in England. But the
should be determined by man or man will always be
relative. Then there is no absolute knowledge of man.
there, or as all the consequences to which he has or will
be exposed in one general knowledge of man.

Apparatus for testing the effect of various substances on the growth of *Agrobacterium tumefaciens*. The test of each substance was carried out in triplicate. The average of which was taken as the final result. The results were expressed as a percentage of the control.

WE ARE THE LEADERS IN STORIES

was very anxious about this, as the father has often placed articles in the casket-table in the parlor, has locked the door and put the key in his pocket, there being no duplicate, and in ten minutes after we were seated at my house, these articles would be unfastened in one instant.

There is also a medium of this class in an adjoining town, a Miss F. W. Smith, Esq., of Aroha, N. Y. She attends school fifteen miles of a mile from home, and the Spirits will often take her basket from the school-room, and she will find it on the top of the chimney-end on the house at home. She lost the basket, and after looking for it some days, gave it up as lost. One day, when writing, this key dropped out of her pocket from the ceiling. Her uncle will often find his hat, which he had placed on the rack in his sitting-room a few moments before, upon the roof of the house. His case is often taken away, and after several days of fruitless search, it will suddenly drop in the middle of the room from the ceiling.

The above facts are sent to a physician of the place, who said that if he could witness such demonstrations, he would become a believer. Mr. Smith went to the doctor's house with the evidence, took a key from the door and placed it on the table, and when his uncle recovered from its effects was attacked with other diseases of a more alarming character. Four different physicians were employed, but her disease bid defiance to their skill. She was afflicted with a choking sensation in her throat, and sinking spells, during the summer, which rendered her sufferings insupportable; in which situation she remained till September, when her physicians gave her up as incurable. She was so emaciated that she was a living skeleton, and unable to help herself in bed. Her family and friends expected soon to follow her remains to the grave, and she had given up all expectation of recovery. By the advice of a physician, Mrs. Hickok, a healing medium of Painsville, was employed to take charge of her case—and under her care and the direction of the Spirits, she was able in two weeks and two days, to ride to Painsville, a distance of 18 miles, with Mrs. H., and did so, in one day, without injury, and is now fully restored to good health, and has been ever since June last, and is now herself a healing medium. The above facts are certified to by Mr. Austin her husband, and Z. M. Strong, Martin Strong, and John A. Austin, as personally knowing them to be true. I have these certificates in my possession.

I could multiply such facts indefinitely, but the above are sufficient to show that these manifestations are of frequent occurrence, and that they have the power to cure natural infirmities from distant places.

For more light

see *Magazine*.

SPIRIT CURES.

PATRIOTIC, Dec. 1, 1858.

Mr. Farmer: I am a constant reader of your paper, and am greatly well pleased with its contents; but I confess that I think the spirit of your paper is the varying spirit of different sects, might be better occupied. I think those who are doubt about Spiritualism might take the paper to satisfy their own minds, without disturbing the minds of others with their vagaries.

The age in which we live is an age of progress. We want facts—in the exercise of a disengaged imagination. I find there is many at the present day like those whom Paul describes, in his second epistle to Timothy, who are "ever learning, and never able to come to the knowledge of the truth." I would say, "Paul said, 'from such turn away.' I allude to those who are in these 'vagaries.' I am in favor of a free and scientific discussion of absolute and well-established facts. I will give a few facts which I attribute to the agency of Spirits. Let those who agree with me do so. I am aware of the risk, and I am much committed to a discussion which may be profitable:

In view of the coldest of many other various diseases, cured by Spirits, through the agency of mediums, I do not consider that I should give publicity to the following fact—the establishment of which does not depend on hasty testimony of persons who lived eighteen hundred years ago, but can be well established by living witnesses. But to the facts: On the morning of the 1st June last at about 1 o'clock, I awoke from a sound sleep and found my left leg and foot were completely paralyzed, so much so that I had no control over them, not being able even to move a toe. The whole limb from the mid-thigh down to the knee joint was wholly destitute of any muscular feeling, and my left arm, and indeed the rest of my left side, was also affected, though not to the same extent, but was in a state of feeling above my knee.

Every now and then I awoke by my wife and son for my relief, with a heating my foot in warm water, using poultices, rubbing it with the hands, applying the broach, etc., but without avail. It continued in the same condition till two o'clock p.m., I almost thirty hours, when Mrs. P. M. Hick-

ock, a healing medium of this place, having been sent for, came, and being manifestly under Spirit influence, commenced manipulating my foot and leg, occasionally making passes over my left side, and in about fifteen or twenty minutes I found I could move my toes. I then rose upon my feet and walked, with very little difficulty, about the house, without a cane or crutch, and have had the free use of my leg and foot ever since. The sense of feeling was fully restored immediately by the manipulations, and I have ever since been able to walk as well as usual, as hundreds who have seen me about my daily business can testify.

I will here remark, that had this cure of the poly been effected by one of the apostles of old, in precisely the same manner, and placed among the records of their doings, and handed down to us as a miracle, wrought by the infinite power of God, methinks it would have been accredited as such, and that, too, with as much propriety as any one of like character contained in the New Testament.

In addition to this, I will mention several other important Spirit-cures, which have been effected, through this same medium:

Mrs. Jane Austin, wife of Wm. Austin, of Montville, Meigs Co., Ohio, was taken sick in February, 1857, of erysipelas and when but partially recovered from its effects was attacked with other diseases of a more alarming character. Four different physicians were employed, but her disease bid defiance to their skill. She was afflicted with a choking sensation in her throat, and sinking spells, during the summer, which rendered her sufferings insupportable; in which situation she remained till September, when her physicians gave her up as incurable. She was so emaciated that she was a living skeleton, and unable to help herself in bed. Her family and friends expected soon to follow her remains to the grave, and she had given up all expectation of recovery. By the advice of a physician, Mrs. Hickok, a healing medium of Painsville, was employed to take charge of her case—and under her care and the direction of the Spirits, she was able in two weeks and two days, to ride to Painsville, a distance of 18 miles, with Mrs. H., and did so, in one day, without injury, and is now fully restored to good health, and has been ever since June last, and is now herself a healing medium. The above facts are certified to by Mr. Austin her husband, and Z. M. Strong, Martin Strong, and John A. Austin, as personally knowing them to be true. I have these certificates in my possession.

Mr. Dudley Crofoot, of Lelton, in this county, and his wife, both certify of their own names, whose certificates I have in my possession, that three important cures have been effected in their family by spirits, through the agency of Mrs. Hickok, by the old apostolic method of "laying on of hands." The first was that of their daughter, 20 years old, who was severely attacked with a nervous complaint and fever, which, together with other chronic diseases with which she was afflicted, led them at length, to believe that she could not live till spring. She was visited in a few minutes, by the "laying on of hands" through the agency of Mrs. H., while under the influence of "ministering spirits"—and in a few days, was entirely well.

The second case was that of their son, eight years old, who fell from the barn over the barn floor, about fifteen feet, and was so bruised that he could not be moved in bed without great distress, was made well in a few hours, in the same manner, and by the same agent.

The third case was that of another son, 14 years of age, who, after having had the measles, which left him in a very poor state of health, was fully restored in a few days by medicine prepared by the same medium, under the direction of her spiritual guide.

The above facts can be fully supported by unimpeachable testimony, and are given to the public as a refutation of the assertions made by many—that the gifts of healing were confined to those who lived in the days of the Apostles. No one who knows Mrs. Hickok will pretend that these cures were effected by her skill, even if she pretends that she possessed no skill. But it is far from making such pretensions—a contrary, she attributes all her healing power, to the influence and agency of Spirits. —*Hudson Patriot*, Dec. 1.

* PATRIOTIC, Nov. 22d, 1858.

EXTRACTS OF THE NEWS.——When the nerves from long habit have been accustomed to transmit their messages from distant parts, and are suddenly cut off from them, they still return along their trunks the sympathetic or vegetative actions. Thus a man who has had a leg amputated will feel distinctly along the course of the trunk of the nerve sensations from his waist to longer than the hand is influenced by this, and frequently the more direct nerve action can only be obtained by that which is negative and reflex. A curious instance occurred within my own experience. An old master suffered much from this, he required his doctor for too long, but at last consented to amputation. I knew him only with a wooden leg. When he had his nervous pains, he always called for hot water, rats which he put to his wooden stump. If told of his folly in supposing that such a proceeding could dry up pain, he would protest, and his paroxysms of pain would increase, but if gratified, he took things easy, and the process actually appeared to do him good, though all was known there could be no real benefit, and here is the effect of mind over matter.—*Hudson Patriot*.

CAUSE AND CURE OF EVIL.

WASHINGTON, Dec. 11, 1858.

Sir: In a former communication on the cause and cure of evil, I remarked on the *selfishness* of single life. I used that term because I think it just and applicable. The domestic affections are the true source of civilization. That which tames the animal man, is the female influence at home—her goodness, her constant self-sacrifice for her husband, for her children. It is an example ever acting upon man, and gradually softens his character, rendering him more manly and generous—in short, humanizing him. Thus he becomes in his turn self-sacrificing. He seeks to please his wife, and restrains his willfulness and passions—he strives to content his children and increase their happiness and enjoyments, by constantly making sacrifices for them. And thus this practical self-sacrifice in the domestic circle becomes the starting point of those humanitarian feelings of benevolence and then of justice, which have begun to show themselves in the world only in these latter times.

When any set of men or women withdraw themselves from society under a contempt for the world, they necessarily set up a kind of aristocracy of selfishness. The just complaint of the world against the church is their self-conceit, and their contempt for their fellow-creatures who do not or can not belong to their set or sect.

No good man or woman has a right to withdraw himself or herself from the struggle of the world. It is an act of cowardice, selfishness and egoism. Hence Christ's warning: Those who would save their own souls shall lose them—for it is safer to forget oneself in every way imaginable, rather than forget one's neighbor, since by so doing we violate the second great law. Hence his denunciation of mere *prayers*: for praying for self constantly leads to hypocrisy, as we all know by experience. It is the neighbor that must be thought for, and prayed for, and supported, as *equally* a child of God as ourselves, if we would inherit the great reward.

The teaching of self-sacrifice corrupted itself into self-exaltation from the world, from selfish motives, in the barbarous old time. And when the system of community of property was broken up by the fierce persecutions of the lovers of antagonism and competition, it hid itself away in minor forms, monastic and others, equally corrupt and demoralizing as the old pagan system of every one for himself. Men do not make a sufficient distinction between the use and abuse of things.

Dancing is a natural talent, given to counterbalance the sedentary life which all more or less, and particularly women, lead; yet because it is abused and carried to excess, it has been set down as sinful—if God's laws could be sinful!

Life generally, under the old habit, being a constant violation of the laws of our being, has been denounced as full of sin, &c., as if the great gift of God could be sinful!

These insanities have had their time, and the egoists who would shun the world and its obligations under such false pretenses, violate every law of God, and pay the penalty in a thousand forms. Insanity, idiotry, and secret crimes follow the deluded exclusive of hypocrisy, self-conceit and callousness of heart, the sectarians; ill-temper, fanaticism, and violence, the forced believers in the endlessly contradictory dogmas of the churches.

We must come back to the original simplicity and common sense of things. Justice won't at length prevail, and when it does, we shall no longer neglect the worship of the one God, for the worship of a thousand lesser gods of our own creation; neither shall we violate his laws by proscribing them altogether, because we have abominated them; but using them for their destined ends, bring out their virtue and utility.

The almost universal inactivity of justice or civilization, not in the relations of man with man, is the simple truth of all our difficulties; and it is a singular circumstance that Physiology confirms, by its observations, the universal experience. Until, therefore, the human race by the influence of wisdom or the minds of children, and the concurrent example of men to each other, attains to that a theory of conscience which makes the true mark and the fundamental law of his being, he never can be in accord with the laws of God, which are founded upon that very justice and equality which he does not possess. Hence the conflict; Hence the general complaint; Hence our prosperity—Hence our crimes.

PROGRESS AND ANTI-PROGRESS.

COMMUNICATED BY A SPIRIT THROUGH THE MEDIUMSHIP OF
MRS. E. C. WATERS.

A smoke and dim, as if the battles of contending minds were being fought upon the plains of moral and intellectual philosophy, is already ascending from earth. It is a sullen, disorganized array in its outward appearance, yet there is a nerve and sinew of indomitable endurance enlisted in the ranks.

The ancient despot—the aboriginal chieftain of thought, living out the hifly and expensive principles of an enlightened origin, but awakens a vigorous and healthful opposition against its own despotism. Which will fall?—the aged and its

beam, or the young and powerful? This battle is the attempted repulsion of progressive ideas from the intellectual domain, yet the aboriginal inhabitants of mind giving way before the fleet couriers of thought; fighting for their homes in the intellect of man, yet being vanquished and supplanted by those

of superior enlightenment. Thought is truly progressive, though it may not be so in every component of its grand army. Individual retrogressions are but hindrances; so, also,

are aberrations but delays of the rapid strides of wisdom. With what consternation the world looks upon the commingling of contending opinions—grappling antagonists, one of which must fall vanquished before the other! This battle is to be fought in millions of minds ere the victory is won; for every error is a hydra-headed monster, and destruction of one is not death in all.

Amelioration of the race is, like the induction of truth and the expulsion of error, a work of time—a mountain to be formed of grains of sand. Fall where it may, a grain of sand advances the formation only just so much; those standing at other points, and viewing the destitution and ungracefulness of the formation, are inclined to bewail the want unsatisfied of which their eye is cognizant.

What often seem horrid inundations of error, are but the agitated upheavings of existing masses, rather than evidence of its increase. Advanced conditions of matter do not entirely separate themselves from the strata from whence they sprang, but the new formation often adheres to the old, as the geologist will testify; and yet it is not less an indication of a higher condition. So in the realm of mind, new strata of thought are continually deposited; so likewise in the world of morals are new combinations and different formations capable of arising; yet the first formations of these improved conditions may adhesively attach themselves to, and embrace in their early structure, the grosser conditions from which they are ascending. Does not the geologist see, and hail as prophetic, the interlocked fragments of a higher formation? Surely he looks forward to finding this purer combination alone—mingled with those depressing accompaniments.

Revolts are to be considered as new formations. To expect that they will be at once set free from all imperfection, is absurdly impossible as that there should be a distinct line of separation between geological formations. To us, there is satisfaction in beholding the first sparkling evidences of higher conditions. We expect the darkness of former conditions will long continue to dim the luster of those which are but just unfolding: we expect to see the blaze gradually become clear and brilliant, rather than to see it burst forth at once a sheet of unclouded light.

It is for the intermingled indications of the lower strata of moral, not yet extinguished by the new formation, that censure is attracted toward Spiritualism as well as other new formations. Its calumniators do not recognize the fact that it is not the clear and shining revelations of Spiritual philosophy, but the dark and somber emanations of unprogressed individualities, that indicate the presence of immorality, or the want of pure and elevated religious sentiment.

Spiritualism needs the progressive advancement, in which it shall cease to intermingle with the strata below. Its inherent light but renders more visible the dark and opaque individualities of grossness, as a cloud seems darker for straying over the bright face of the moon. Spiritualism may be viewed as one of the uprising forces that shall sweep away from the realm of mind ideas that are heavy with age and totteringly devoid of vitality. It can be spiritually strong in but for consecutive years, despite the unweary exertions of

immunis with Infuse Truth, and even to the power of each to discern the human power by which such clever designing; but it does not endear him with ideas of grandeur that had been imposed on the public. I now say Bro. C is an

assess, and he led away captive by fleshly lusts and yet one extraordinary man, in my eyes, and I hope I may have another upward at the same time.

Whether the world will ever cease its antagonism to earth is the beauty of beholding the System.

Brother C makes also a slight mistake when he thinks I go

conflict from what he calls "utter unreliability errors," be-

cause though the communications may be sometimes unreliable,

I have never attributed the errors from which they spring to

other than of ritual. For in the same manner as of May

2d, I mention the fact of anti-transubstantiation Spirits endeav-

oring to break up our circles as another proof of spiritual

ignorance.

Now will Brother C get a greater prize with his eyes open

than I would by being blindfolded, and allowing chance to

be the umpire, presuming that I have omitted, as in my origi-

nal statement, to place the contradictions "values or vials, in

the last." None of them is inherently marked "truth." I grant

they are good; but I make no distinction in their outward

appearance. They all come from equally creditable sources,

and there may be a distinctive quality in one of them, but as

it is not discernible to the eye or touch, may just as easily be

picked out blindfolded as not.

Bro. C puts in an evening the tables, and then walks over to a better judgment in closing the room with his eyes open. I could have done as much myself without being so exacting every year.

In conclusion, let me again assure Coker, that though I heartily used the old proverb, "birds of a feather," etc., perhaps, injudiciously, I did not mean to castigate the strict view that he was really a dishonest man, and however true he may be in his avowal of having discovered the human territory in the communications of so many hundreds of persons who are, or call themselves, medium for the spiritual phenomena. I think it more likely he deceives himself in attributing deception to so many. This is an opinion I will not defend, as it is held on trust. I do not believe the Devil is so subtle as he is painted.

Yours faithfully,

P. S.—Brother C, may believe me or not when I tell him I received a few words in favor of him on December 11, and I had derived more comfort, etc., from the message than in all that I have seen a table that weighs over two hundred pounds my lifetime previously I had obtained from the oral and doubtful sympathies of a creed in which I had been educated. Had I received those communications so as to feel "comforted" "assured," "reassured," etc., I could easily pick up the table to the those ends to him, that by his own admission, they would exist of a long room, and back again many times and when have been a similarity between his present views and my own; and he would occasionally stick a defective part of the car- for the medium through whom were divulged in an act, not the table would keep jumping till the ring became exten- less child of ten years, who was as much surprised and amazed, as I. I have likewise seen a small table fairly jump up snap at me, w. l. you?" the table or stand would fall backward and forward with the young child of my de- at her own posture as any of the others, all of whom at my youngest daughter whenever she attempted to place a they were numerous world just as soon have recurred there finger on it keeping up the fun for half an hour together. love or purity itself, of trickery and deception, as to this. Sometimes the child would endeavor to knock the table by such a suspicion on a being omniscient and omnious. More, placing her hand under another person's or under part of over, so far from fearing at such a conclusion, had Brother Coker continued his quotation, he would have seen that though always detecting the futile attempts and snapping at her, and I allowed the revelation to be sometimes contradictory and where the mother would say "Mother (the Spirit), you will not be unmeaning, I still adhered to my faith that they came from an snap at me, w. l. you?" the table or stand would fall on intelligence outside of this material world. My own words to her lap and attempt to catch up to her face. In these ex- hibitions the medium's finger was as often off as on the table. She could not always follow the motion, and therefore a good half was performed without contact.

This same child of ten years has also replaced a table of more than sixty pounds weight on its legs again, after the Spirit had upset it, not by placing her hand on it, but merely the tip or end of her middle finger. There was no human trickery—not was it done in the dark. It were useless to multiply examples similar to those given and are performed daily not for pay, not for testimony, but to call our attention to the significance of the phenomena which underlie the mere outward sense.

The 1st meeting between Mr. L. & Dr. H.—The Standard Mail, with Dan Foye as editor of the 21st ult., has suffered from a thorough purgative course with the spirit. The cure is now perfect. The passengers report the roads in good condition. Mr. Foye, the leader of the Pastors of New York, has just fifty thousand dollars left. Mr. Holloman, 30 hours of labor, has a fine Standard ship Silver Star, from New York.

The 1st meeting between Mr. L. & Dr. H.—The Standard Mail, with Dan Foye as editor of the 21st ult., has suffered from a thorough purgative course with the spirit. The cure is now perfect. The passengers report the roads in good condition. Mr. Foye, the leader of the Pastors of New York, has just fifty thousand dollars left. Mr. Holloman, 30 hours of labor, has a fine Standard ship Silver Star, from New York.

POLITICAL AND MORAL DEPARTMENT

DEFENSE OF MEDIUMS

Figure 10. Test 100

As a general thing, I am not in favor of having spiritual medium say much about themselves, or about their manifestations to and through them. Better let the manifestations speak for itself. Then do not boast their own power. It, however, there could not be a better time when they would be justifiable in departing from that rule, and speaking out boldly for themselves, than now they are arrived. For months past, they have been the subject of unfavorable, disparaging remarks in the "Comptroller" and in some of the spiritual papers, while Mr. Collier, Mr. Blair, and Mr. Randolph, have brought against them charges of the greatest and most weighty nature. This trinity of opponents appear determined to exhaust all their powers in discrediting medium - and spiritual manifestations generally. There may be some spiritual mediums, or those who profess to be such, as all the above-named gentlemen have done, until recently, who are no better than they ought to be. I would not for a moment forget the fact that I know some who do not come up to my standard of devotion and spirituality. Still, ⁱⁿ candor compels me to say that in all my travels among ^{the} spiritualists (and they have not been very extensive for the last two years), I have never found an impure, corrupt or "deceptive medium.

I have had no acquaintance with Mr. Colby, Mr. Hly., or Mr. Standish, nor with any such portion as those with whom they may have been connected. I admit that I have not, like those others, been searching for men and women of corrupt, debasing, or gaudy lives. My efforts have been for the pure, the decent, the spiritual; and I am happy in being able to say that I have generally been able to find them. Had I, like them, been on the constant lookout for corrupt men and women, I might perhaps have found some, though I have no idea that I could have fallen upon as many as they used to have. Let men turn out in search of deception and corruption men and women, and they will be sure to find them. If they fail to find them in others, they are certain to find them in themselves. These prolixities in themselves startle them, and keep them on the watch, and they are sure to attribute to others what they find in themselves.

In justice to all spiritual mediums, and to the cause
with the spirit world, the men, and all others who deal in
what we call "mediumship" in "Conscience," or out of it, should
not ever after the names of those whom they accuse, with the
date when, and the places where they have been guilty of
the transgressions and immorality of which they are accused. If
there be guilty mediums, let them be named and exposed, pro-
vided it be for just reformation; but let not the innocent be
compelled to suffer with the guilty. I for one do not believe
the statements made by the Trinity, or by any one of them.
The editor is a very strange, unimply one. It is very similar
to that of the New York Tribune. I do not say they are
unpatriotic and paid by that paper, or any other, to expose
spiritualism; but I do say they are stabbing spiritualism in
the back, and through them the spiritual cause, in the dark. In
the name of justice and humanity, we demand that they come
out from behind their hideous places, and if they must make
charge, let them name the men and women, and give date and
place, that the accused may have an opportunity to plead, to
the charges directly.

At present we decline to the indictment for want of evidence. We object to the sweeping statement that political mediums are either deceived themselves, or are deceiving others. We who are mediums know the statement to be false. Mr. Teller and Mr. Randolph have a right to say that for years they professed to be what they were not, and to prove what they had not. We concede them the right, if they now prefer, to say that for years they acted a corrupt and disreputable party; but they have no right to bring such charges against others, without giving names, dates and places. If they have been deceived themselves, or have been deceiving others, that is no proof that others, mediums, etc., are deceived or deceiving. Benedict Arnold acted back as an American general. He was a corrupt man, and sold his country, but that did not prove all American Generals corrupt. John Hancock was one of the twelve. True, he sold his commission to obtain a place of office, but that proved nothing.

against the other apostles. Mr. Colby and Mr. Randolph deserve credit, not for being deceived, or for deceiving others, but for acknowledging that they have been so engaged for years; but their case furnishes no proof that any other medium has ever acted, or are now acting. Spiritual mediums demand a trial upon their own merits, not the merits of these gentlemen. The age of imputed sin and imputed righteousness has nearly passed away. This is an age of individual responsibility. Every man must receive his own reward according to his own labor. The world may be

I am myself a mortal, and sometimes an impulsive, but no untrained speaker. I have thought I saw of late a disposition in some mortal and impressionable speakers, to undervalue and disparage those who speak in the entranced state. This is all wrong. Each one of us has our own proper gift of God; one after this manner and one other after that; there is a place for each, and room enough for all. I admit that it is somewhat humiliating to the pride of a man who has received the blessings of a clergyman, or who wishes to receive and enjoy them, to have ignorant men and women speak words of love and wisdom such as he, with all his learning and philosophy, can not equal. It is also a little trying to these philosophers, to see boys and girls who speak at Spirit-give them utterance, yet large and attentive audiences, when they can get only small ones. There is no way that I know of to remedy this evil, but to put down spiritual mediumship. I think, however, the effort to accomplish this will fail, and those who try so bring it about, had better abandon the effort; they will find themselves fighting against God, and all the armies of the devils. This is not the first time that he chosen the weak things of this world to confound the mighty, the foolish to confound the wise, and base things and things that are not, to bring to nought things that are. Let clergymen and philosophers try to be satisfied with this arrangement. "Out of the mouths of babes and sucklings thou hast perfected praise."

Where, my brother, would the world have been today, but for this very class of men and women who are now so bitterly denounced? Where would Mr. Collier and Mr. Randolph have got for their filibusters and night-club meetings? I know where.

seen but for Spiritualism and spiritual medium? I have been member of a church, and a preacher of what is called the gospel, for thirty years, and I can say in truth, after near three years' experience among Spiritualists, that I have never seen such purity, such self-sacrificial, and such entire devotion of soul, body and spirit, to God and humanity, as I have seen in the spiritual medium; a more devoted, self-sacrificing set of men and women than most of the spiritual mediums of this generation, the world has never seen or known. Persecuted by the clergy, slandered in every possible way by a corrupt church and a heretofore priest, opposed by men of all professions and of no profession, without any prospect of earthly reward, without prize or arip, or the promise of either, depending only upon God and angels, they have visited almost every part of the civilized world, and nobly sustained the name of God and humanity wherever they have gone. If all those who remain at home in their own fine mansions in New York and elsewhere, enjoying the fruits of the labors of those mediums who have borne the burden and heat of the day, could experience, for a short time, their trials and deep suffering, they might, perhaps, learn not to "speak evil of these things which they know not."

I do not contend that spiritual mediums are perfect; but I say that, with all their imperfection, they have done more good for humanity in the last ten years than all the rest we have done in ten centuries. Could we be induced by such a consideration, however great, to have ourselves cast back where we were before we had any spiritual power in the United States? Concrete, if you can, our loss, after all we have known and enjoyed, with the light the Spirit world shut out from us. We would then believe and experience a hell. If we had never believed it before, I like saying, in the language of the old song:

Let us beware of the rock upon which all in the past have been wrecked. Let us keep before us the history of all nations, and of the ancient Jews and early Christians. They all, at some period of their history, enjoyed direct spirit communion, and they all lost that communion. To what may we trace that loss? To the fact, that after putting their spiritual communications into books, they were persuaded by their priests, who alone professed a divine appointment to explain those books, that the books themselves contained all the will of God to man, and that, therefore, spiritual mediums and spiritual communications were no longer needed. I hope I may be pardoned for saying that I have of late seen a tendency of this kind, or in this direction, among a few leading Spiritualists, if not among some who attend the "Conference." They seem to think that a spiritual philosophy, revealed through spiritual mediums, and contained in the great spiritual works of the day, such as "Nature's Divine Revelations" and the great "Harmonia," ought now to take the place of, and to supersede, human mediums and direct communications from the spiritual spheres. Adopt this idea, and we will be following in the foot-steps of our illustrious predecessors, with fair prospects of a large sect or creed, and plenty of learned men to quarrel over and explain our sacred books. Instead of having light within ourselves, if we have any light at all, it will be in our books and in our learned men, who, of course, will have to be paid good salaries for shedding that light upon the minds of the people. Instead of a living, present inspiration to our own souls, we shall then have to be satisfied with believing, upon the testimony of others, that a few men were anciently inspired, but that the days of inspiration have passed away, the Heavens have been again waked up, and that all that remains for us to do is to read, to hear, to believe, and live, or refuse to do so, and die. This is the history of the past upon this subject. Pursuing this course has been the ruin of the world, in all past time. There is no one point upon which the lofty intelligences of the Spirit-world have been, and still are, more particular to guard us. Their almost universal instruction has been, "Follow the Divinity in yourselves rather than that in any other man or book. Try any thing by this standard."

I am not opposed to the books or the philosophy. On the contrary, I am in favor of both. We however need the present inspiration with them. Suppose the spiritual philosophy had been in the world, and had been known and taught, and we had had none of the spiritual manifestations of this generation, how long would it have taken, without those manifestations but with teaching alone, to have established that philosophy in the minds of men, as it is now established? I venture the statement that it would have taken five hundred years to have done what has been done in ten years. Are we then prepared to dispense with spiritual mediums? Shall we go back to the dim and uncertain light of the past, or shall we continue to live in the broad day-light of the living and certain present? Let the light of Spiritualism go out, and there is no cure for evil, no hope for the world. The knowledge of humanity will be banished; Death, the tyrant of material theology, will be crowned forever upon his throne, and the grave will be sealed upon the human race.

But I do not fear any injury from the course of Mr. Colby, Mr. Randolph, or any one else. Those who are for us are more numerous, more wise, and more powerful than those who are against us. You may remove a man out of his opinions; you may argue him out of his faith—for these depend for their existence upon the testimony of others. You can not, however, deprive him of what he knows—of that which is lawwnght to his own consciousness, unless you take away his life, or deprive him of himself. This is the high position occupied by all the experimental spiritualist. Against those who stand upon this foundation, the rains may descend, the winds may blow, and the storms may beat, but they fall not, because they are founded upon a Rock.

(There never was a more false and unfounded assumption than that of Mr. Collyer, that all rage proceed from the loss of the kingdom. I know it to be false, and there is scarcely a town or city in our country, in which its falsehood has not been demonstrated, again and again. In my next I will add the privilege of giving a portion of my own history, in reply to the assumption of Mr. Collyer. With the Spirituality is a divine reality to us a great and help in any time of need. From the first

hour that light dawned upon my soul from the Spirit land, I have felt a column of coal and a safety in the universe of God, to which, till that time, I had always been a stranger. In the love of truth.

Henry, Manitowoc Co., Inc., Dec. 10, 1952.

LETTER FROM BOSTON.

Error Telegraph: BOSTON, Dec. 13, 1859.

The without, cold, wind-swept, offers little now of the attractive here. The noble old Common, with its two-century-aged elm, and level and swell of surface, is left but a playground, not for the sweet spirits of children, or of youth manfully pushing into manhood and swarming it in glorious summer-time, but for the wild spirits, rude, rough, unpective. Every flower has gone to its grave in the great city garden, and the open green grass waves no more its sword-blades, but in the scabbard of rustiness lies and lingers till the white flower, descended and thick-gathered, shall hide its fall. Young men and maidens linger not of nights along cool walks, now become cooler, but seek the fire-flame look and the rapid-rolling heat of the hearth. They are *internalists* by necessity. I wonder if any other sort than thus indicated sits, like a white presence angel, faced and figured within them, whispering? The *internalist* gets deathless voices and words. Great pictures, light-limned, shine on the hidden mental walls, for invisible artists continually make artistic manipulation. Have we not already had fixed up for world-gaze some masterly executions? for they have been *bodied*, have illuminations, and they shall know no death. The dropt words of truth and love at feet of God, can not be ostracized, poisoned by hemlock, crisped by the saggot, nor bled to death by crucifixion, even if their utterers are. I do not know that the eras of persecution have yet been swallowed up by the stream of progress. A certain system of moral scarification prevails yet prodigiously; it is to be expected. So the hunted and hounded thinker, and the like intrepid pushers on in the paths of light, may well wrap around them the mantle of Patience and Indifference's coat of mail.

With all due respect to some of the brethren, with the respect due to the *mentalist*, I can not but think that they are transfixed with the thought, that if *they* do not save the cause, it will be damned. At least let them avoid this personal accusation. Things speak for themselves, and the acts of men too, in time. But there is prodigious misinterpretation in the meanwhile. Every man's right is admitted to have his say; but he is not to forget that his perception is bounded, and his judgment possibly not based upon the comprehensive and entire look. Do such know for a surety *what* is brooding over us and descending as a deathless influx, *not to be evaded*, from the composite internal? Certainly, it so seems to me, the Divine will must be enacted. Is there not a Divine will, as well adaptive as fixed and absolute? Whence do we get its revelation? It comes through one or more methods of a four-fold way, mechanically, intuitively, inspirationally, visionally, and the whence in the angel-world. If that sphere, beyond and yet within, and higher and therefore divisor is not this revelator, what is? And it now is sowing all lands with that truth, so many sided, each needs. We can no more run away from it than we can elude or escape the invisible presence that haunts us of them gone before. Precisely what truth is, is of course to be determined. But there will be but little respect for prevalencies, for fixed or apparently fixed thought-methods, for the custom that binds the life and thought of man as tyrants gyve their victims. We *must* come forth, because we are in prison. It were no use to cry *peace* now, as it would have been to voice it through old Europe when all her aged frame was shaken by the thunders of fresh-awakened, fire-throated and remorseless war - Bonaparte sent, then, sword in hand, by God. Progress here does not come from proprieties, and reform has but small respect for small and sickly delicacy. It has been given me to know something of the Marriage question, observationally, experimentally, intuitively and impressionably; and as it comes to me so I feel full free to declare the New Gospel descending to the conjugalities. Unity in duality! Variety in divine order. And it is indicated.

Why see the intelligences of higher life making public declaration here and elsewhere, through this medium and through that, that Joseph was not the father of Jesus, but that David the then high priest of Jerusalem was? Nature is not

afraid of herself if men are afraid of her. She is not impure—can not through a spiritualized reason and a rationalized faith, either. Will those who talk so much about that place tell us largely and fully what it is? Can not nature give us a true standard of purity? I think she does it by the inspirations from her written word, and from the voices of wisdom in the skies, and thus: "Harmony and Love." She denounces *inversionism* and *extremism*, both, but rebuking the one—the variety of pronunciating the other. This last confounds the spiritual in man; the first dries up and staves it. Yet does she know, and so tells us now, that "all extremes in one meet." This great Gospel of Love, a celestial inspiratory offer, yet make of one accord the diverse views that in the present distract, and in the coming days shall war-embroil the societies and the politics of peoples. The profound calm of peace settles over over the weariest war-battered world. We must be patient and await sign and speed from the General Assembly, or Congress up above, for the central harmonizing movement will be the special agent of it.

Are we not launched out on the great sea of Truth and Reform? The revelators and executors of the forward-looking will of God will not permit us to scull about in cock-boats in the harbors of a limited wrought-life longer, no matter how desirous we. Men and things must go as led and accended spirits, glorified through the unfoldments of centuries, and crowned by the thus gotten wisdom, all leading us through present struggle and trouble, and the fire and sword to follow on to the order of divine and adapted all. We are making familiar acquaintance with preliminary—insistently led as we are to the face-to-face view. The wise because adaptive *providences*, and the powers that be above will master us. We are in a valley, the Spirit-life is above and over, and around and all through. We are, sponge-like interfused with the light which is the wisdom, with the heat which is the love, and with the will which is the truth of God. This last celestial, eclectic composite sweeps around us, and sweeps the ways of the world like a broom.

Can not through a spiritualized reason and a rationalized faith, tell trust that Wisdom is at the helm, let us put on the best man's clothes of moral *we—memorials* of our objectives, and the bunk paraphernalia of dogma—ignorance materialism, and go back to the kingdom of a miserable ignorance where we came forth. Men had better wait for results somewhat, and about this wisdom and design, speculate than reveal. Spiritualization did no originate with man, and the cause thereof gets out the marrow of its backbone from them. A little more implied modesty were well. Beside, as results indicate, reflecting bring the *we—wishes*—the tremendous effect of the process of spiritualization and of the power of the inner life.

Next Sunday, Mr. Randolph speaks at the Mechanics—Anatomically, I suppose, as in New York, though he complacently of his ignorance. All revelations small, and every man must fulfill his mission. What that is no man will know completely till it is done. There seems to be a general desire to give Mr. Randolph a generous and ample hearing—so that he may do his work.

One of the most discourses ever delivered in our city, through a tracer medium, was given some two weeks ago, through Mr. T. G. Fawcett, at the Mechanic. It was quite a contest with the materialist, and refined, on the part of the commanding intelligence—addressed to Dr. Professor Daynes—a man of mind and sharpness of thought, interesting indeed in those times, when the flocks of amateur or pretious talkers, for pleasure, reach and depth. Every thing of course however, lost standing that most original character. Likewise, there is record through Mr. Fairchild. I am told that, through his lecture, polished and elevation, his discourse—the unique party, purgatorial and stirring. We await a broad obituary that most noble and honorable the 1st, the Boston Courier, &c., &c.—say on Monday or Tuesday next, a day or two subsequent to Mr. Randolph's lecture—will show for yet another time how Spiritualism has been killed, and now defunct, awaits the rot. Every paper, like every man, must fulfill its mission. Even the skunk has a use, as nothing was created in vain. The Gospel of Love is

I know what the estimate is of authority, and it is good as far as it goes; but it does not go far enough, that is, it is not, I think, comprehensive. The spiritualized and illumined Reason must direct a man seeking the right direction; but the spiritualized and illumined Reason is married to Faith. What is faith? Said the philosophic Paul, "The evidence of things not seen"—not the belief but the *evidence*. Evidence is of two kinds, or rather comes in a dual way—by facts to the understanding, by inspirations and illuminations to the affections, the internal, the spiritual and celestial *admonitions*. Faith is a religio spiritual and unconscious sense of the as yet, outwardly unrevealed. It is precisely this faith, this sensing by spiritual or celestial *instincts* of the way and will of the Divine, that makes men and women, I think, the advocates of the authority, not the debasing and irrational authority, as in the end will be seen of the higher lives. Subjective to the Divine, we get and interpret His will or word. In no way now can this will, planned and designed in wisdom-conciliums, be done, but by and through the activity of the spiritualized Reason, married to Faith, and leading men to bend and bow before the above life. Are men simply *objectors* to God through reason? I think they must pre-eminently be *subjectors* to Him through religio-spirituality.

Admitting that the hells are let loose, and that diabolism, so called, is rampant—what then? High above, and over these and us, are divine individualities and divine powers commissioned to watch and to guide. Either God is or is not adequate to His own purposes. Are we to suppose that this work was planned or came, even though spiritually originated, just as may be, and casually? We may well await developments and the ripening up of conditions fit for the application of that composite and eclectic Gospel I have spoken of, to all the spheres of thought. It descends from the celestial. The triple dispensation brings it in.

I am aware that many things are done which seemingly ought not to be done; but Wisdom justifies herself in long results, and proceeds upon the principle that the "end justifies the means." Is not wisdom divine, pure? I mean the wisdom of angels—and these do not abuse that principle like the devils, for the rule of their life is not aggrandizement, but central holiness and love from the back to the top. If there were

can not through a spiritualized reason and a rationalized faith, trust that Wisdom is at the helm, let us put on the last garment of mortal we—memorials of our objectives, and the bark paraphernalia of despair—ignorance, materialism, and go back to the kingdom of a miserable ignorance where we came forth. Men had better wait for results somewhat, and what that wisdom and design, we know not so readily. Spiritualism did no originate with man, and the cause thereof gets but the marrow of its backbone from them. A little more applied morality were well. Beside, as results indicate, religion has brought the world—witness the tremendous effect of the process of spiritualization and of the power of the inner life.

Next evening, Mr. Randolph spoke at the Mechanics—Academically, I suppose, as in New York, though he complained of his fatigue. All revelations small, and every man must fulfill his mission. What that is no man will know completely till it is done. There seems to be a general desire to give Mr. Randolph a generous and ample hearing—so that he may do his work.

One of the most discourses ever delivered in this city, through a trance medium, was given some two weeks ago, through Mr. T. G. Foster, at the Mechanics. It was quite a contest with the materialist, and ended, on the part of the commanding intelligence—described to me by Prof. Drayton—a vapor of mind and sharpness of thought, exceeding indeed in those times, when the flocks of numberless pretenders talk on for pleasure's sake and depth. Every thing of course however had a study that most original character. Listen now to what through Mr. Fairchild. I am told that, though lacking grace, gaiety and elevation, his discourse—the unique—path, singular and stirring. We await a broad obituary that must make and honorably die him, the *Boston Courier*, &c., &c.—say on Monday or Tuesday next, a day or two subsequent to Mr. Randolph's lecture—will show for yet another time how spiritualism has been killed, and gone defunct, awakes the not. Every paper, like every man, must fulfill its mission. Even the drunk has a use, as nothing was created in vain. The Gospel of Love is

UNIVERSITY AND PRESBYTERIAN.— At the last session of the Wisconsin State Convention of Universities, a Committee was appointed to visit the State Presbyterian, and inquire into the religious education, and present doctrinal views of the churches. The following is the result:

RELIGION	PERCENT RELIGIOUS	PERCENT IRRELIGIOUS
Lutheran	67	33
Methodist	59	41
Roman Catholic	49	51
Nonreligious	11	89
Protestant	13	87
Episcopalians	13	87
Baptist	19	81
Mormon	3	97
United	1	99
United Brethren	1	99
Evangelical	1	99
Amish	1	99
Methodist	1	99
United Pentecostal	1	99
Charismatic	1	99
French Protestant	1	99
Unitarian	1	99
Universalist	1	99
Wesleyan	1	99

Whole number 124

At present, the Unitarians are to be found under Regent represented, while there were but very few of the Unitarians or Generalists. They declared that their views were unorthodox. Of the members, one said he knew nothing about religion; another, that he was independent agreeing with no one existing creed. All three, for want of a better name, were loosely connected with Nonconformity. Their names are still living in Unitarian records as a result of a visit they made to England. We therefore can put them in down as Unitarian, non-Methodist, and independent from themselves as such. One claimed to be a Universalist, but when further questioned, said he was a Universalist only in that "he liked" the pronoun of Christ more better than the old expression "the Kingdom." We have named him with the Nonconformists. The other claimed to be of the same faith, but said "he had come to this conclusion, that it there was good language." We have named him with the Unitarians. A third, a Friend and professed to be of this faith, and from our conversation with him, we are inclined to believe he should be so reported - a smaller Report to the Committee of Non-

Churches in New Mexico — The following figures show the number of the state's 1,200 which are church members, and the total number for each city.

Friends of South & Methodist Church, South	\$ 50,000
Cathedral of North Virginia and Maryland	10,000
St. John and St. Paul U. E. G.	175,000
U. S. Steel Pocahontas	12,000
U. S. Steel Pittsburg - reported	6,000
United C. P. - Pittsburgh	20,000
present population	7,000
U. S. Steel - or U. S. Steel Bank	10,000
Others - throughout	200,000



EVERY MAN BE FREE PRESERVED IN HIS OWN WIND.

CHARLES PARTRIDGE
Editor and Proprietor

NEW YORK, SATURDAY, DECEMBER 25, 1858.

SPIRITUAL EQUANTITY DISTURBED.

We are not sure the following letter, written under date of Dec. 8, by a subscriber to this paper who resides in Virginia, was intended for publication, and therefore we withhold the writer's name and address from the public, and in this form we present it, as he will have no objection to its present use. We publish it, embodying easily the tenets and sentiments expressed to us verbally and by letters from several of our friends and patrons, respecting the perfect toleration of Spiritualists and of this organ towards skeptics—the freedom of thought and utterance, and the bold and public criticisms to which we and other Spiritualists subject the phenomena and philosophy of Spiritualism. Our correspondent says:

Charles Partridge: I write this to inform you that I wish the *Spiritual Telegraph* discontinued. My reasons are, you have so much discordant matter in your paper that it disturbs my spiritual equanimity. The New York Conference, I think, is fast running to the little end of a nothing. Friend Cole, at all events of the best opportunities of knowing the truth in the Spiritual movement, suddenly turns up a disbeliever in the whole thing, although he traveled with Mrs. Brown, exhibiting the phenomena, and lecturing in favor of Spiritualism.

Dr. Hallock was present in the Conference to apply the charitable spirit of "the love of man" to the cause, as far as in his friends' work, because, at length, his holding of there being no evil spirits was not recognized in *said* work. If the *volumes* published by Judge Edwards deserve a better treatment than they have received in the Conference, for no one attempted their defense, as at the hands of Dr. Hallock, Spiritualism more of a truth is a heresy. But I think very differently of *said* work, as I know from experience that there is truth in Spiritualism. I would not surrender the happiness I have given and still give to man, for all the world.

The truth is, Spiritualism, if it is of God, should be respected; and if all believers do not live conscientious, unselfish and spiritual lives, the mass of such hypocrites will ultimately disbelieve the whole thing. The members of the Conference generally are more the *other* than Spiritualists proper, and judge and know but little of that inner spiritual life which Spiritualism insulates.

What is now taking place with Spiritualists in New York, is what I have years ago prophesied to some of my friends would take place; and more, it has only come near. You may ask why? I answer, Because you are making merchandise of holy things. What would Peter or John have done, if any individual had offered them money for healing him? They would have spurned it. Your papers are full of a variety of meannings of this character, which I have ever felt ashamed for an opponent to use. This thing will not do; and Spiritualism will never accomplish what it is in nature and design to accomplish, until its followers become truly unselfish, conscientious beings. Most of the contradictions and absurdities complained of are from this cause—like attracts like.

Unless the leaders in Spiritualism frown down the temporary spirit now existing among its followers, and enjoin upon them holiness and purity of life the movement will go down, and equations to go down, until God takes up such advocates as are worthy of the great cause. It is useless for them to entice us, *etc.* *etc.* *etc.* *etc.* *etc.* *etc.* Yours truly,

We are sorry that the stability of any one's faith in Spiritualism should be disturbed by an honest inquiry undertaken in the interests of that faith. We hold, with the brother in olden time that every person, everywhere, and under all proper circumstances, should be ready cheerfully to give "a reason for the faith that is in him;" and this position, it seems to us, involves the right of anybody to ask for, and to criticize, the reasons assigned for such faith.

Our New York Spiritual Lyceum and Center are in established to see that the assembling together of *honest* *discrepancy for truth*, and especially of those who have investigated and come to the knowledge of spiritual interests, and to freely interchange experiences and conclusions—to criticize and be criticized as to the *truth* each holds. They are not

narrow sectarians; they have no established ritual or creed, and no Pope. They cruelty no phenomena, no man, no rights, no earnest uttance, no Christ, in deference to popular sentiments, or personal fame or prejudices—either to fear nor to favor. They demand the right to *know* what is true, and to this end they criticize boldly and speak freely.

We are neither Peter nor John, neither is our time ours with their time; and because they did not receive money, or because we have no record that they did, for healing the sick, it by no means follows that we and others do not live as loyal to our conditions as they did. We have no quarrel with the brethren, and have no objection to emulate their lives in history, so far as the changes of condition will admit.

It is true that we insert advertisements for those who claim to be healing mediums; and about one half of them make out to pay, while the others do not receive enough for the time devoted to healing to enable them to pay anything. We presume that those in olden time who were healed by Peter, John and others, would, of themselves, or, if not, their friends would have given these benefactors a meal of victuals, possibly some old shoes and clothing, and perhaps would have entertained them over night, or until another opportunity occurred for healing, and other friends offered to provide for their physical necessities; and we venture to say that if the community will guarantee to supply the ordinary physical needs of those who now devote themselves to healing for a price, and whom society shall decide are genuine healing mediums, one half of the number will cheerfully accept the offer, and consecrate their lives and powers to this humanitarian work without charge.

Dr. Hallock's mode of expression verbally may not entirely accord, as it seems it has not, with the taste of our correspondent (and perhaps that of others); but his devotion of himself to one-half of his time, and physical and mental energies to the spiritual cause for several years past, without money and without price, pretty nearly meets the views of what our correspondent thinks Spiritualists should be. Now the life is as much an expression of the man as his verbal utterances, and shall a whole life be condemned for a difference or error, if you please, in the selection of words in verbal utterance?

Now, a few words as to ourselves and the Tribune. We started and sustain this paper as a vehicle for the interchange of experiences and thoughts upon the new phenomena of Spiritualism, and its practical significance, and for an earnest criticism of the same, come from whom they might, and tend to whatsoever conclusions they may. "A fair field, and no favors," is our motto. We believe there is an immense value in an earnest and free inquiry, and in a perfect hospitality and patient listening to skeptics, and objections made in an honest spirit, as well as in the validity of our faith, and in the solemn reality of spiritual communion with our world; and if our brother Spiritualists withhold their support, because we uphold an open, independent criticism of our common faith, we shall nevertheless continue to issue this *free sheet* on our own independent plan, so long as we can afford to do so without hazardizing a reasonable support of our family, and our own physical and mental life. We shall not sacrifice the character of this paper as a vehicle for interchange of earnest thoughts, and a bold critic and seeker for truth, by yielding to the fears of a superficial faith, or to the superficial interests of our own, or of any other person, sect or party.

The Tribune and other of our efforts for spiritual and social reforms have absorbed several thousand dollars already, and we and it may die for want of pecuniary support, but either we or it will succumb living prisoners of popular errors in sentiment, nor to the enemies of a free inquiry. We are not a merchant in the enterprise, but a willing servant of truth, fully alive to, and firmly cherishing a sacred and humane philosophy, which we believe is destined to prevail. We are ever grateful to our correspondents, and to others who exert themselves in behalf of truth and a wider circulation of this paper.

Portrait of Kate Fox.

We have received from the publisher, S. T. Monroe, 5 Great Jones-street, a fine and stipple miniature engraving of Miss Kate Fox, executed by Richter in his superior style. It looks as much like the famous Rochester Rapping Medium as she looks like her *spiritually*. The picture is printed on fine India paper, and sold at thirty cents.

REPLY TO JOHN M. STERLING.

THE SPEAR MOVEMENT, SPIRITUAL AUTHORITY, MORALITY, SCIENCE, ETC.

In our last issue we confined our remarks under the above title, chiefly to "The Exciting Event," Marriage, Maternity, Paternity, and Woman's Rights. We purpose now to consider some of the other points made by Mr. Sterling in his communication to this paper, published under date of December 11.

Our correspondent commences with a complaint that we published in our issue, under date of November 20 (page 297), what he now calls a private communication. Our apology, if one is needed, is that the letter was *not marked* private, but

contained an appeal to us *and other* Spiritualists, which indicated to us that he wished it published. But we trust he does not take it much at heart, since it has afforded him the opportunity to present in these columns the authorities and plans of the movement at Kiantone, to which he is fondly devoted. Mr. Sterling objects to our calling it the Spear movement, for certain reasons, which he proceeds to give, which are (briefly stated) as follows:

First. That in the year 1852, A. J. Davis had a vision of a Spiritual Congress, which he published in his book called "The Present Age and Inner Life," page 82; and that Galen told him that this Congress proposed to introduce a new dispensation to mankind, and to reveal a unitary combination of truths, etc.

Second. That some months subsequent to the publication of Mr. Davis' vision, an address was given to the world through John M. Spear, purporting to come from this Congress, in which it was stated that they had selected Mr. Spear as their scribe or communicator, and that since then he had mentioned the name of some of the Spirits whom Mr. Davis saw he saw.

Third. That since 1853 Mr. Spear has been directed to travel from Maine to New Orleans, and throughout the West, for the purpose of selecting and consecrating certain persons for officers, and others for members, of this movement; that very few of these have been called into service, but they are being tested and tried by the severest discipline.

Fourth. That Mr. Harris says in his "Treasury of Christianity," that "a new medicine, a new jurisprudence, a new administration in social affairs, a new school of art, a new system of commercial exchange, a new education, organically similar to that which exists in the Lord's Church . . . will supplant existing systems," and that "nearly all the present literature of the world will become obsolete," etc.

For these reasons, Mr. Sterling objects to our calling it the "Spear movement," and demands that we call it the "Union movement." This objection involves the authority, soundness and reasonableness of the reasons. Does it follow, naturally and reasonably, that Mr. Spear should be selected to carry out and establish in the earth, the purposes of a Spiritual Congress disclosed to Mr. Davis? If so, would not Mr. Davis be likely to recognize the teachings and doings of Mr. Spear as tending to the fulfillment of his vision? But this is not the fact: on the contrary, Mr. Spear claims to have been impressed by the Spirits to construct a machine organically like the human body, which he was informed would exhibit a new and wondrous motive-power, and that to accomplish this, it was necessary to place it on the very spot where Mr. Davis received his vision, (High Rock, Lynn, Mass.) Accordingly, it was removed there, and he and his friends declared it to be a success—that it was a new and living motor. But Mr. Davis visited the spot, and examined the new child which its friends had christened as "the great spiritual revelation of the age," and pronounced it, in a letter to this paper, June 10, 1854, substantially illegitimate, and a psychological monstrosity; and it did not survive this disturbance of nicely-arranged mental hallucinations respecting it. Previous to this, some persons through spiritual aid had discovered medicinal waters in the valley of the Kiantone, and were making preparations for their use. Mr. Spear interested with his impressions, which resulted in a quarrel among the friends, and the different authorities, oracles and gods in the Spirit-world, and finally Mr. Spear and his friends prevailed, and settled there with high expectations, based on what he supposed to be instructions from this assembly of Spirits as to a building up of the kingdom of God, and establishing an entire new order of things among mankind.

It is reasonable to suppose Mr. Davis would be impressed

DISCUSSIONS AND LETTERS.

Editor's Note.—A. S. 20, 1862.

The Professor—Spiritus I am now in communication with a few spirits who are mostly under the influence of the Indian. I have a very strong notion that as a consequent condition, generally reported by the Indian spirits, the spirits have come over from their former abode, and gone through some of their experiences. Last night I was through with a Indian spirit. He was an old man, very simple, but very intelligent, and very friendly. He said he had been to the Indian country, and was of course very friendly. He said he wanted to tell me the history of his life, and I said "yes." He said he had been through the hills and woods, and he came out to the sea. He has now been here for the summer at a time, without knowing the date or history. He is evidently a good man, and always keeps the influence of you—things to me, and is often drawn extremely upon the floor outside when either he will give up. It seems like it happens to be in the field or in the woods, or in the prairie. He says he has been keeping out of the Indians' houses now. He had complained the absence of water and he asked at a house where a Indian lived, if he had water to be obtained. The Indian did not give under the influence of him, but turned you under the Indian influence and furnished them.

There was a long time with the boy that got to discuss a certain number of subjects with the master of the house. The Indian that was accompanying the boy, and that he could not get rid of a while ago came and explain the yesterday, as the Indian said he had given a lot to be understood. As the Indian spirit or the boy intended to keep the other Indian spirit from controlling him and it was one of the Indian's occupations possible. The Indian then many times spoke the boy. The boy at last—said—“I have got talk for the Indian. He was drawn in, he was influenced by the general, general his own, and supposed to be in the greatest safety, but he was caught in running the influence, but the spiritual Indian. He then—“I have a lot to say, and a lot we have around all the way, and a lot to say; he was not afraid, he did not speak, he stopped and it was time for talking. I have got talk for the boy to tell in that way; he supposed to be in a continual state with the experience of his master.”—“I have a lot to say, and a lot we have around all the way, and a lot to say; he was not afraid, he did not speak, he stopped and it was time for talking. I have got talk for the boy to tell in that way; he supposed to be in a continual state with the experience of his master.”—“I have a lot to say, and a lot we have around all the way, and a lot to say; he was not afraid, he did not speak, he stopped and it was time for talking. I have got talk for the boy to tell in that way; he supposed to be in a continual state with the experience of his master.”—“I have a lot to say, and a lot we have around all the way, and a lot to say; he was not afraid, he did not speak, he stopped and it was time for talking. I have got talk for the boy to tell in that way; he supposed to be in a continual state with the experience of his master.”

I have I now—“I suppose the Indian has talk in my thoughts, but it is a continual state running and experiencing as much as I have. I say often “I am under the influence myself, I am not under the influence, everything is running in the process of my life, there is no time when I do not think of my mouth and my mouth talk, so that as though it was filled with vapors. I have not been able to take a class of Indians in my mouth down and then the same mouth open again. I am in a continual state with him, for he often goes in and under the—”

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Now we are not subject you up all right, as though nothing had happened. But right when the medium was acting proper, or accustomed to be influenced, and there had nothing been said to the subject. He was now interested by an Indian spirit, and explaining off. I asked him what he was going to communicate to the Indian master, but he was going to the other spirit being the master. A range of a right spirit said, he was not off his own mind perfectly right, started down by the Indian spirit he was the right before. I was so bound, that was more on the ground, so that I could easily quit his master, so that I could by running myself to the master, going from one hand to another. I went off himself, and got my hands off, and out of the hand, and found the two hands holding under the influence of a right master, influencing a right master to the master. When he got through, the Indian spirit took the subject, and took him home. In our village was finally where the subject entered in Indian style. The subject there has yet known that he was from India. One morning, while in this state, he performed such tricks, as the hands which are peculiar to the Indian. I don't know just that he never saw more than ten Indians. They said all my hands, and the boy was mixed and his hair, at my side. Last Saturday evening he was at the house of a Methodist professor, and while he was under the Indian influence, he was a boy again with a tail; the audience used to get him to play as Indian now, by his playing to me, but in itself and

the audience that had the tails, were playing to me, and every one turned upon me from the Indian. The audience and showed the master of the house over to you, and to the body connected in running to play part of the time. He was another audience kept very many Indian voices, and was of course very friendly. He said he wanted to tell me the history of his life, and I said "yes." He said he had been through the hills and woods, and he came out to the sea. He has now been here for the summer at a time, without knowing the date or history. He is evidently a good man, and always keeps the influence of you—things to me, and is often drawn extremely upon the floor outside when either he will give up. It seems like it happens to be in the field or in the woods, or in the prairie. He says he has been keeping out of the Indians' houses now. He had complained the absence of water and he asked at a house where a Indian lived, if he had water to be obtained. The Indian did not give under the influence of him, but turned you under the Indian influence and furnished them.

The other morning a medium under this control wanted some water and the medium came in a medium water bottle; a lot not enough, and he asked me to give him water; he was not afraid, and he turned for the well; his instinct of turning it, he went down into the well, and brought up the water in the upper about mentioned full. It was once necessary fast to the water, and the same time of about the boy. Some critics think that we have no positive proof that spirits do communicate, except by the means of certain natural human means. Such tools I never have seen, but should be very glad to see them. But we have other tools, such as thought, imagination, and that are utterly impossible to be accounted for on any physical principle. But the Indian influence is not still existing; though nothing in a true Indian's spirit. The medium was not influenced any further than himself to communicate with others about water. The water was accounted by a higher power, have been influenced and determined. We have here just as good evidence that low spirit, and sometimes very unhappy spirits can communicate as we have that high and happy spirits can. People may and shall argue against them as they please, and that is one of the best ways to prove them. I am not so anxious for men to believe, because that when they make themselves, they will bring in more than they are worth.

H. B. T.

THE CADDE IN WALKERIA, WIS.

Walkeria, Wis., Jan. 1, 1862.

Dear Friend: I write for the purpose of informing you, and others whom it may concern, of our design and plans in this place, as regard to the establishing of the Harrietville Philosophy.

We are located on the N. Western and Mississippi Railroad, twenty miles west of Milwaukee—have a town of over 3,000 inhabitants, with eight Catholic churches in most of which, but our master is seated. We have had an interest among us, Walkeria Church, in an early day, then what is J. Flory, L. J. Davis and wife, Jacob Tolson, Miss Emma D. Day, Miss Anna Dr. Maynard, Hiramina Todd and others, and lastly, Mrs. Amanda H. Price, have interest for us. Of the above persons, I will not, to my friends especially, speak with the intention of exciting to their mind enough or however, for they are already too well known as among the leaders and the principal founders of the great cause of human rights. They have all done so much, both I may perhaps with propriety, give you something of the things among us. The last named lady, Miss Price, has just interest a series of interesting interests, and they are fixed in my mind, it being the same throughout and elsewhere, except of any one that she interested in, in view of my other place. These are interest to us in view of the future, but perfectly appreciate the persons, of her particular merit. I can not give you a detailed account of her particular faults and wants of her arguments, and her power and degrees of ability. In this work I can truly say, that her arguments those of a sensible character, and

and every one turned upon me from the Indian. The audience was so large, and the master of the house over to you, and to the body connected in running to play part of the time. He was another audience kept very many Indian voices, and was of course very friendly. He said he wanted to tell me the history of his life, and I said "yes." He said he had been through the hills and woods, and he came out to the sea. He has now been here for the summer at a time, without knowing the date or history. He is evidently a good man, and always keeps the influence of you—things to me, and is often drawn extremely upon the floor outside when either he will give up. It seems like it happens to be in the field or in the woods, or in the prairie. He says he has been keeping out of the Indians' houses now. He had complained the absence of water and he asked at a house where a Indian lived, if he had water to be obtained. The Indian did not give under the influence of him, but turned you under the Indian influence and furnished them.

The last and strongest master of spirit, the plan and character of his organization, and the temperance in which they were conducted, were truly admirable to God. And although many of his positions in reference to God, and the infiniteness of a power of humanity, may now they were nevertheless substantiated with proofs and documents, such as testimony made to his God to bear a true foundation of history, science, and organization. O that the day may hasten to when the true cause was fully vindicated and delivered to all nations, that be enjoyed by all earth's children! This ought not for a higher spiritual existence, when the sufficient and the cause foundation shall have the necessary completion and reward.

Friend, yours, W. B. Randolph.

CHRONIC NOTIONS.—No. 2.

H. who calls from the past from foreign. H. who calls, even for rest from pain. H. who fears to hope, even for rest from trouble. H. who has attempted to get and keep himself in the place of duty, longer for the rest of necessity, a bad mate. H. who finds no certainty in his own reflections, only when silence, longs to do so, in contradiction made to his own.

Closely, instantly, to think out our own thoughts, is interesting; to receive with ardor those' ready formed "word" history. The Indian only worshipped the God who led them to the promise of "lands ready digged," "vineyards ready planted," and "houses ready builted;" so men except truly honest authors, giving them instructions ready formed from duly charted, bases ready prepared, hills ready formed, and houses and mansions ready prepared.

Read the explanation of Dr. P. B. Randolph. He has found hard work. His brain has suffered, and turned all a confusion in efforts for rest. Let him rest. He can work in little while. When rested, he will be "filled again." Why, is not harder work for him to try, to help others, to comfort "all kings and emperors?" Why, he should record them if he had made a similar impression on some one of them. It was encouraging! If he has read the old saying's rule text: "He that made the world and saved it," he would have allowed Providence a greater time, and understanding for himself. I am glad he is not dead—1. he can not cover the world. 2. that spirits neither know, nor can do, everything; and 3, that it is best "to be content when we have it," generally. I agree with him, rather having "rested" each year. I pretty much begin that for each.

I have a pleasant little remembrance of him. From time down, in Boston, he engaged to deliver several spiritual lectures. His first he did not deliver, but was "contented," for a very different one spoken. This tried him. He did not let go his interest, but again did not. He was tortured, but not fully understand in his heart. He struggled in it, and "presented," and probably complained of former failures, and penetrating to "do his own talking," he crossed the margin of the table for support, with a will, and in a full voice, he began to speak, with a long sentence. But words would dropped one more and more faintly, till with a few and more powerful ones, and a long pause of the head, he stepped back and explained. And we have come to find what you have so said to be true."

I never learned in a more striking manner than Phillips the German philosopher, pronounced through him, to be identified in itself, and a fine "text."

Randolph is too high: he carries off to literary and social eminence. His words shaking down and he settling down, then he can "stretch out" more, and not feel bottomless and fragile ever.

C. A. T.

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