

A black and white illustration of a landscape scene. In the foreground, there's a path or stream bed with rocks and some low-lying plants. To the left, a small, simple building with a tiled roof sits near a large, gnarled tree with dense foliage. The background shows more trees and what might be a distant building or hillside.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM

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THE SPIRITUAL TELEGRAPH

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

MEDIUMS AND SPIRIT CURES.

PARACELLS, Page C., W.A., Dec. 3, 1955

Dear Editor:

Your excellent TELEGRAM comes to us laden with spiritual light; and we have eagerly perused its pages; for like many others we are apt to think more of foreign news than of home news. Yet as the light begins in the east it shineth even unto the west, and here in Wisconsin we see and feel the effects of the general illumination that is now pervading the nation. The truth is that we have desired wisdom, and have dared to ask of God, who giveth liberally and excludeth not, and as the wisdom demanded suited to our capacities our souls rejoice, and are in wisdom, hope and love.

There are multitudes of media in this State of as developing and judging by the wisdom expressed) is the next of angels still the gifts of which the apostle speaks in the Corin. 12. 1-10 are prevailing amongst us. My lady (Mrs. Hyslop) is a fluent & rapid-speaking English, and has been writing and conversing with me during the past year, and though she has not written every variety of subject yet now the Puritan & Greek are familiar to her with the same interest. Her public speeches are always delivered in English, which is our mother tongue and the only language with which we are familiar. Yet her books together by the assistance of her personal she will interpret into any foreign tongue of which I mention by & Dr. of Media and English, commanding the dead language and one now used by a majority of the intellectual sphere. C. W. Eliot, Dr. H. B. Smith, and others whom whose names I need not now call, are fluent with all these tongues, and are leading masters. Some of these lead by manipulations and the use of cold facts, &c., and some know the use of metaphor in every form. Among them is Mrs. Churchill, of this place, whose understanding & gifts are unique, & great except me. Doctor of every description will be in the purest sense from the hand; and if it were not for

making this article too long for your columns, I should like to speak of the setting of dislocated joints, removing of carbuncles, bronchitis, felonies, several affections, &c., &c. In fact many patients try the skill of practising physicians until they can benefit them no longer, and then, when cured by spiritual power, in the simple process of the laying on of hands they do not hesitate to declare that miracles are wrought amongst us. This is one of many healing mediums whose works I have witnessed with mine own eyes. To this last I do not consider might say, that "I had operated in some way with the medium to produce those results," but as a successful psychological practitioner, I affirm that in no instance have I been able to control a spiritual medium, and that I do much believe this to be the work of Spiritism from the upper spheres as I do the reality of my earthly existence. We shall urge the writers of the time of earth in the investigation of these phenomena and ask them to account for them upon any other hypothesis.

During the past three years I have been present where tables were turned, furniture moved, maps hung, and all spoke &c. yet during that time I have not witnessed what is called a low spiritual manifestation. I do not mean to be understood that errors do not occur, but will make no pretence to show how they occur. On one occasion a spirit through Mr. K. B. Kellogg, medium, spoke of the future progressive steps of man from infancy to old age, and of the correspondence and endogenous growth of the soul. As he chanted, a lawyer jumped up and declared that those statements could not come from spirits. Sir J. Spirits were permitted to come back to earth they would express the thoughts of angels. He was reminded that in their wisdom they adapted their remarks to the capacities of their hearers.

On reference, it will be seen that he could not receive the
sentence expressed, for to him there was but one way to
protest and that by the means and tools of Comedy. Thus,
a large majority of persons the work of offence on the part
of the agents are held a test of ability on the part of the
agents and hence the last resolution.

WALTER STEELE

SPIRIT-INTERCOURSE

On what the people's Association the popularity of Spencer
increased, we are naturally sure by the people. What is the
use of it? To those who are fully informed that Long already
knew all that a ~~conviction~~ or ~~confession~~ can be known to relate
to the conduct of the agent in case when he leaves the
body, there is little or nothing to be said in favor of the
question, except that if they are right, and ~~that~~ have so firmly
convinced they are that need have no regard to a ~~conviction~~
of the facts, as that can only result in a ~~conviction~~ of their
convictions. And, on the other hand, if it is ~~absolutely~~ true
that they are not right in any of their opinions upon this sub-
ject, the shutting their eyes upon the facts developed, and will-
fully ignoring them, can not alter the actual state of the case,

or make their own as they know them to be. But while there are a great number who prefer to let others calculate, it is to be apprehended that with the majority even of those who do not let others calculate, the eyes are not used to look from the eyes outward. They give a poor account of the world around, for the sake of being connected with it, but at times, when they happen to think for themselves or if they are venture to do so, they are far from using their eyes, due to an apprehension respecting that fearful before her tomes, which all are reading.

There are however a vast number of men who sincerely
desire nothing but truth, could never find either a Slave-
or Revolution that period of uncertainty which would be
leaving. Many of them have already bound themselves
by law to give contributions to no particular party,
and all the world over are ready to do so when they shall
be satisfied the good they affected is effected. There is
but one way then for the master to know, and it is not easy to
know to any good master why they should be permitted their
arriving at the same result, though by a different road, with
the same effect. I am in who do not perceive the need of

Many additions to the case of James Dredge & many
other documents were addressed to the Court to be decided
in a new discovery suit and by all first principles. These
and most others only one document has ever given
any attention. There may be no very apparent practical
benefit in the discovery of a few old, or in a few new or
anted. and yet when such a discovery is demanded, with regu-
larity do the expenses & cost claim the same. The
Court would hardly be ready to refuse it. It might be difficult
then, to say of this, or of other documents that to a new
one - which is very easily lead to, or if the former is very
few: the former must, in the opinion of the court, be considered
and so on.

But is such a view as this
What can be done about it? The first point of a series of
measures that have to be taken is to get rid of the old English system,
which is still strong in the Colonies, and has been
It has been supposed to be a great relief to the
which has been so long continued in the important
of the Factory of Death; with that system which has been the
means of so many losses and has in all probability every
age. It is only upon the suppression of such a thing as
likely impossible and impracticable. In every question one is
concerned on the importance

With regard to the moral condition of men in
general, nothing can be asserted, but that
the mass of men in all the nations of the
world are, in some measure, the slaves
of their passions and that the influence of the
vices of the rich upon the poor is still
greater than ever.

the Spirits of the injured may still have power to visit the oppressor; but to those whose consciences are void of reprobation nothing could be more consolatory or agreeable. Orators and poets have always delighted to imagine the Spirits of the living and lost revisiting the earth, and taking an interest in the welfare of those left behind them; and, surely, there can be no stronger incentive to a just and upright conduct through life than the conviction that the boundary between life and death is not absolutely impassable, and that the departed friends, with whom we have been associated are still with us and around us, cognizant of our acts and preparing to receive us in their celestial mansion.

It is sometimes urged that there is no use in holding communications with Spirits, because the information obtained is often contradictory, and we can never be certain when it is correct. But aside from any information as to theological doctrines or other subjects of inquiry, to be thus derived, the first great object is to ascertain whether Spirits do communicate at all, and for this purpose the truth or falsity of their statements may not be very material. In some matters, however, so far as is ascertained, the communications do all agree, and one case of such concurrence is to be found in the statements that Spirits do not instantly upon their advent into the Spirit-world, find themselves in a state of absolute perfection or the contrary, but that they go there in the state to which they have been formed or educated in this life. They will, therefore, upon their first entrance into a new state of existence, possess about

the same amount of knowledge, and, perhaps, the same prejudices and prepossessions they had at the time of their departure from this world. If this is the case, we may expect the same diversity of sentiment and opinions that we find here, and if we should conclude that we will hold no communication with them on that account, we might with just as good reason decline to hold any intercourse with persons around us, because we cannot always obtain the truth, and because we shall meet with a great diversity in their sentiments.

If one should go into Broadway, New York, and question every person he meets, he would be likely to receive a great variety of answers. No prudent man would be willing to rely upon information thus obtained. And why should not the same result be expected from an indiscriminate questioning of Spirits? If it is necessary to be courteous and prudent in our intercourse with our fellow-men, it is, of course, even more necessary to be careful when the means of communication are more imperfect. There may be occasion to notice other considerations connected with this subject hereafter. All that is intended now to be stated is, that there is enough of hopeful promise in the investigation to render it worthy of attention.

UNRELIABILITY OF SPIRIT-INTERCOURSE.

WINDHAM, CONN., December 12, 1858.

Many of our friends seem to be much surprised at what details they get from the Spirit-world. But to me the most

cheering and comforting phase of our intercourse with the invisible world, is the uncertainty of that intercourse: because we can only satisfy our minds that there is a real spiritual world by its correspondence to the material, and if all of our communications from the Spirit-world failed to identify the more for him, and he must die. He (the father) had no faith in the great world of humanity as we experience it here; then, indeed, in Spirits curing him: he only yielded to the persuasions of we right upon ~~ARTHUR~~ have some faith of a heaven of their friends. Mr. Vincent went home with him, and when he awoke, but concerning what has become of our friend. I saw the young man, he had no hope of doing him any good, infants, and of human beings generally, we should be perfectly ignorant. Now, we know, and are pleased, that ining him, that three different diseases had fastened upon him.

Spirit-intercourse demonstrates a world of humanity frail and unreliable as are humanity here, but progressive, and yet not

satisfy yourself with regard to the difficulties in Kansas: you examine the political papers of the land; you read the various messages of the President upon Kansas affairs, and then his instructions to the different Governors, and then, as a Spirit, what is your opinion of the truthfulness of the communications that you get from the world of flesh and blood? Pray, friends, who of you believes one-half of the political assertions of the press of the country, or of the gossip which circulates in each neighborhood? Who that has listened to a thousand sermons of the clergy of the land, can remember one that had not more or less contradictions in it? Then when you look at these things, and survey the world as you find it, cease to wonder, and be astonished at the unreliability of Spirit-intercourse.

This fact of unreliability is a precious evidence of a Spirit-world corresponding to this. If all communications were from what you term high spheres, where would you have the proof of the low spheres? You would have no facts to predicate your theory upon, but merely the say-so of others. Finally, we believe with Brother Coles, that it is best to do our own threshing, but we want our friends to understand that in the process of winnowing the chaff from the grain, if the current of air is put on too strong, the object is entirely defeated, because the grain and chaff are blown away together. Therefore we can see that to blow with a too strong blast, is equivalent to not winnowing the grain at all, but sweeps the whole from the barn-floor.

MORE SPIRIT CURES.

ORLAND, STEUBEN CO., IND., December 11, 1858.

FRIEND PARTRIDGE:—A short time after I relieved my mother of neuralgia by Spirit-agency, the wife of a neighbor came in to get some liniment to bathe her husband's back. He had been taken with a severe and distressing pain just below the left shoulder, so severe as to render him unable to move his arm or turn his head. I went home with her, and on entering the house, I was influenced to make manipulations over his back, and in a few minutes, he says to his wife: "Martha, I guess you need not put any liniment on my back, for it has almost stopped aching." (He was sitting with his back to the door, and did not know I was there.) He said the pain began to grow less right away after she returned. I then asked him if the pain had entirely ceased; he started with surprise, but said it had, and wanted to know how long I had been there. They were opposers to Spiritualism. (A priest had been there but a day or two before, and warned them against the evils of Spiritualism.) He sat a few moments in a deep study: then he said that Elder Long told him Spiritualism was all the work of the devil, but he is a good devil, or he would not have cured my back. He was an unlearned German, and thought all the priest said was truth sure, until then. He thought the preacher must be mistaken in regard to Spiritualism.

In the fall of 1855 we moved to this State. We had been here but a few months, when a gentleman came to our house, stating he had a son at that time lying low, almost at the point of death. His physician had said they could do no communications from the Spirit-world failed to identify the more for him, and he must die. He (the father) had no faith in the great world of humanity as we experience it here; then, indeed, in Spirits curing him: he only yielded to the persuasions of we right upon ~~ARTHUR~~ have some faith of a heaven of their friends. Mr. Vincent went home with him, and when he awoke, but concerning what has become of our friend. I saw the young man, he had no hope of doing him any good, infants, and of human beings generally, we should be perfectly ignorant. Now, we know, and are pleased, that ining him, that three different diseases had fastened upon him.

Spirit-intercourse demonstrates a world of humanity frail and unreliable as are humanity here, but progressive, and yet not

our anxious neighbors, took quinine, and it was just as the Spirit-doctor told him—he was sick from July until the next March. He had become so reduced as to be unable to leave his bed, and it was not expected he would stay long with us; he had an irritating cough, attended with a dull, heavy pain in the side and lungs. He thought his lungs were seriously affected. I became clairvoyant one evening about the last of March, and made an examination of him; I found his liver very badly affected, and the upper portion of his lungs somewhat inflamed and irritated, occasioned by his cough. I was made to prescribe a remedy for him; I prepared it, and gave it to him as directed, and in a week his cough had entirely ceased, and he could walk around the room, and out of doors, without feeling any pain or inconvenience, and his health rapidly improved, so that in a short time he was able to attend to his business.

I will mention one more instance: In the spring of 1856, while I was staying a few days with a friend in Lagrange, Miss., Charlotte Ryason, a daughter of the lady, was sick with the tooth-ache. She was up stairs in bed; I felt an influence to go up stairs; I did not know what it meant, not knowing Charlotte was up stairs; but stronger grew the impression, and go I must. A query now presented itself, how was I to get up those stairs, for I have had the misfortune to have one of my feet amputated, and the end of my limb sometimes breaks out with sores, so as to make it impossible for me to wear my artificial limb, and at such times as I have to walk with crutches, I can not get up stairs. I had a cane standing by the stand or work-table beside me; I was made to take the cane, place it by my limb, and some power aside from my own fastened it in such a manner to my limb as to enable me to walk with ease, not only across the floor, but also up stairs, and with such rapidity as to reach the bed-side of the girl by the time the family reached the top of the stairs. They were very much surprised to see me ascend and descend a flight of stairs in such a manner, and I was somewhat surprised myself. I would like to have the opposer account for the last case on any supposition that it was different from what it purports to be, if they can, philosophically and scientifically.

MRS. HARRIET M. VINCENT

GOD KNOWS IT ALL.

In the dim recess of thy Spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thine heart forsake thee, but remember
His pitying eye who sees and knows it well.
God knows it all!

And art thou tossed on billows of temptation,
And wouldst do good, but evil oft prevails?
O, think, amid the waves of tribulation,
When earthly hopes, when earthly refuge fails,
God knows it all!

And dost thou sin—thy deed of shame concealing
In some dark spot no human eye can see?
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed, and poor, and heavy-hearted,
The heavens above thee in thick clouds arrayed,
And well nigh crushed, no earthly strength imparted,
No friendly voice to say, "Be not afraid!"
God knows it all!

Art thou a mourner? are thy tear-drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which mourn in secret, like the moaning sea—
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot!
There's One who sees the End from the Beginning—
Thy tear of penitence is unforg'd.
God knows it all!

Then go to God! Pour out your heart before him!
There is no grief your Father can not feel;
And let your grateful songs of praise adore him—
To love, forgive, and every wound to heal
God knows it all!

A CORRESPONDENT of the Vine Grove Sun, speaking of the ⁷⁵ antislavery qualities of Mrs. Douglas, relates that at the ⁷⁶ celebration, a few days ago, Mrs. Douglas was asked how dressed the canvas. "Very well," said she, "but I must go and get my husband some clothes; he has come out of the battle half naked, got him two dozen shirts last spring, and ten or there's a dozen. He lost all his shirts at two and one that didn't belong to him, and all the stoles but four, which belong to four different wives; and besides, he hasn't any of the other clothes that he started out with. His old white hat, however, took out the storm, disengaged me

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY-EIGHTH SESSION.

QUESTION.—Have communications been received from the world of Spirits evincing a knowledge of past and passing events which could not be referred to clairvoyance?

Mr. TUCKER recited what he had recently witnessed in company with several other persons whom he named, in a house on Broadway. A bureau was moved across the room without any visible cause; that is to say, no one touched it at the time. One of the party was thrown suddenly from his chair upon the floor. On a subsequent evening, in the same mysterious way, a chair was jerked from under a gentleman and thrown across the room with such violence as to break it. Mr. Tucker said he had a theory which he thought would explain these things, but that it was not sufficiently matured to be presentable at this time. When it is ripened the world shall have the benefit of it.

A gentleman stated the results of certain interviews had recently with Mr. Ruggles, the medium used by the late Prof. Hare. The letters of his correspondents in Boston and other cities were correctly copied, and their contents commented upon by what purported to be a daughter of his, in the Spirit-world. The facts are these: He would go to the Post-office, get his letters, read them, put them in his pocket, visit Mr. Ruggles, when they would be copied and commented upon as above stated, the letters, in the meantime, remaining in his pocket wholly unknown to the medium, who would copy them in a semi-unconscious or trance state—the copy being in the form of a letter from his daughter to himself. The gentleman produced the original letters and copies which were read, and there can be no question of the correctness of the copies, or of the genuineness of the originals. He said that on one occasion it was announced by the medium that Prof. Hare would show him a chemical experiment—he would produce red and blue letters from the point of a common black lead pencil. The gentleman exhibited the result—two pieces of paper with a sentence on each, written in bright red and blue colors, each letter being partly red and partly blue. The writing was done by the hand of Mr. Ruggles, in the trance as before, and in his presence, and the pencil with which it was done was his own.

Dr. GRAY.—Our question asks, Do we find either in our own or historical experience, any communications from the world of Spirits which transcend the power of man in the body? Thought-reading is possible to man in the earth life. It is a function of the Spirit to see without the external eye, and to perceive independently of the senses; but our question goes back of this normal power of Spirit, and asks for communications (if any) which are superior to the trance or clairvoyant plane of the individual. There is a preliminary question, Can a person enter the trance without especial aid from Spirits? He thinks not; his belief is, that whenever the trance occurs, it is through personal rapport with a Spirit, or with Spirits, by whose aid alone the change from the sensuous or external plane, to the internal and spiritual; that is to say, to their own plane, is accomplished. If this be so, that is, if a man can not enter into the trance-state to the degree of clairvoyance without the aid of Spirits, how can a communication be made through him by *Spirits*, which transcends the capacity of the man himself in that degree of trance? His answer is, that such communication can not be made. It was claimed of old on the part of all religions, that communications have come independent of clairvoyance, that is to say, from a plane above the human—from God; but this is the point embraced by the question before us. He thinks, for the reason assigned, that the claim is not well founded.

Mr. LOVELAND said: Spiritualism loses nothing by admitting all that is exchanged to clairvoyance. If clairvoyance be a spiritual phenomenon, then is the existence of Spirit demonstrated. It is also to be remarked that it is the concurrent affirmation of clairvoyance, that Spirits are seen and that they communicate with the earth life. But there are certain facts to be duly considered with respect to clairvoyance. The power of clear seeing which is what we mean by clairvoyance, does not imply the seeing of everything, but rather, as in the case of external vision, of conveying an accurate perception of that which naturally lies within the range of vision. For example, it would not be normal for a clairvoyant to see a person for whom he had no attraction through acquaintance, relationship, or other interest unless especially directed. To illustrate; some five years ago, in Charlestown, Mass., Mrs. S., a clairvoyant, said to him from the trance, I see a man. The announcement was without interest to him; he was not thinking of a man, but upon a different subject. Now, said she, I see a room. Well what of it? Assuming an interest in the statement, that he did not feel, he asked, What kind of a room? An office. Well, an office with a man in it. What sort of a man is he; can you describe him, and tell me what he is doing? She described a brother of his, and said he was writing a letter. Can you read the writing, and tell me what name he affixes to it? After a short pause, she said, It looks like M. S. Loveland. No—H. S. Loveland—the name of a brother whom he supposed, if living, to be in Australia. He asked if she could read the name of the place whence the letter was dated? It reads, San Francisco, July, etc. Then she described other persons as entering the office, and having a happy time generally. Subsequent information verified the entire truthfulness of this statement. Now, this is clairvoyance without doubt, but the question is, What directed her vision to San Francisco? On another occasion a test was preferred by her, while in the trance, and date the rule was prescribed for her to observe in her normal state preparatory to its issue. Whence the voluntary undertaking, and the suggestion of the *distorted hints* for its better accomplishment? In many cases, as it is well known, truthful statements by clairvoyants are in direct opposition, not only to the theories of those about them, but to their own opinions and will also, as well; and again we are

met by the question, What is it that distinguishes this mundane psychology and mortal will, and from the individuality for the time, to form the man date of a foreign power and purpose? Who, or what is it, that in well-attested instances, where the subject from the will of the magnetizer, and causes him to see and say what is not dreamed of in the philosophy or prior experience of either? These are facts to be explained, before we can describe all the relations of clairvoyance, to their own power, or to the psychological influence of surrounding minds.

Mr. WILSON.—The minister says, when they have joined a pair in wedlock—What God has joined together, let no man put asunder. So he would say of the manifestations of mind, whether proceeding from this or the other side of the Jordan which we call death. God has interwoven their qualities and powers, that they can not be absolutely separated, so that we can pronounce with certainty where the earth-bound mind ceases to act, and the disenthralled mind begins to manifest itself. Mind is one as to essence; conditions change only its exterior; and its sphere blends; so that, as the earth-life unfolds, it will be continually more and more difficult to trace absolutely the lines between the two conditions of being. As the things of the external universe are insinuated upon the retina of the eye, so is it with the vision of the spirit. If this be true of the external, why not of the internal, which is but the manifestation of the same law on a higher plane? Not that we can comprehend immediately all that we may see with our spiritual eyes, any more than we do the objects of external vision. A child can see the moon; but he would as soon take it for a green cheese as for a luminous globe; and it is even so with the child-like spiritual things. When he looks over Mr. Harris' celestial peripheries and infantile gyrations through my glass, he is perfectly reminded of the eternal law, that inexperience can see only with the eye of inexperience. It is the common error—this law of our being (the power of clairvoyance or seership), gives us the ability to inspect the things of the inner life, but the power is too often exercised in total forgetfulness of the fact, that, if we would understand it, our own spiritual comprehension must expand to the plane of the life we would investigate. A man gazing into the spiritual heavens, furnished forth with no better knowledge of man, who is a *Spirit*, than is to be found in the effete creeds of popular theology, is no more to be depended upon than would be the ascromancer who should construct a mechanism of the heavens from what he sees of them reflected in a mud puddle. What we call clairvoyance is the normal expansion of a celestial germ within us. It is natural, and he thinks is destined to grow into open vision in the race universally. Through it we commune with Spirits, and man by virtue of a natural law, as certainly as we *must* see natural objects with the physical eye, and hold communion and intercourse with external nature through the senses. That is man the microcosm, by his dual nature related to the universe without and within; and now that the glorious fact is being born into his consciousness, we may safely infer, as a result of the perfect birth, a fragrant and fragrant like unto that which the earth exhibits, when the exhalations which she lifts up into the atmosphere to be purified are returned to us in the odor of flow're.

Mr. Conklin presented the following paper which will speak for itself:

This will certify that we, whose names are hereunto appended, attended a private circle on the evening of the 18th inst., when the manifestations being unusually strong, it was asked if the spirits could move the table (estimated to weigh about thirty-five or forty pounds) without contact with the medium or any other person. An affirmative answer was given, and all drew back, when the table rocked to and fro violently. It was then suggested that all rise up. The Spirits ascended, and all stood, holding their hands forth, so that there should be no chance for doubt; there being sufficient light in the room for us to clearly observe every motion. The table rolled backward and forward, and finally lost its balance, falling on the foot of one of the number, producing some pain. The spirits explained by saying they accidentally lost control. Again harmony was restored, the circle standing as before, when the table described a circular motion, and all were forced back as far as possible, and retaining hold of hands, and also contact of the feet. The table then rose about a foot clear from the floor, and remained suspended for about half a minute. This was repeated twelve times, and until all curiosity was satisfied. There could have been no collusion or imposition, as all were familiar with the arrangement of the circle, and each was anxious to detect any fraud that might be perpetrated or attempted.

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J. K. CONKLIN, 469 Broadway.

New York, Jan. 18, 1859.

Mr. BRAUN said: Was he residing on the West, some five years since, he attended a circle held in a log house, there were between thirty and forty persons present, perhaps not more than five or six were Spiritualists. The Spirits said, by way that if the light was put out they would produce music. The candle was placed in another room, but it was a moonlight night, and there were no curtains up at the windows, there was sufficient light to see all the persons in the room. In about two minutes after the light was put out, a sound, resembling a horn in the distance, was heard. It was loud and quite distinct, when some one suggested singing. An old fashion Methodist hymn was then sung by the whole circle, and over their muted voices could be distinctly heard music, something that produced by concert-voiced instruments. The voice would swell in volume, and then as the singing was modulated, and when the notes ceased, the music would continue one or two bars, growing fainter and fainter, until it ceased, and if the circle would commence singing before the music had entirely ceased, it would swell in volume until as before, it

was heard clear and distinct over the muted voices of all the singers. It is satisfied that the sounds were not produced by ventriloquism, from the perfectness of the tone and the nature of (apparent) instruments used, and the loudness of the music which was louder than over thirty united voices singing a Methodist hymn in the good old style of that sect. Besides, he examined the apartment, and no instruments of any description could be found in the house, and the owner of the dwelling was a *shaker* in all spiritual matters, and as anxious to discover trickery as the rest.

Mr. Conklin stated, that the day last week two Baptist clergymen called upon him. One of them has charge of a congregation in a neighboring city, and is a believer in spiritualism. The other was not. When he commenced the interview he gave him to understand that he was thoroughly incredulous, and craved permission (which, of course, was readily granted) to examine him (Mr. Conklin) a lumber to the end of the sitting. When the investigation was begun, recollecting the theory of the wise ones, that he was enabled to answer questions, or reveal names, etc., by watching the motions of the top of the pencil with which they are written, he requested his skeptical brother to write his name on, under the table, or in some way that he could not see the pencil, or what he was doing in any way. After he pretended to have written over names, etc., embracing the usual topics given through him, he asked, Are you convinced that I have no knowledge of what you have written, or of the questions and the proper answers to them? He said he was. Well, you shall see that there is more other intelligence present, that does know, and will answer you. He was answered, and did what he could to recall his previous profession of disbelief that the scribes were of spiritual origin. The other clergyman, the Rev. Mr. B., asked him if he recollects that on a former visit his friend Fox had promised to help him get into a certain occasion? Yes. Well, said Mr. B., he did. I had prepared a discourse from the text, If a man die, shall he live again? but after commencing, he could not see his notes, left went on without them, and preached a different and a better sermon than the one he had prepared—he felt himself consciously inspired. It then related to him a little incident that occurred last week. He and his wife having been in bed for some time, he became impeded with the idea of hangmen in the house. Mentioning it to his wife, they agreed as to its absurdity, and she soon after fell asleep. Not so with himself, however. He felt as though the bed were full of pins and needles, so it being impossible for him to lie still with any comfort, he got up and took a survey of the locality; outside of the house. On entering the kitchen, he found the table-frame which had been filled with clothes to dry, during the prevalence of the late rainy weather, standing near a heated stove, and a piece of linen depending from it, already on fire. Had this been undiscerned, the result may be easily imagined. When the narrative was concluded Mr. Conklin said they were informed through the alphabet, that it was Mr. B.'s sister in the spirit-world who had produced the impression that led to the result just related, that she could not make a distinct impression that the house was on fire, and so took the more indirect way, which was the only means in her power likely to effect the object.

Adjourned.

R. T. MILLER.

SHALL CHRISTIANITY BE ABANDONED TO TIME-SERVERS?

Rev. A. SAXE, in his occasional address to the Universalists, took for his text, "For I am not ashamed of the Gospel of Christ." He said very justly that:

"Many who love Christ, who love his religion, and practice it too, hesitate to avow their position, and take upon themselves a name monopolized by bigots and made odious by hypocrisy."

"Shall we abandon the field of religion and the cause of Christianity to time-servers? Because men have stolen the liberty of the heart of beaten to serve the devil in, should the angels therefore sever the inheritance of the skies? Because there are wolves in sheep's clothing, should the sheep therefore divest themselves of their own clothing and put on wolves' clothing? Because professedly honest men have turned out knaves, shall therefore the really upright deny the name of honesty? That because deceivers have counterfeited the noble semblance of Christianity, shall we therefore strip the name of our Great Master? When his enemies betray him with a kiss, the need of his support is all the more imminent."

"I know many such, I have met them in every society with which I have labored, persons of the purest hearts and most unimpeachable integrity. And while I can but abhor the high sense of honor that shrinks from degrading associations, and every profession that would cover of self-righteousness, yet have I deeply regretted when I thought how very much the cause of religion stood in need of the influence of just, such men and women to stand as its representatives, to carry it out from the cloister and the pulpits, into the great communities by which it has been so long imprisoned! And another, into the broad light of heaven, and the terrible judgment of God, I have regretted, I say, that I could not persuade them that they were slightly in the wrong."

"Because others have spoken falsely is not a good reason why we should not speak at all, or why we should not speak the truth. Because others made vain空虚的 professions, I care not who you and I should not profess what we really do believe and feel."

It will be seen by an advertisement in another place, that Mr. T. J. Ellwood is giving lectures in Mongomery to classes in private and by letter.

PHILOSOPHICAL AND MORAL DEPARTMENT.

PROGRESS AND REFORM.

The advent of modern Spiritualism has given a powerful impulse to schemes of association, and other projects of reform, involving great and sudden changes in the structure of society. These, though advocated by truly benevolent and liberal minds, seem to be impracticable at the present stage of human progress. Such favorable conditions of equality and happiness, as they contemplate, are attainable only, by a long course of "education, palliation, and (gradual) reform." The last, as a consequence of the former, naturally follows; ignorance being considered as a chief cause of evil.

I look on the present constitution of society, with some modification, as being admirably adapted to the purpose of subduing the earth to the dominion of man, of bringing forth all his energies, and making one great family of the race, by extending the area of art and civilization over the whole earth, and under the impulse of commerce, removing the obstacles to easy intercourse, which would otherwise prove an eternal barrier between different regiments. It may be that present happiness is not best promoted by this system, but when we reflect that the development of the immortal spirit, rather than happiness, is the chief object of this rudimental state, and that this object may be better attained by the stagnation of the stage of progress through which the race is now passing, than in the most orderly and harmonious system that the imagination of a Fourier or an Owen could devise, we shall learn to trust in the Great Ruler, as best knowing what is for our benefit; and by temperance in all things, by wisdom, moderation and justice, endeavor to make the best of surrounding conditions. An unceasing contest with misery and wrong, is the condition of our present life. Our encouragement is that we are constantly gaining on the enemy, and at the same time, fitting ourselves for a higher and happier condition.

That much misery, wrong and injustice, are existing and call for redress, is evident, and is acknowledged by all. That some great effort is required, and about to be inaugurated, seems to be the general feeling; but it appears to me, that it is chiefly secondary and transient local evils that are proclaimed as the cause of all this discord. I think that it has a deeper origin, in the very base of the structure of modern society, which indeed is but an outgrowth of the feudal system of the middle ages, somewhat mitigated. The many still spend their whole existence and energies in unceasing toil and privation, that the few may enjoy a life of idleness and profligate luxury. There seems to be no present remedy for this gigantic wrong, without overturning the whole fabric of civilization; but it may be "palliated," and the means which have been employed to perpetuate and increase its power, may be removed.

The tendency of capital to concentration and accumulation in the hands of the few, is a principle well understood in political economy; this principle is constantly at work, and is invigorated, encouraged and made irresistible, by the modern system of banks and paper currency. Those who wield this mighty power, control the mass of the product of social industry. The vast amount of wealth and subsistence which our agriculture, commerce, mines and works, annually yield to the industry of our citizens, is controlled by this system. Prices are influenced, and fictitious values introduced; the circulation contracted or expanded, to suit the views of financiers and speculators; the course of consumption and distribution, of the demand and supply, natural to our internal trade, is made to assimilate and adapt itself to external commerce, by which these speculators, and the wealthy in general, are supplied with foreign luxuries, and articles of fashionable extravagance. For illustration of a state of society, in which the chief wealth of the community is concentrated in the hands of a class, I will quote a few sentences from an article, published in the *Democratic Review* for January, 1844, it is a candid and authentic description of the condition of the peasantry and operatives of England, from the pen of Henry Carlton, Esq., late Judge of the Supreme Court of Louisiana, who visited England, France and Holland, for the purpose of inquiry into the condition of the laboring classes of those countries. Recent Parliamentary reports not only corroborate his statement, but depict scenes of human suffering and brutal degradation, the heritage of millions, the existence of which in connection with the national pretension to so much general philanthropy,

and particular sympathy for the imaginary wrongs of the well-fed, contented and indulgent African, becomes a stupendous example of either blind infatuation or diplomatic hypocrisy on an extensive scale.

Judge Carlton says:

"During the years of 1841 & 2 I entered one hundred and twenty-two cottages in Sevenoaks, Devonshire, Leicestershire, Warwickshire, Surrey, Middlesex and Kent, always with a view to make myself, in which I felt an abiding interest. My first visit to Sevenoaks disclosed the whole truth; that nothing better to learn, than that the same wretchedness, the same train of poverty and salt, the same appalling picture of destitution and愁, prevailed throughout the kingdom." (He continues.) "I entered a third cabin; there was much like the first near the middle sat the mother, peeling potatoes, which she threw into a pot at her side, half filled with water. I introduced myself on every occasion, by saying that I came from beyond the sea, and wished to inform my countrymen how the laborers lived in England. "Spare me," brought forth willing answers. "How many children have you?" "Eight." "What did they feed on this morning?" "Potatoes." "What will you give them for dinner?" "These potatoes you see in peeling." "Nothing else?" "No, nothing else." "Have you no meat, no milk, no butter for them?" She made no reply, fixed her eyes upon them, and sobbed aloud. But her countenance suddenly brightened into a smile, and she said with a clear voice. "Thank God salt is cheap." I asked one of the little girls, where was the cat? The mother answered they had none, "For a cat must eat." "Have you a dog?" "No, we cannot keep a dog—besides he devours the game." "But you have a cock to crow for day?" "No, we have none."

"I felt a sort of horror come over me at the absence of these animals, sacred to every household. The cat, the companion and pastime of children. The dog, the well-tried and trusty friend of man; the cock, whose joyous war-hails the coming day. Yet poverty, that bitter blighting curse, has expelled these from the cottages of the English peasant."

Describing another cottage in Devonshire, he says:

"The father came in from his labor in the fields. His food was ready at 12 o'clock; he ate seated in a stool, upon the hearth, with a plate on his lap, on which were potatoes, and two ounces of bacon. His children stood beside a board-table, and dined upon bread, and the eddowes—that had been boiled with the bacon. His wages were seven shillings a week, out of which he paid cottage rent. He said he could not afford meat for his children, nor for himself every day—that he took it all to himself, that he might have strength to work."

The short extracts give but a faint idea of the endless, hopeless train of unceasing toil—the destitution, the moral, intellectual and physical degradation of over five millions of agricultural laborers; besides which, there are engaged in manufactures, six millions of operatives, who possess no land, no, not a molehill; no vote, no home but at the will of a landlord, are hungry from morning till night, and sleep and die on straw!!

And this is the condition of the bulk of the population of one of the most wealthy and powerful nations known to history; not only England, but nearly the whole continent of Europe, the focus of modern civilization, presents the same picture of hunger, wretchedness, and starish ignorance in the down-trodden masses, who are born but to toil for their oppressors.

Justice requires that the working man, the producer of wealth, should be adequately rewarded for his labor; that he should enjoy the full value of the product of his skill and industry—not that he should hold a degraded position in the scale of society, be started to the lowest point of human endurance, all physical comfort, and intellectual progress placed beyond his reach, whilst those who by a corrupt system monopolize the wealth he produces, are in the enjoyment, not only of the means of luxury, but of frivolous and unmeaning extravagance.

It is clearly the mission of machinery to civilize mankind, to introduce equality and physical comfort; but as yet the chief benefits arising from it have been obtained by the few, the secret of whose power and success in this country is the dexterous management of a worthless paper currency. The infatuation that permits its use, and submits to all the long train of evils which it fosters, will be a subject of wonder and doubt to future generations. It seems difficult to understand, that with all our improvements in art, science, and labor-saving machinery, with our wide extent of fertile lands and liberal institutions, that the general happiness has been so little augmented, and that the relations of men should continue to present such strong and wide contrasts. Perhaps much of the demoralization and disorder of society in our large cities and the greatest loss of justice and truth possible may be traced to the influence of this baneful system of fraudulent currency. The

feverish grasping excitement attendant on business operations, the want of truth, honor and principle, so often unblushingly displayed in trade, the tasteless absurdities of fashionable extravagance, the complacent indulgence of, if not encouragement and applause bestowed on successful villainy, if on a large scale,—all this, and much more, may be traced to the influence of this social disease, which has been spread by the facilities of travel and intercourse throughout the length and breadth of the land. But the times are highly propitious to a movement for its destruction. The mines of the world are yielding an abundant supply of the precious metals, more than sufficient for all the legitimate wants of commerce and circulation. Attention has been awakened by the successive recurrence of "panics and revolutions" that have spread desolation over the land. Still the struggle will be arduous and doubtful for the friends of reform; they will be opposed by shrewd, intelligent, and unscrupulous men, habituated to act in secret and concert when their interest requires it. Besides these, our mercantile, trading and manufacturing classes are all more or less controlled by these financiers. Many of them, from education and habit are brought to believe that operation with this worthless paper currency is a necessity of business, and that floods of paper dollars is "prosperity."

Spiritualism, by disposing men's minds to justice and truth, would have been a useful ally to the friends of reform; but unless its interests as a means of reforming the world, are protected by the higher and purer influences of another sphere, who are able to free it from the contaminating associations in which it is now presented, it must fail in a great measure of producing that deep interest and beneficial influence that we should reasonably expect from its superhuman source and terrible appeal to those mighty truths which reveal to the human soul its original and future destiny. Men of judicious and moderate views are apt to look with distrust on this movement which has to sustain not only the weights of its own obscurities and contradictions, with the errors and indiscretions of its friends, but it has also been eagerly seized on as a convenient vehicle for their ravings by all that class of reckless enthusiasts and reformers who are so much more dangerous to their friends than their enemies, whose wild enthusiasm and superfluous energy, if not carefully guided into some harmless channel, becomes dangerous to society. Incapable of just and accurate modes of thought, these fanatics readily adopt any new idea that promises excitement and agitation. This, in time, becomes a *monomania*, to which all things else must be made subservient. Nothing is sufficiently high or too holy, no consequences sufficiently disastrous to check them in their mad career. From such "reformers" as these France has been compelled to seek repose in a military despotism, after three generations of anarchy, blood and terror.

Prominent amongst these fanatics are those who, in reference to negro slavery, view themselves ready to subvert all law, government and order in society, to introduce into our hitherto peaceful and happy communities civil war, arson, murder, rape, and every form of horrid crime known to frail humanity, rather than forego their insane projects. The most charitable view is to consider the *men* as *monomaniacs*. Were they accessible to reason, they could be taught that they are wasting their sympathy on an unnecessary as well as impracticable object and that *slavery is but a social condition, originating in restraint or coercion, either moral or physical, and admitting of innumerable degrees, grades and modifications, and may be traced in some of its forms throughout every social system*.

When its subjects are fitted for a higher and happier portion, and this is withheld, by violence or fraud, it then becomes the legitimate office of reform, to enlighten, by well-directed efforts, to elevate them to their just level. And though we may regret that any obstacle should arise to the speedy dissemination of the valuable and beautiful truths that are being revealed to mankind by Spiritualism, we may still be thankful for the conservative influence, which serves as a check on these self-styled reformers, until reason and moderation gains the ascendancy.

The great error of many of our reformers seems to be that which has so long kept mankind in darkness, and is at the root of the persecutions and martydoms of history. It is that they mistake their own partial views for a rule of right, and can not be made to comprehend that because they *see things*

in a certain light, there is any possibility of others having more truthful views. A dogmatical pertinacity of opinion, is a result of ignorance and narrow minds. We are far from having arrived at a full knowledge and settlement of all questions in social and moral science—it'll further remove perhaps, than we are from the same end in physics. This should teach us modesty in offering our opinions, and toleration for those of others who differ from us.

The long pending contest of modern civilization, the struggle between capital and labor, between the oppressed and goaded slaves of Europe, and the rich and idle who fatten by their labor—will be decided at no very distant day. It is to be hoped that the influence of the example will not reach across the Atlantic. But social revolutions are infectious, and it may be wise and prudent to examine the question, and ascertain to what extent we are interested in it. There are portions of our country in which toil and misery, and the distinctions and contrasts of rich and poor, seem to be growing into the strength and permanence of a system, in which the laborer is not only scantly rewarded for a life of incessant toil, but is becoming degraded by poverty and privations. And though emigration to the fertile plains of the West and other causes, may prevent any danger of social disruption, the injustice of this state of things, and the propriety of remedy, is no less evident.

It is not necessary to enter into details. Those who reside at a distance from the scene, may form some idea of the condition of the "operatives" of the North, by perusing the address of one of their number, to the Utica Convention, stating the excessive number of hours in which they are compelled to labor, and the melancholy consequences; and it seems that the condition of the agricultural laborers of the same region is no better if we may trust a description of "Rural Life in New England" in a recent number of the *Atlantic Monthly*, with the facts elicited by a review of the same article in the *Boston Journal*, which says, that "the New England farmers' life is the hard, unremitting labor, pursued day after day, and year after year, to which he subjects all his faculties, depresses his intellect, blunts his sensibilities, and degrades his nature."

It may be added as a coincident statement, that numerous banks and excessive issues of paper money, prevail to a greater extent in this region, than in any other portion of our country.

The conclusions to which we are led, by the facts of Spiritualism and the teachings of science, seem to be, that the spirit or soul of man, is the ultimate result of all material forces and forms, and that good and evil, pleasure and pain, are conditions or effects naturally arising from this life, as the rudimental stage of existence—that which we call *good*, being all that is in harmony with the great end of the development and happiness of man as an immortal Spirit. *Evil* or pain being the voice of Nature's warning of violated law, or the expression by the Spirit of its repugnance to any violation of the laws of life. And it seems to me, to enable the Spirit to attain to consciousness, and that high condition of intellectual and moral development and happiness, for which it is destined, that it must be a free agent, having, to some extent at least, the ability to modify this destiny. It is only by letting the fruit of the tree of knowledge of good and evil, that it becomes God-like in its capacity for knowledge and happiness.

That which we call *evil*, cannot be a perfection or a failure in the end, from improper or inadequate means, which would not be consistent with the omnipotence of Deity; but rather, incompleteness in the partial or antagonistic working of general laws, in which the weaker succumbs to the stronger, producing temporary discord and consequent pain—the end, however, still being perfection or the highest good.

Unless we admit that the use of evil in conscious life is the discipline and development of the Spirit, its existence becomes an unfathomable mystery. That we have much yet to learn much more likely to solve by future investigation is clear; but that there is an intelligent power or principle in existence, antagonistic to the Omnipotent Creator, is untenable and absurd.

I have been induced to offer these reflections, more with a view to elicit thought, and add my mite to the general fund of research, than for presenting any new ideas. I shall leave the subject, for the present at least, to the many eloquent and cogent minds which the impulse gives to mental and moral research by Spiritualism, his cult. In the cause. D. W. P.

PROBLEMS

PROBLEMS

PROBLEM VIII.—Let the large class readers still bear in mind that I do not, in these articles, propose to dignify or characterize the *spiritualism*. Each one must answer for his own spirit for himself. If it be not, as I suggest, true, it is. For myself, when I consult in such silent matters upon which I ask for information, I wish for access to such as have had the largest experience, and a capacity for making accurate observations. In important matters, of course, I rely very much upon observation; and in those fields where I have experienced for forty years, I can not rely so much upon Spirits or clairvoyants when they tamely allege that there is a "royal road" for obtaining a knowledge of Nature's laws and the constitution of things. To become full grown, healthy, symmetrical and harmonious men and women, we must never surrender our selfhood. We must think and act for ourselves, which all media cease to do, more or less. But if the great design was to develop manhood, then so far as we hold that individuality in abeyance, and become mere tools for others, we are hindered in the great work of progression.

PROBLEM VIII.—Is it susceptible of demonstration that any medium is ever controlled by any Spirit except his own, or his own mind, his own thoughts? When a medium writes or speaks, how is it to be demonstrated that it is not the medium's own nervous system that does all you assert? In a thousand, yes, thousands of cases, I have known a state of trance to be induced by the patient's own mind, through the sense of hearing, feeling, or sight; as it always is brought on, at first, when produced by extreme agency. It is to think what I affirm, that always, when the trance is due to agents of the patient, it reaches him through one of the external senses; and then, when the habit of the trance is once established, it comes on spontaneously, or from the thoughts of it from seeing it in others. The trance is never in any case (at first) induced by the mere suggestion of the operator; the mere will of the operator has no effect, until a relation is established through the external.

To make these matters sufficiently plain would require more space than could be allowed in these articles. But as they are of the highest importance, and it is necessary that they should be well understood at the present time, when so many mediums are regarding their falsehood, I purpose, if Friend Partridge will permit to furnish a few articles, to proceed on the *Morris Worcester* which I would endeavor to give my views of psychology, and to show why nervous phenomena it comprehends, how induced, and from whence it can be seen how far psychology or psychiatry fall below the science which produces these phenomena, upon which the theory of Spiritualism is founded.

But for the present, it is sufficient to observe so how many ways the nervous system may be affected as to induce a state of trance. Any notion, any thought, large or small, of fear; or a word, anything real or imaginary, which can occupy the mind, associated with the idea of the trance may tend to induce it, until this tendency becomes a habit; and in addition may thus pass out and into it, it will be "conscious" of any notion, each hour of the day.

Such we know to be the susceptibility and facility of the nervous system, and it certainly becomes us to be cautious how we allow media or ourselves to abdicate the trance to departed Spirits, as a assumption always, and which can never be demonstrated. And consider, if I mixed up an Spiritualist now in with such an avalanche of nervous phenomena, it may be fully compared to two grains of wheat in a cartload of chaff; and nervous phenomena similar to those here peculiar to spiritualists have always been more or less common in all varieties of religion. They occurred among the French protestants, among the early Quakers, Shakers, Methodists and Mormons. We find in the published account of the "Great Kentucky Revival," more than fifty years ago, a series of these nervous phenomena, all characteristic of an *aberration* of mind, and even more marvels than most of the heretical phenomena now so easily attributed to Spirits. (See N. L. & F. *Friends of the World*, page 94, etc.)

The nervous phenomena now existing in Spiritualism are not new. The speaking and writing of spirits is but a repetition of the preceding and preceding opinion of the twelve

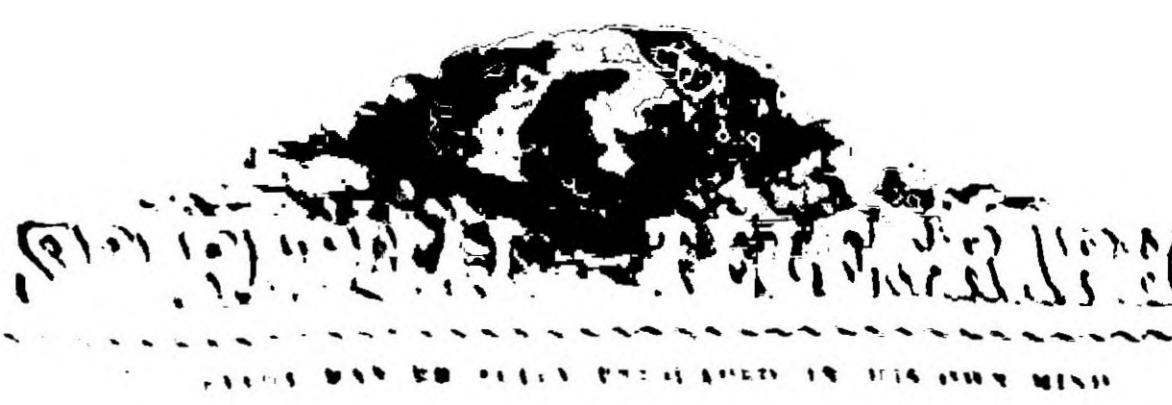
1842, and of religious functionaries in all ages, not excepting all the writers over full of disengagement, and the excess and excesses of meditation. A young lady in Philadelphia wrote nearly seven years ago, say nine days in a trance; I last had persons who claimed inspiration for weeks; and Mr. Elliston, of London, had two girls who remained in that state for months. Indeed, I suspect we have scarcely had anything done by the spirits which for the momentary aspect compare with the following, nothing ranking, desire or longing, joy or gladness—*"comes"* as happens in the Kentucky Revival in 1801 and the "preaching epidemic" in Scotland in 1842. In either of the last cases would be most easily and tamely seized with nervous spasms and "shaking" "shaky unquietness," they would sing, pray, and pray in a manner thought by the spectators to be most wonderful.

Large classes are now practicing by audience, as an evidence of "spirit agency." But the habit of making society experiments has proved to be most instrumental in Europe and among classes of people who are not supposed to have sincerely ever heard whether there were "Spirts" in existence or not.

An important fact in psychology and neurology, not generally understood, is this, that the trance is always self-induced, that is, a suggestion, a power, a thought in the patient's own mind, sets his own nervous system in motion, and these motions bring on the change, and when a class of nervous phenomena become a habit, and associated with religious ideas, or notions of the invisible world, that world becomes a *real* of fact, as it were, which may be made to assume the various shapes or changes to what purports to be its relations. And, too, I look, consider well a vast number of nervous phenomena and brought on by such an innumerable accumulation of causes, much we know to be so called, but it is possible to then extract the really spiritual origin of one of these phenomena. Doubtless and adequate causes for these phenomena are present with us all the time in this world, and hence I can see no other safe rule than to consider all nervous phenomena, or human words and actions, as belonging to the world in which we live.

PROBLEM IX.—For corroborative arguments of the nervous and creative forces I do not *susceptibly* demonstrate the spiritual theory. These arguments are performed by you, by alchemical, and they have often occurred in cases of spontaneous communication. I remember the case of Rachel Bushell, the "slipping preacher," as she was called some forty years ago. She was reported about the country, and for the time she attracted more attention than has ever been bestowed upon any speaking medium. Her audience were almost as large, and distinguished when sitting up as bed. Pictures of her posture while preaching, with her eyes closed, were published by her friends. I was acquainted also with the case of Jane Rider, Springfield, N. J., a very extraordinary case of spontaneous writing occurring in 1841. The Bishop of Brooklyn, a country man, published as a treatise of a young parson who composed an *exorcism* writing in a currency while riding in total darkness, and as soon as was possible was sent to a school of a young Spaniard who solved some difficult mathematical problems in his sleep. An excellent lady is now living in Brooklyn, N. Y., who I know to have been a *medium* fifteen years ago, and as her sleep and while sitting up in bed she wrote many poems in poetry and prose, some of which I have already published in the *World*. I extracted her at one of my lectures in Tremont Temple in this city in 1847, when she uttered a prayer, which an orthodox minister (Rev. Leathard Winslow) declared to be as appropriate as was any thing he had ever heard from mortal. We know to what an extraordinary pitch the mental functions are often excited in cases of fits and convulsions; and in the "Book of Human Nature," (published by George & C. N. Y.) page 157, you will find *convulsive* demonstration of insanity developed in cases of insanity.

Now, let us at this date. A *Fysical student* solves the most abstruse mathematical problems in a state of spontaneous communication. This when C. L. V. H. was lectured in Lynn, Mass., more than one year ago, profoundly under the influence of Spirits in in the higher spheres, (like 7th or 70th, perhaps,) his mathematical problems were submitted to Spirits which "controlled" her, in both of which they failed. The Spirits answered one of the questions on the average of the letters, but answered it wrong, and the other (fails to name) during the lecture, the Spirits pretended to answer and would it told the Spirits to do, in a letter to Mr. Almon Lewis, without his wife's failing to do this, they (the Spirits), would refuse to do it. It is now over a year, and no answer has come from these Spirits, but whether they have "retired to dispensation" or not, I have failed to determine who happens to know what these Spirits were, and where they are at the present time. More anon. —Editor of SPLENDOR IN BOSTON, Dec. 17, 1850.



CHARLES PARTRIDGE
Editor and Proprietor.

NEW YORK, SATURDAY, JANUARY 1, 1859.

SIFT THE CHAFF FROM THE WHEAT.

Spiritualists make one of that which claims to be spiritual a veritable Averno, or hell. For some time past Spiritualists have been infatuated with deceptive mediums and with psychical phenomena which many Spiritualists believe to be merely the action of one mind on another, and the transfer of thoughts and sentiments from person to person through mental channels, in the form of speech or writing. Through these impulsive mediums, many communiqués have been written and spoken which the medium of their own accord, or in obedience to the will of the investigator, or others impressing them, have all come from the Spirit of Washington, Franklin, George Washington, Paul, Lord Bacon, and other worthies. Many of the communications have been so much inferior to the productions of these minds while they was of the earth, that all rational Spiritualists have doubted their genuineness, and some persons have been prone to oppose extreme measures to extirpate their doubts by all spiritual examinations, and to spiritual intercourse generally.

Shaplies who have been anxious to immortalize them selves by exposing Spiritualism as a "Bait's hand," or "a emanating from the Devil," have continually taunted and despised us for our lack of courage and energy, and have frequently given themselves to the spiritual薄暮 on the influence of the purposed spiritual communications which come through the medium, whereas the fact is believed by us to be that the communications are being falsified. That is, there are given through the psychical medium to us the force of an idea in the spook or medium for high or low, and the receivers are believed to be simple followers of the leading of Satan's ² ₃ ⁴ ₅ ⁶ ₇ ⁸ ₉ ¹⁰ ₁₁ ¹² ₁₃ ¹⁴ ₁₅ ¹⁶ ₁₇ ¹⁸ ₁₉ ²⁰ ₂₁ ²² ₂₃ ²⁴ ₂₅ ²⁶ ₂₇ ²⁸ ₂₉ ³⁰ ₃₁ ³² ₃₃ ³⁴ ₃₅ ³⁶ ₃₇ ³⁸ ₃₉ ⁴⁰ ₄₁ ⁴² ₄₃ ⁴⁴ ₄₅ ⁴⁶ ₄₇ ⁴⁸ ₄₉ ⁵⁰ ₅₁ ⁵² ₅₃ ⁵⁴ ₅₅ ⁵⁶ ₅₇ ⁵⁸ ₅₉ ⁶⁰ ₆₁ ⁶² ₆₃ ⁶⁴ ₆₅ ⁶⁶ ₆₇ ⁶⁸ ₆₉ ⁷⁰ ₇₁ ⁷² ₇₃ ⁷⁴ ₇₅ ⁷⁶ ₇₇ ⁷⁸ ₇₉ ⁸⁰ ₈₁ ⁸² ₈₃ ⁸⁴ ₈₅ ⁸⁶ ₈₇ ⁸⁸ ₈₉ ⁹⁰ ₉₁ ⁹² ₉₃ ⁹⁴ ₉₅ ⁹⁶ ₉₇ ⁹⁸ ₉₉ ¹⁰⁰ ₁₀₁ ¹⁰² ₁₀₃ ¹⁰⁴ ₁₀₅ ¹⁰⁶ ₁₀₇ ¹⁰⁸ ₁₀₉ ¹¹⁰ ₁₁₁ ¹¹² ₁₁₃ ¹¹⁴ ₁₁₅ ¹¹⁶ ₁₁₇ ¹¹⁸ ₁₁₉ ¹²⁰ ₁₂₁ ¹²² ₁₂₃ ¹²⁴ ₁₂₅ ¹²⁶ ₁₂₇ ¹²⁸ ₁₂₉ ¹³⁰ ₁₃₁ ¹³² ₁₃₃ ¹³⁴ ₁₃₅ ¹³⁶ ₁₃₇ ¹³⁸ ₁₃₉ ¹⁴⁰ ₁₄₁ ¹⁴² ₁₄₃ ¹⁴⁴ ₁₄₅ ¹⁴⁶ ₁₄₇ ¹⁴⁸ ₁₄₉ ¹⁵⁰ ₁₅₁ ¹⁵² ₁₅₃ ¹⁵⁴ ₁₅₅ ¹⁵⁶ ₁₅₇ ¹⁵⁸ ₁₅₉ ¹⁶⁰ ₁₆₁ ¹⁶² ₁₆₃ ¹⁶⁴ ₁₆₅ ¹⁶⁶ ₁₆₇ ¹⁶⁸ ₁₆₉ ¹⁷⁰ ₁₇₁ ¹⁷² ₁₇₃ ¹⁷⁴ ₁₇₅ ¹⁷⁶ ₁₇₇ ¹⁷⁸ ₁₇₉ ¹⁸⁰ ₁₈₁ ¹⁸² ₁₈₃ ¹⁸⁴ ₁₈₅ ¹⁸⁶ ₁₈₇ ¹⁸⁸ ₁₈₉ ¹⁹⁰ ₁₉₁ ¹⁹² ₁₉₃ ¹⁹⁴ ₁₉₅ ¹⁹⁶ ₁₉₇ ¹⁹⁸ ₁₉₉ ²⁰⁰ ₂₀₁ ²⁰² ₂₀₃ ²⁰⁴ ₂₀₅ ²⁰⁶ ₂₀₇ ²⁰⁸ ₂₀₉ ²¹⁰ ₂₁₁ ²¹² ₂₁₃ ²¹⁴ ₂₁₅ ²¹⁶ ₂₁₇ ²¹⁸ ₂₁₉ ²²⁰ ₂₂₁ ²²² ₂₂₃ ²²⁴ ₂₂₅ ²²⁶ ₂₂₇ ²²⁸ ₂₂₉ ²³⁰ ₂₃₁ ²³² ₂₃₃ ²³⁴ ₂₃₅ ²³⁶ ₂₃₇ ²³⁸ ₂₃₉ ²⁴⁰ ₂₄₁ ²⁴² ₂₄₃ ²⁴⁴ ₂₄₅ ²⁴⁶ ₂₄₇ ²⁴⁸ ₂₄₉ ²⁵⁰ ₂₅₁ ²⁵² ₂₅₃ ²⁵⁴ ₂₅₅ ²⁵⁶ ₂₅₇ ²⁵⁸ ₂₅₉ ²⁶⁰ ₂₆₁ ²⁶² ₂₆₃ ²⁶⁴ ₂₆₅ ²⁶⁶ ₂₆₇ ²⁶⁸ ₂₆₉ ²⁷⁰ ₂₇₁ ²⁷² ₂₇₃ ²⁷⁴ ₂₇₅ ²⁷⁶ ₂₇₇ ²⁷⁸ ₂₇₉ ²⁸⁰ ₂₈₁ ²⁸² ₂₈₃ ²⁸⁴ ₂₈₅ ²⁸⁶ ₂₈₇ ²⁸⁸ ₂₈₉ ²⁹⁰ ₂₉₁ ²⁹² ₂₉₃ ²⁹⁴ ₂₉₅ ²⁹⁶ ₂₉₇ ²⁹⁸ ₂₉₉ ³⁰⁰ ₃₀₁ ³⁰² ₃₀₃ ³⁰⁴ ₃₀₅ ³⁰⁶ ₃₀₇ ³⁰⁸ ₃₀₉ ³¹⁰ ₃₁₁ ³¹² ₃₁₃ ³¹⁴ ₃₁₅ ³¹⁶ ₃₁₇ ³¹⁸ ₃₁₉ ³²⁰ ₃₂₁ ³²² ₃₂₃ ³²⁴ ₃₂₅ ³²⁶ ₃₂₇ ³²⁸ ₃₂₉ ³³⁰ ₃₃₁ ³³² ₃₃₃ ³³⁴ ₃₃₅ ³³⁶ ₃₃₇ ³³⁸ ₃₃₉ ³⁴⁰ ₃₄₁ ³⁴² ₃₄₃ ³⁴⁴ ₃₄₅ ³⁴⁶ ₃₄₇ ³⁴⁸ ₃₄₉ ³⁵⁰ ₃₅₁ ³⁵² ₃₅₃ ³⁵⁴ ₃₅₅ ³⁵⁶ ₃₅₇ ³⁵⁸ ₃₅₉ ³⁶⁰ ₃₆₁ ³⁶² ₃₆₃ ³⁶⁴ ₃₆₅ ³⁶⁶ ₃₆₇ ³⁶⁸ ₃₆₉ ³⁷⁰ ₃₇₁ ³⁷² ₃₇₃ ³⁷⁴ ₃₇₅ ³⁷⁶ ₃₇₇ ³⁷⁸ ₃₇₉ ³⁸⁰ ₃₈₁ ³⁸² ₃₈₃ ³⁸⁴ ₃₈₅ ³⁸⁶ ₃₈₇ ³⁸⁸ ₃₈₉ ³⁹⁰ ₃₉₁ ³⁹² ₃₉₃ ³⁹⁴ ₃₉₅ ³⁹⁶ ₃₉₇ ³⁹⁸ ₃₉₉ ⁴⁰⁰ ₄₀₁ ⁴⁰² ₄₀₃ ⁴⁰⁴ ₄₀₅ ⁴⁰⁶ ₄₀₇ ⁴⁰⁸ ₄₀₉ ⁴¹⁰ ₄₁₁ ⁴¹² ₄₁₃ ⁴¹⁴ ₄₁₅ ⁴¹⁶ ₄₁₇ ⁴¹⁸ ₄₁₉ ⁴²⁰ ₄₂₁ ⁴²² ₄₂₃ ⁴²⁴ ₄₂₅ ⁴²⁶ ₄₂₇ ⁴²⁸ ₄₂₉ ⁴³⁰ ₄₃₁ ⁴³² ₄₃₃ ⁴³⁴ ₄₃₅ ⁴³⁶ ₄₃₇ ⁴³⁸ ₄₃₉ ⁴⁴⁰ ₄₄₁ ⁴⁴² ₄₄₃ ⁴⁴⁴ ₄₄₅ ⁴⁴⁶ ₄₄₇ ⁴⁴⁸ ₄₄₉ ⁴⁵⁰ ₄₅₁ ⁴⁵² ₄₅₃ ⁴⁵⁴ ₄₅₅ ⁴⁵⁶ ₄₅₇ ⁴⁵⁸ ₄₅₉ ⁴⁶⁰ ₄₆₁ ⁴⁶² ₄₆₃ ⁴⁶⁴ ₄₆₅ ⁴⁶⁶ ₄₆₇ ⁴⁶⁸ ₄₆₉ ⁴⁷⁰ ₄₇₁ ⁴⁷² ₄₇₃ ⁴⁷⁴ ₄₇₅ ⁴⁷⁶ ₄₇₇ ⁴⁷⁸ ₄₇₉ ⁴⁸⁰ ₄₈₁ ⁴⁸² ₄₈₃ ⁴⁸⁴ ₄₈₅ ⁴⁸⁶ ₄₈₇ ⁴⁸⁸ ₄₈₉ ⁴⁹⁰ ₄₉₁ ⁴⁹² ₄₉₃ ⁴⁹⁴ ₄₉₅ ⁴⁹⁶ ₄₉₇ ⁴⁹⁸ ₄₉₉ ⁵⁰⁰ ₅₀₁ ⁵⁰² ₅₀₃ ⁵⁰⁴ ₅₀₅ ⁵⁰⁶ ₅₀₇ ⁵⁰⁸ ₅₀₉ ⁵¹⁰ ₅₁₁ ⁵¹² ₅₁₃ ⁵¹⁴ ₅₁₅ ⁵¹⁶ ₅₁₇ ⁵¹⁸ ₅₁₉ ⁵²⁰ ₅₂₁ ⁵²² ₅₂₃ ⁵²⁴ ₅₂₅ ⁵²⁶ ₅₂₇ ⁵²⁸ ₅₂₉ ⁵³⁰ ₅₃₁ ⁵³² ₅₃₃ ⁵³⁴ ₅₃₅ ⁵³⁶ ₅₃₇ ⁵³⁸ ₅₃₉ ⁵⁴⁰ ₅₄₁ ⁵⁴² ₅₄₃ ⁵⁴⁴ ₅₄₅ ⁵⁴⁶ ₅₄₇ ⁵⁴⁸ ₅₄₉ ⁵⁵⁰ ₅₅₁ ⁵⁵² ₅₅₃ ⁵⁵⁴ ₅₅₅ ⁵⁵⁶ ₅₅₇ ⁵⁵⁸ ₅₅₉ ⁵⁶⁰ ₅₆₁ ⁵⁶² ₅₆₃ ⁵⁶⁴ ₅₆₅ ⁵⁶⁶ ₅₆₇ ⁵⁶⁸ ₅₆₉ ⁵⁷⁰ ₅₇₁ ⁵⁷² ₅₇₃ ⁵⁷⁴ ₅₇₅ ⁵⁷⁶ ₅₇₇ ⁵⁷⁸ ₅₇₉ ⁵⁸⁰ ₅₈₁ ⁵⁸² ₅₈₃ ⁵⁸⁴ ₅₈₅ ⁵⁸⁶ ₅₈₇ ⁵⁸⁸ ₅₈₉ ⁵⁹⁰ ₅₉₁ ⁵⁹² ₅₉₃ ⁵⁹⁴ ₅₉₅ ⁵⁹⁶ ₅₉₇ ⁵⁹⁸ ₅₉₉ ⁶⁰⁰ ₆₀₁ ⁶⁰² ₆₀₃ ⁶⁰⁴ ₆₀₅ ⁶⁰⁶ ₆₀₇ ⁶⁰⁸ ₆₀₉ ⁶¹⁰ ₆₁₁ ⁶¹² ₆₁₃ ⁶¹⁴ ₆₁₅ ⁶¹⁶ ₆₁₇ ⁶¹⁸ ₆₁₉ ⁶²⁰ ₆₂₁ ⁶²² ₆₂₃ ⁶²⁴ ₆₂₅ ⁶²⁶ ₆₂₇ ⁶²⁸ ₆₂₉ ⁶³⁰ ₆₃₁ ⁶³² ₆₃₃ ⁶³⁴ ₆₃₅ ⁶³⁶ ₆₃₇ ⁶³⁸ ₆₃₉ ⁶⁴⁰ ₆₄₁ ⁶⁴² ₆₄₃ ⁶⁴⁴ ₆₄₅ ⁶⁴⁶ ₆₄₇ ⁶⁴⁸ ₆₄₉ ⁶⁵⁰ ₆₅₁ ⁶⁵² ₆₅₃ ⁶⁵⁴ ₆₅₅ ⁶⁵⁶ ₆₅₇ ⁶⁵⁸ ₆₅₉ ⁶⁶⁰ ₆₆₁ ⁶⁶² ₆₆₃ ⁶⁶⁴ ₆₆₅ ⁶⁶⁶ ₆₆₇ ⁶⁶⁸ ₆₆₉ ⁶⁷⁰ ₆₇₁ ⁶⁷² ₆₇₃ ⁶⁷⁴ ₆₇₅ ⁶⁷⁶ ₆₇₇ ⁶⁷⁸ ₆₇₉ ⁶⁸⁰ ₆₈₁ ⁶⁸² ₆₈₃ ⁶⁸⁴ ₆₈₅ ⁶⁸⁶ ₆₈₇ ⁶⁸⁸ ₆₈₉ ⁶⁹⁰ ₆₉₁ ⁶⁹² ₆₉₃ ⁶⁹⁴ ₆₉₅ ⁶⁹⁶ ₆₉₇ ⁶⁹⁸ ₆₉₉ ⁷⁰⁰ ₇₀₁ ⁷⁰² ₇₀₃ ⁷⁰⁴ ₇₀₅ ⁷⁰⁶ ₇₀₇ ⁷⁰⁸ ₇₀₉ ⁷¹⁰ ₇₁₁ ⁷¹² ₇₁₃ ⁷¹⁴ ₇₁₅ ⁷¹⁶ ₇₁₇ ⁷¹⁸ ₇₁₉ ⁷²⁰ ₇₂₁ ⁷²² ₇₂₃ ⁷²⁴ ₇₂₅ ⁷²⁶ ₇₂₇ ⁷²⁸ ₇₂₉ ⁷³⁰ ₇₃₁ ⁷³² ₇₃₃ ⁷³⁴ ₇₃₅ ⁷³⁶ ₇₃₇ ⁷³⁸ ₇₃₉ ⁷⁴⁰ ₇₄₁ ⁷⁴² ₇₄₃ ⁷⁴⁴ ₇₄₅ ⁷⁴⁶ ₇₄₇ ⁷⁴⁸ ₇₄₉ ⁷⁵⁰ ₇₅₁ ⁷⁵² ₇₅₃ ⁷⁵⁴ ₇₅₅ ⁷⁵⁶ ₇₅₇ ⁷⁵⁸ ₇₅₉ ⁷⁶⁰ ₇₆₁ ⁷⁶² ₇₆₃ ⁷⁶⁴ ₇₆₅ ⁷⁶⁶ ₇₆₇ ⁷⁶⁸ ₇₆₉ ⁷⁷⁰ ₇₇₁ ⁷⁷² ₇₇₃ ⁷⁷⁴ ₇₇₅ ⁷⁷⁶ ₇₇₇ ⁷⁷⁸ ₇₇₉ ⁷⁸⁰ ₇₈₁ ⁷⁸² ₇₈₃ ⁷⁸⁴ ₇₈₅ ⁷⁸⁶ ₇₈₇ ⁷⁸⁸ ₇₈₉ ⁷⁹⁰ ₇₉₁ ⁷⁹² ₇₉₃ ⁷⁹⁴ ₇₉₅ ⁷⁹⁶ ₇₉₇ ⁷⁹⁸ ₇₉₉ <sup

ated. The self-existent something in which the life-force of nature resides, must be that which underlies the structure of the material. It was that which we term *mind*. It was, so to speak, the beginning of existence—the primary foundation on which the temple of being rests. The materialist might take the ground that mind is the result of physical organization. The answer to this must be, that organization is the arrangement or combination of atoms or elements according to principles of order, whereby a certain definite end is attained. Hence, organization was an effect; and since there could be no effect without a cause, we must look for some antecedent cause by which organization be produced. Therefore, instead of reading, Mind is the result of physical organization, we should read, Physical organization is the result of mind. The form or laws of being was the mental principle, because the universe, in all its operations, was a manifestation of mind. Since this mind could not create itself, it must be considered as the original form of being; and it must be eternal in its nature, because self-existent. Consequently, immortality was a philosophical necessity. We had here a substantial premise from which the immortality of man might be legitimately inferred. The very fact that something eternal existed before man, seemed to give the precedent for immortality in his own case. The past would be only an empty void, were there in its unfathomable depths no original form of being on which our thoughts could repose; but the fact of immortality became clear and positive when we considered that the human mind is the natural type and representative of the divine principle. In the process of unfolding, the Divine Mind had outwrought its own inherent principles in a corresponding form of being. There was one grand end to which all the life-forces in the universe aspired, and that might be seen in the flower and fruit of nature—the human mind. Everything below man was but an index pointing to this last and highest production; hence the mental principle in man being the legitimate offspring of the divine Mind, must be regarded as its natural type and representative. In the one we had the finite image and likeness of the other. Thus the beginning and end of things were alike. The last answered to, and corresponded with, the first. As was the parent, so also was the child—so was the germ, so also was the fruit. The speaker, after expounding this idea for a few moments longer, made an application of the principles involved, by means of a beautiful figure, in which the germ of the divine Mind was represented as unfolding, in inconceivable grandeur, the tree of creation, whose branches were the innumerable constellations of space, and whose leaves were the myriad forms of beauty that bloom and fade on the everlasting plains of ages. At last this majestic tree of nature produced the fruit of the human brain. Folded up within the chambers of that brain was found the very type and likeness of the original germ from which the tree of nature sprang—a mind which stood in beautiful correspondence with the Divine. Here like had produced like. The seed which developed the tree had produced corresponding seed in the fruit. As immortality was contained in the origin of things, so it was found in the ultimate. The everlasting Father had given birth to souls that cannot die. Oh, great was man when, with uplifted eye, he viewed the worlds, and knew that these must fade while he should live and grow forever! He finally closed with an eloquent address to eternity, which ended as follows: "Great mother of the soul! thou minister of everlasting peace! to thee we bring the flowers that bloom so freshly here; and when the veil is rent, the trial past, and all the mist and stormy darkness gone, we'll sweetly lie upon thy glowing breast, and feel the throbbing pulse of time no more."

ABOUT THE MIGRAZ FOX

The Mr. & Mrs. Fox, who are now quietly dwelling at their home in Liverpool, will doubtless be not a little surprised to learn from beyond the water, of their recent arrival in Liverpool, and of their intended journey to Paris. They will, perhaps, with equal surprise hear of the new name, "Mme and Mme" to which it seems they are to change in the old world. The last number of the *Journal des Amis* contains a copy from the *Paris Monde Illustré*, the following paragraph, which we translate.

"Doubtless this winter will have its modicum. The gales
will arrive by the steamer on the 25th, at Liverpool. Please

creature have the most interesting eyes I ever saw. The eyes of the next color, Americans and the like, you can't get with the dollar, far behind them though is Mr. Hovey's. However, what is something in the way of positive the prettiest eyes are extremely pretty. Moore and Remond the other day at a billiard-table over the other brown eye the wife of a Turk. The blonde has a blue eye in a festal costume, the brown looks a dark eye into the most mournful shadow of evil. In America they are called the *weed* and the *devil*.

Whether any proofs of mediumism have lately arrived at the
Court under the assumed name of the Fox girls, or whether
the Monk of Lavaur has falsified the story out of which both
we do not pretend to say, but this we know, that the same
ine, original, Summum-pano Fox girls could not very well be in
Europe just at this time without affording a rather marked
Illustration of the doctrine of clippings. The Rev. Mr. S. M.
Swartz, however, not suspecting the existence of any harm in
this report, took it very seriously, and with a zeal which is due
honor to his more patient, sound and dispassionate than frank
which would spend itself in extravagant banishment of foreign
hierophants, while they have right there in their numbers
enough whose qualifications are equal if not superior to those
of the Moses Fox. The case is "Have not the Paracelsus Mad
mabelle Chilblainthe, who is endowed with the whole His
faculty of seeing Spirits in distinct forms, and of easily
obtaining from them writing, revelations, predictions &c &
even, when needed, miraculous protection as is proved by an
extraordinary fact by which last spring she engaged with her
brother and an entire company the ports of an important city
week? Have we not, also, Mabonmelle B. C., and Mabon
C., who have, in like manner, obtained direct writing and
under the mediumistic influence of whom we have seen talk
elevated, and objects agitated and transported by invisible
hands - facts attested by a multitude of witnesses, and in one of
which, we will give the precise details at some future day?

The Hermit then goes on to speak of the remarkable mediumship of Mademoiselle Huot, also in Paris, in whose presence intelligent raps are heard, spelling out, by means of the alphabet, communications in the English and French tongue, which languages are entirely unknown to her. Reciting them verse appropriate to certain circumstances, in the citing texts from the Old and New Testaments. Indicating exactly the numbers of the chapters and verses. At mid-time, a door was closed and locked without being touched by human hand, and the persons who on that occasion were in the presence of Mademoiselle Huot have been able to demonstrate the reality of this conversation."

Truly if our Parson friends have in their midst ministers of such qualifications, they have no cause of the excesses of Mr. Meigs Fox, or of any others from his own body.

We ought, perhaps, to say in this connection, that all our remark about the present worthship of Mr. & Mrs. Gerrit Smith is entirely out of place, for during the past three or four years, she has, we believe, entirely abandoned favoritism as a medium.

REEDERS FAMILY, BAD MEMBERS OF CHURCHES

1. Transmissions—The daily paper of the First Baptist Church of Rockville, reference to the following have a distinct and important bearing upon the origin of the name of the church:

It is the last table and seems to do what it says, i.e., to give the numbers of other characters that have to be read in order to get to the character in question. The first row is the header, and the second row is the first character. The third row is the second character, etc.

The Mayor was just as fastidiously dressed as his wife, and he had been to the church service at the same hour. He was a tall, thin man, with a very pale face, and his hair was powdered white. He was looking about him with a faint smile on his lips.

We will be discussing the following topics in our next class:

We clip the above from the *Christian Standard* of New York, of the Methodist organ. Here is the full text of this finding, via an inquiry as to determining for other people the state of their souls and consequences by intolida appearance and pretended agent of God to make distinctions among his creatures of those to be saved and those to be damned. These blind oracles think that if people are left to their own conscience to determine as to their fitness to partake of Christian privileges, these others to give, and they might as well give up the whole thing. Now, I have a few words to say about this.

and as I understand, was the reason it refused to let its members, who were all appointed by the state, take part in the trials.

* * * * * and very little less than people who dream and talk
life into the impossible.

The Protestant Church is but the infidelity child of the Catholic hierarchy. Take from either the imperial or else the ecclesiastical power, all the possible employ for their own glorification, and they adjust themselves that all is given up and they sing it as well distanced. Mr. Hunter would be glad the Bishop of the Church desired to make him out a traitor to his country. He knows it and the Church knows it and therefore there is no apparent outside safety, while inwardly the aristocracy and both others are rare conversers. The Romish family are bad Church members and will damage the primitive Evangelical interests more than many infidels, and we think it will be obliged to leave them out of our government.

MRS. DODS AT CLINTON HALL, BROOKLYN

Mr. Johnson - Squatter owning land at Clinton Hall, established from 1840-1850 and required to turn delinquent by Amherst County Sheriff. His suit was A General Review of the Decisions of the Law Court and of our Present Law Regarding Marriage and the like. The argument that two men but free, for we are not permitted that no human being can have or have where they please that have to wholly control and govern by the law, and in the same degree as it appears likely or otherwise to the mind, and that a government must not be free, because there can be a subversion.

The court rejected the range of the ~~constitutional~~ letter
and held that the law had a right to interfere
and regulate the matter. However the ~~constitutional~~ were exempt
but he rejected the children whose parents were unable to
support them but had a legal right to do so. The father was
also sustained the ~~constitutional~~ held that the mortgage rules
had nothing to do with it and that the father argued that the gov
t would have no right to interfere in the affairs of the apartment com
munity showing he represented not a ~~constitutional~~ authority
but other parts where they were ~~constitutional~~ ~~unlawful~~, and had a ~~constitutional~~
a greater life 10 years before now ~~constitutional~~ either of the two
constitutional parts their things must be altered an order for
to divorce that the parties should have the same legal right to
a time allowed each other that they had to be married at the
time of a ~~constitutional~~ ~~constitutional~~ bringing them ~~constitutional~~

After the lecture, a very short time elapsed, while I was in admiring the beauty of, confidence and eloquence of Dr. Lester. He was certain, so confident and noble were his thoughts, he was indeed. Now the coming of ~~the~~ appears as a highly educated, as a ~~new~~ man, of great distinct and interesting qualities. The ~~new~~ man, of course, is not the same as the ~~old~~ man (Jesu Christ), and also the two qualities are not the same. There are traits here, the importance of which

HELP US TO EXTEND OUR USEFULNESS

Read the following extract from that letter which you will find
in the New York Times of yesterday. It is intended for the friends
of the author and of the family and to all his friends.
Tell them it is devoted to the dissemination of facts
and information to them. It refers to the Great Dis-
cussion of Socialism and its leaders and to all the
and things which lead to the Great Reform. Tell them the
paper is respectable in all its views, however varying as
are all men of sense, and to everybody's mind, if they are
respectful, earnest and to the question at issue, and to
keep a due and sobering sense. Tell them that this paper
has the most numerous correspondence of the most extensive
and deepest thinkers of our time. Tell them also that the
paper respects a variety of literature, Science, Civilization,
Philately etc, which constitutes it a kind of the working table
of each week. Beside the above it is a sample of the
the interesting news, Price Current etc, etc. It is wished to
them the Times to open with indifference and to provide
adapted to the family only and indeed for all progressive
men and that that has better informed the Times for you.

In the course of Mr. Morris' discourse to his congregation in the University at the head of Washington Square, he stated that he intended his services in the pulpit next week to his people that he had developed into the third spiritual degree, which he said was the ministerial degree, and addition of it, he should in a few weeks have them to teach the benighted people in Asia and England. The discourse was very touching, and created much solicitude among the more devout and affectionate adherents on his administration. We shall publish a summary of the discourse next week.

REALLY A MIRACLE OF HEALING.

139 WEST SIXTEENTH STREET, NEW YORK, DEC., 1858.

DEAR BROTHER PARTNER:—The following brief statement of facts I submit for your inspection, and to the public, through your most valuable paper, the Spiritual Telegraph. We thank this case of spirit-healing is one of the most wonderful that we have yet seen, read or heard of, in modern times. We have deferred making the case public until now, although the cure was made more than nineteen months ago, about the 10th of May, 1857. It is as follows:

Mrs. Beck had been a rapping, tipping, spelling seeing healing personating and trans-speaking medium for three or four years prior to the event about to be detailed, but her usefulness had been much impeded by an internal affliction of many years standing—a disease that had baffled the skill of some of the most eminent physicians in the United States. The best medical efforts of physicians in Washington and Georgetown D. C., Baltimore and New York city, had been put in requisition, running through a space of more than thirty years. The suffering she had experienced during that time was so great, that Professor Thomas Sewall, of Washington, who was for many years our family physician, said that she was the greatest sufferer he had known in a practice of thirty years. Her disease was a complicated one, involving the spine, kidneys and womb. Many times she would be thrown into convulsions or spasms, and remain so for ten, twenty, and as much as thirty-six hours. During these periods, it would require several persons to keep her to her bed; so violent were the paroxysms, that she was confined to her room often for a space of eight or nine weeks, in the most intense pain.

This state of things continued until the 10th of May, as above intimated. At that time she was extremely ill, so much so that we thought death must ensue unless relief was obtained, and that most speedily. I had called, on the morning of that day, on Dr. A. D. Wilson, requesting his attendance. Knowing her case, he desired me to call in the afternoon, when he would have put up such medicines as he hoped would give relief. Before the appointed time had expired, and while she was suffering the most excruciating agony, she was entranced by a spirit calling himself St. Luke, and with her own hands he commenced making manipulations over her abdomen, the seat of her then existing distress. The spirit continued conversation all the time and among the many things said, and which he required me to write down, was: "Mrs. Beck," repeating the words with much emphasis; "mark well what I say: my name is St. Luke, and I am sent to heal this medium. I have power to heal. Mark well what I say: This medium shall be healed from this hour, and shall suffer no more from this affliction, and ten years shall be added to her earth-life."

These words were repeated many times, and the name of the spirit was often given, with the promise of a radical cure. Coming out of the trance (which lasted about thirty minutes), she questioned us to know what we had been doing for her. We replied, "Why do you ask that question?" "Why," said she, "I am well; entirely free from pain; as free as ever I was at any time in my life." She desired that she might get up (for she was in bed at the time); this we could not permit; a few moments after she fell asleep, and enjoyed two hours of the sweetest repose imaginable. Revived by her sleep, she awoke, and to her great joy, and no less surprise, as well as joy and surprise of ourselves, she was truly and radically cured in thirty minutes, of a disease that had baffled the skill of the most eminent medical men in this country for more than thirty years, and she remains well to this day.

Now, brother, let the enemies of Spiritism no more ask what good is there in it. If I dared to extend my remarks, I could give many, very many more beautiful illustrations of the truth of our glorious faith.

Yours for truth and progress,

A. D. W.

CERTIFICATE TO THE ABOVE.—I resided in the family of Mr. Beck for nearly four years, and can attest the truth of the above statement running through that period of time; and I do know that the account of Mrs. Beck's extreme illness, and of the cure that was effected at the time and under those circumstances, as narrated by Mr. Beck, is strictly true, and that much more took place at the time of healing than to me was deeply interested and wonderful, and I think worthy of being made known.

S. A. G.

FAITH—WHAT IS IT?

In theology it means the assent of the mind to the truth of what God has revealed—a belief in the Scriptures, &c.; but in its general acceptation, it is defined as belief and assent to the truth of what is declared by another concerning the ordinary events of life. As religionists demand that Christians should have theologic faith ere they can be saved in the world to come, let us examine it by the interpretation given in the Bible's own teaching.

"Faith is the substance of things hoped for." Heb. ii. Then faith is substance; in other words, being, something existing, which really is—is real or solid; a something that is capable of being demonstrated to the external senses, and manifested and made known so as to induce a conviction or belief in the mind. In Hebrews, 11th chapter, are given many examples of the operation of faith among the ancients, and if the reader examines closely, he will find that testimony, obtaining promises, actual warnings, being called, seeing the promises, &c., are the reasons why they exercised this faith.

Again—in St. John's 1st epistle, chapter 1: 2 and 3 verses, we read: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us.) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ." Now, if the first interpretation of faith be erroneous, how can this reading? Does it show that they had faith or belief because it was demonstrated to them? Their reason and intellect were addressed by the outward senses and they could not reject the testimony. Man can not believe what he will, unless evidence is presented in a warning manner. It is only by the exercise of the powers of the mind that he can have any conception of the ordinary affairs of life, to say nothing of that bright and glorious immortality beyond the grave. Religionists allow the exercise of the mind on every subject, save that on the truth of the Scriptures, &c., the Word of life. If reason and judgment do not sit enthroned, fanaticism, bigotry and superstition will give place to all the viler passions of the heart.

3. COVERT.

ANOTHER REMARKABLE CURE.

BEST CHIEF PARTNER.—Will you be so kind as to insert in your weekly circulating paper, the following fact for the benefit of suffering humanity:—On the 26th of October, I applied to Dr. John Scott, No. 16 Bond-street, N. Y., for consultation with regard to my disease, which myself and many others believed to be malignant, in a very malignant form, and which baffled me in every effort I made, and I was fast sinking under it. Dr. S. informed me that my trouble was cancerous tumor in the stomach, but he said he could conceive if I would stay with him long enough to give him a chance. He also told me he had cured two others of the same disease, and if he cured me, the tumor would pass from me both ways; and sure enough, on the 15th of November, while under treatment, a large quantity of fungous matter was thrown from the stomach, with some three pieces, of the appearance of flesh, with a gristle running through the center near three inches long, and others not so long. Likewise, on the next day, I had a discharge of the same, of a similar nature; entirely different from anything I ever saw before. I now have been under his treatment for six weeks, and feel much better—increasing every day, and expect to go home in one week more, with full prospect of being a well man again. Yours, very truly,

S. C. PARTNER.

Crawfords, Newbury Co., Pa., Nov. 10th, 1858.

A FRAGMENT.

Those flowers a bleeding dove,
There comes a saving Power,
Those flowers a very bower
Where's your love to rest.

Those flowers a body free from bonds,
And on that bower just laid depends,
And to that bower each soul accounds
To be forever blest.

S. C. PARTNER.

A. D. W.

BORN INTO THE SPIRIT WORLD.

Mr. Particular:

CINCINNATI, Dec. 6, 1858.

Respected Sir:—Having lost the material form of a beloved mother we deem it right to state some of the facts pertaining thereto, for the readers of the Telegraph. MIRANDA HARRIS

Left the form, on Thursday, September 6th, from disease of one twenty years. Mrs. Rachel Jones, aged seventy-five years and six days.

When quite young, she united with the M. E. Church, and continued a member for a number of years, but gradually out-grew its teachings.

There was no wavering or doubt in her last moments, and when we according to a promise made long ago, spoke to her as having her earthly end near, she said, "Oh! I've been thinking about it. I've been thinking about it, and you must not grieve for me; you can not expect to keep me long, and I shall be with those long gone; so don't grieve. Four father, my mother, and all, are here; it seems to me I can hear them talk." The day she left the body, she said, "Is this dying?" Being told she was growing weaker, she said she "never felt better in her life;" spoke words of consolation to us children; took the little ones of the family in her arms (with our assistance) kissed them, and said with a happy smile, "Oh! Grandma will have so many babies to take care of in the good world." We sang to her.

She said, "How sweet, how sweet," and with a countenance fit for an angel, breathed away her last on earth.

A VISION OF THE NIGHT.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night" his ideas were shaped into the following beautiful form:

He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house of suffering and mortality, for a state of liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea was visible. There was nought to be seen below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power, utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies with a venerable figure at his side guiding his mysterious movements, and whose countenance he remarked the linaments of youth and age were blended together with an intimate harmony and majestic sweetness. They traveled through a vast region of empty space, until at length the battlements of a glorious castle shone in the distance, and its form rose brilliant and distinct among the far off shadows that flitted athwart their path; the guide informed him that the palace he beheld, was, for the present, to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding the building to which they were then rapidly approaching was superior to anything which he had actually before beheld, yet its grandeur had not exceeded the conception he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a white cloth, a golden cup, and a cluster of grapes, and then said he must now leave him, but that he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction.

The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon closer inspection he found to his astonishment that they formed a complete biography of his own life. Here he saw upon the emprise that angels, though unseen, had ever been his familiar attendants, and sent by God, they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the pictures here delineated were perfectly familiar to his recollection and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck

with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived. The door opened and he entered. So powerful and so overwhelming, and without of such singular beauty was his appearance that he sank down at his feet completely overcome by his majestic presence. His hand gently raised him from the ground, and taking his hand led him forward to the table. He passed with his fingers the juice of the grapes into the golden cup, and after having himself drunk presented it to him, saying, "This is the new wine in my Father's kingdom. No sooner had he partaken, than all uneasy sensations vanished, perfect love had now cast out fear, and he conversed with Jesus, as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation: "Thy labors are over, thy work is approved rich and glorious is thy reward." Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

THE MOVING MENTAL WORLD—THE NEWS.

THE CALIFORNIA OVERLAND MAIL. *Sr Louis, Wednesday, Dec. 22, 1858.*—The Overland Mail, with San Francisco dates of the 23d ult., four days later, has arrived here. The news is unimportant. Three passengers by the Overland Mail from Kansas City, reached Stockton, Nov. 21. They were 61 days out.

The Mohave and Navajo Indians were hostile and treacherous. Victoria dates are to the 17th, and Portland dates to the 18th ult. John Nugent, United States Special Agent, had published an address to the citizens of the United States in British Columbia, in *The Victoria Gazette*, in which he speaks of the injustice and oppression Americans had received at the hands of the Colonial authorities saying it was his intention to lay the matter before the authorities at Washington.

Mr. Nugent had arrived at San Francisco, and would leave for Washington in the next steamer.

Business generally was inactive at San Francisco.

The passengers report encountering snow fifteen inches deep on the Apache Canon, beyond El Paso, and that ice was floating in the Rio Grande.

THE SOUTHERN PACIFIC RAILROAD COMPANY.—The stockholders of the Southern Pacific Railroad, met at New Orleans on Wednesday evening, Dec. 21, 1858. Mr. Chilton offered a resolution asking stockholders show how they obtained their stock, whether for money or for services rendered to the Company.

This was discussed and withdrawn, when President Fowles made a documentary statement of his transactions with the Company, but before he got through, his leading opponent interrupted him, and expressed the satisfaction he felt at what he had done.

President Morton arrived during the Evening Session of the Convention, and addressed the stockholders in regard to parking up.

Senador Doctor de was received with great distinction at Havana, and was received where in the state large, by Colossal Oriental. It is announced that he will remain there a week.

THE CANAL AWAKEN. A despatch received from Trinity Bay by Mr. Field, says that Saturday, 18th inst., several intelligible signals were received from Valentia by the Atlantic Cable and that the word "Henley" was written about the time that had been appointed for putting Henley's large battery in circuit on the other side the West. Sunday of last week, Dr. Sarty telegraphed from Trinity Bay as follows:

Tariff Bay, N. P. Terrier, Dec. 21, 1858.
We have received well-marked currents from Valentia today, but have had nothing that was intelligible since Saturday.

C. W. Dr. Sarty, Esq., Director.

EDUCATION IN NORTHERN MEXICO. It is stated that Col. Leake is at present on a visit to Natchez, Miss., drawing attention to Northern Mexico, with a view to the peaceful emigration of those who would take an interest in its future political and social welfare.

Gentry. The wife of a well-known citizen of Cincinnati, in relating a painful history of her domestic troubles to the Police Judge, stated that not a single word of conversation has passed between her and her husband for twenty years! They have lived in the same house together, and a part of the time dinined at the same table.

INTERFERENCES. Interferences are being made for the celebration of the birthday of Daniel Webster in Boston. Mr. Cushing will preside, and Mr. Choate will be present on the interesting occasion.

Mr. CHAMBERS, of Montgomery county, N. C., has taken from his gold mines within the last three months thirty thousand dollars worth of the ore, and at a cost of only a few hundred dollars.

An old lady named Weston, 80, recently started to death, last Sunday in her apartments on Pine street, Peterboro, N. H. She had had nothing to do with the house for several days, and died shortly after her husband, to whom she was the night before.

STATISTICS OF HUMAN CIVILIZATION. A like book has just been published, containing a series of papers containing information collected in foreign countries compiled from official sources. The population of Portugal is said to be 1,000,000 and the area 34,000 square miles. The total population of Spain in 1857 is said to be 32,000,000. The total population of Australia is 1,800,000, and of New Zealand 1,000,000. The population of Australia is 1,800,000, and of New Zealand 1,000,000. The population of the Roman Empire in 1857 was 124,000,000. The population of Turkey, according to the census of 1857, is 39,000,000. The total population of Switzerland in 1857 was 2,000,000.

INTERESTING MINIATURES. CLOSE OF THE YEAR.

The year past, like the year to come,
Is full of scenes of joy and gloom;
It has its moments of repose,
When all the world seems to go by;
It has its moments of trouble,
When all the world seems to go by;

The year past, like the year to come,
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When all the world seems to go by;
It has its moments of trouble,
When all the world seems to go by;

—DIXIE MORNINGS.—1858.

INTERESTING MINIATURES OF ANGELS.—During the last week of October, a number of miniature figures were sent to the editor of *The Spiritual Telegrapher* from persons living in the Argentine. Among the best is a figure of an Angel of Measure, in a squat little figure, with a long pointed head, resting on the ground a hand of 20 inches. The figure is dressed in a short tunic, and is holding in the hand a hand of 20 inches.

Other figures have also been found. One of these is the figure of the Angel of the Ark, and is of the size of a man, and is dressed in a short tunic, and is holding in the hand a hand of 20 inches.

Another figure we have learned the name of the manufacturer of this Angel. It is a man, and is dressed in a short tunic, and is holding in the hand a hand of 20 inches. The figure is dressed in a short tunic, and is holding in the hand a hand of 20 inches.

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As Axe to Glass—Oars of the Town.—When I was a boy, says Dr. Franklin, I remember one cold winter morning I was sent after a working man with an axe on his shoulder. "My master has said to you, 'Is your master a grindstone?'" "Yes, sir," said I. "You're the right fellow," said he, "will you let me get off my work at it?" I had with the compliment of the "fine little fellow." "O yes," I answered, "it is down in the shop." "And will you pay me off?" said he, putting me on the head, "get me a little hot water!" Could I refuse? I ran and soon brought a kettle full. "How old are you and what's your name?" continued he, with out waiting for a reply; "I am sure you are one of the finest little boys I ever saw, will you just turn a few minutes for me?" Tickled by the flattery like a fool I went to work, and bitterly did I rue the day. It was a heavy load, and I toiled and toiled till I was almost out of breath. The school bell rang and I could not get away; my hands were blistered, the axe was sharpened, and the man turned to me with a "Now you little rascal, you've played truant, and for a fool or you'd rue it!" Alas! thought I, it is hard enough to turn the grindstones this cold day, but to be called a little rascal was too much. It took deep in my mind and often have I thought of it since. When I see a merchant over polite to his customers, begging them to take a little brandy, and throwing his goods on the counter, thinks I that man has no axe to grind. When I see a man flattering the people, making great profession of attachment to liberty, who is in private life a tyrant, methinks look out, good people, that fellow will set you turning a grind-stone. When I see a man hoisted into office by party spirit, without a single qualification to render him respectable or useful, also! deluded people, you are doomed for a season to turn the grindstone for somebody.

The Pope's Friends in Phœnixia.—Not long since, the Bishop of El Cajon, in the United States, in an interview with the Pope, and his Holiness endeavored to express to him his opinions in respect to Protestantism. "It is possible," said the sovereign pontiff, "that it is not the fault of the majority of the Protestants that they are separated from the Church. The force of education, habit, and circumstances is so great, that in all likelihood they never ask themselves whether their profession of faith is right or wrong. God will judge them with clemency." However, I am the vice, and not the "separatist" censor of the secret of God. "The Most High alone, who is omniscient, can know what is right and what is wrong." Another anecdote, which the *Wiener Zeitung* (an excellent authority) in such matters, tells of the Pope is as follows:—A Protestant lady, of high rank, reportedly endeavored to induce His Holiness to converse with her on the dogmas of the Roman Catholic Church, and one day, after she had spoken very loud, he mildly said:—"It may be better for you now to speak of such matters, for I fear that your future responsibility would be increased, if you forced the Vicar of Jesus Christ to tell you the truth, and then refused to believe it." Several persons who know Pius IX well, say that he is kind-hearted, excellent, and a truly good man; but unfortunately, he is surrounded by persons who consider religion a mere stepping stone to temporal influence and power.

Young America on a Benign Scale.—We copy the following from the *Times* of Mass. (Boston).

Census.—It is a fact that many people in this city must have noticed, that within a few years a marked change has taken place in the condition of both the children of American and foreign parents. They are evidently changing places. There is comparatively very little Presbyterian among the Irish young men, who have now their type of race society, which is daily telling in its good effects upon the living generation. The pernicious influence of that most miserable of all ecclesiastic expressions, "Young America," is carrying down to ruin the friends of young Americans, who, in their fall to the lower stratum, seem to be despising, from that and elevating to a higher and better condition an equal number of the very chieftain of this race, whose world was intended to sink still lower into the vale of betters.

Imperialism of Russia.—In a conversation with Prof. Olmstead, whose mind is familiar with astronomical statistics, he said that a railroad one thousand miles long, at the rate of twenty miles an hour, or 400 miles in twenty-four hours, would be fifty days in going round the earth, and one hundred years going to the sun! To go to the planet Neptune, which is the last discovered of our planets, the sun would be traveling about it day for about a thousand years! There is distance for you then in it, so that to reach the fixed star of Cygnus, whose distance has been accurately determined, would take the sun three hundred and twelve thousand millions of years! Still more. Light travels at the rate of twelve millions of miles a minute, and it would take, at that rate, nine years and a half for light to come from the star of Cygnus to the earth, and it would take forty years for light to come from the North star to the earth, traveling at the same rate, namely, twelve million miles in a minute.

Physical Human Anatomy.—Dr. Phineas Fletcher says an anatomical work in which he pictures the veins, arteries, bones and muscles of the human frame, as hills, dales, rivers and caves, describing with great minuteness their different meanderings, elevations and depressions. Something in the same style will be done, part in the *Illustrated Encyclopedia*, giving a rhymed description of the stomach, from which we extract the following striking extract:

Thus the digester pushed
The mass downwards like
Quaking the innumerable waves
Pore into wave and chyle.
The muscular effort is
"in these seas" to sweep
The chyle which mingle with the blood
Thus waste, if you may
As it is an hepatic
An effort it is that we,
Or vegetal, winds bears safe.
Are the veins

As broad as a hand the
Bones form a sufficient bulk,
In the bone is a vessel of meat
Which makes it a blood-vessel.

Two Pines.—There is here a dismal tree of us. They are being cut down for fuel, religion, and the pastime of a stray but impudent boy, who is now impudent to us all. It is a general curse under the eye of Justice Providence.

HUME, THE MEDIUM.

A few years since there was at work upon a bench in Norwich a tailor's apprentice, a slender, pale young man, poor enough in this world's goods, and too feeble in health to gain a livelihood even by that sedentary occupation. That poor tailor was married the other day to the sister of a Russian Count, a lady of great wealth and high social position; and Alexander Dumas, the most distinguished of living French novelists, made a journey all the way from Paris to St. Petersburg to attend the wedding, and act as the young man's bride-groom.

Here is the outline of a romance which in妙loquence is scarce surpassed by anything in the range of truth or fiction. From his bent and cross-legged position upon a tailor's bench, in Norwich, Daniel Dandridge Hume, the medium, has reached the highest aristocratic circle of European society. He has lived in intimate relation with Louis Napoleon, and received valuable tokens of gratitude and remembrance from the Empress Eugenie. He has had the honor of turning tables, ringing bells in the air, and showing spectral hands, in the presence of crowned heads, and of the first literary and scientific personages of the Old World. Such an extraordinary career is worth a passing notice.

Everybody remembers the excitement occasioned by this young man's first appearance as a "spiritual rapper," in Springfield, in this State. To his wonderful gifts as a medium he owes his more wonderful fortunes. Nothing opens the hearts of the wealthy and sympathetic like a show of spiritual powers. Hume at once found warm and influential friends, by whose assistance he was soon enabled to follow the example of other mediums, who had crossed the ocean, and created a sensation in England.

We happened to be in London shortly after his appearance in that metropolis. There we made his acquaintance, met him often, and had opportunities of watching his career. This was in the spring of 1855. He was at that time a fair, impressive youth, of delicate, almost sickly mind and constitution, agreeable in his manners, and very well pleased with himself. He had begun to drink the intoxicating waters of success. His head did not seem very strong. He dined with Thackeray, supped with Bulwer, and shrugged his shoulders and looked bored when he talked of the great and distinguished people who sought his acquaintance. His new associations had given him aristocratic views; he liked the liveries, the powdered wigs, the coats of arms, and the etiquette of grand society. He changed his name from Hume to Home, having, as he affirmed, traced back his pedigree to some illustrious Scotch ancestors. There was not much genuine spirituality about him, with all his marvelous gifts, his aspirations being after the world's fine show and greatness.

Six months later we find him in Florence, in Italy, whither he had gone in company with the son of an English gentleman, by whom he had been adopted. He was then staying at the house of Hirsh Powers, the sculptor, who gave us an interesting account of what he had witnessed in circles with the young medium. We remember a description of a spiritual hand which had appeared to Mr. Powers on one occasion, and recall almost the words the latter used respecting the apparition. "Having made the structure and symmetry of the hand my study for so many years," said he, "I may be supposed to know something of it; and I can say that in all my observation I never saw either a real or an ideal hand that could compare with this in the perfect beauty of its proportion." This seemed to be sufficient evidence, to the mind of the artist, that there was a reality in Hume's pretended power, notwithstanding the fact that he had sometimes been suspected, on good grounds, of practicing deception.

We next heard of Hume in Rome, where, with his amerciable nature and aristocratic tendencies, he became impressed by the august ceremonies of the Romish Church, tenets of Protestantism, and the practices of Spirits, and turned Catholic. But his medium power, which he lost for a time, returned to him again, and having proceeded to Paris, under the protection of a Polish nobleman, who had stood his godfather, he astonished the emperor and the court by his seemingly miraculous gifts. Returning on a brief visit to America, he purchased a farm for his uncle, provided for his father, made a considerable display of diamonds and things which had been presented to him by his friends—the crowned heads of Europe, and taking his sister with him, to give her an aristocratic French education, hastened back to Paris, in obedience to a summons from the emperor. The last we hear of him is in the saloons of Russia, with his noble bride, and a feather in his cap, creating a wonderful sensation. So much for the romance of a Connecticut tailor.

Important News about the Quarantine.—Gov. King is in the city to-day, and expresses himself as decidedly in favor of removing the quarantine. He states that a United States Engineer, selected by him, has surveyed the Lower Bay, and reports that an island for quarantine purposes can be easily built upon the Orchard shoals, a few miles below the Narrows. The official report will be ready for the Governor in a few days, when he and the State Comptroller, designated by the law for this purpose, will decide upon the removal to the place named by the United States Engineer. \$100,000 are now in the State Treasury, for the purpose of removal, but nothing else.

Evening Post.

Tan Master As Ores Wixen.—The *La Crosse Journal* says:—
Everywhere upon our neighboring moors—the moors we building
Our winter houses on comparatively light ground or very marshy
water. By the testimony of the "oldest inhabitants," this fact always
has shadowed an open winter. If a hard freezing winter is at hand, the
moors will hold fast at the water, to keep under the ice. If an open winter
approaches, they keep nearer the surface.

Note from Mr. Paine.

We have received the following note from Mr. Paine, concerning what our readers have heard in another way within the last three weeks:

New York, Dec. 27, 1858.
Mr. Tamm.—By the report of the Thirty-eighth session of the Legislature (through Dr. Hallck), I was led to say, "I did not believe in the Physical Manifestations, which is incorrect, as when Dr. Orton particularly asked me, whether I believed in a satisfactory Physical Manifestation, I replied that I had, through Mr. Hume, and that I did believe in Physical as well as Mental Manifestations. Dr. Hallck has appended to his report a few words of advice which I duly appreciate.

Respectfully,

THE SPIRITUAL TELEGRAPH.

HISTORICAL.

Few readers can be aware, until they have had occasion to test the fact, how much labor is often saved by such a table as the following—the work of one now in his grave. If "history is poetry," as one who is a true poet himself forcibly remarks, then here is poetry personified:

- 1607 Virginia first settled by the English.
- 1614 New York first settled by the Dutch.
- 1620 Massachusetts settled by Puritans.
- 1621 New Jersey settled by the Dutch.
- 1627 Delaware settled by Swedes and Finns.
- 1635 Maryland settled by Irish Catholics.
- 1635 Connecticut settled by the Puritans.
- 1636 Rhode Island settled by Roger Williams.
- 1659 North Carolina settled by English.
- 1670 South Carolina settled by Huguenots.
- 1682 Pennsylvania settled by Wm. Penn.
- 1733 Georgia settled by General Oglethorpe.
- 1791 Vermont admitted into the Union.
- 1792 Kentucky admitted into the Union.
- 1796 Tennessee admitted into the Union.
- 1795 Ohio admitted into the Union.
- 1811 Louisiana admitted into the Union.
- 1816 Indiana admitted into the Union.
- 1817 Mississippi admitted into the Union.
- 1818 Illinois admitted into the Union.
- 1819 Alabama admitted into the Union.
- 1820 Maine admitted into the Union.
- 1821 Missouri admitted into the Union.
- 1836 Michigan admitted into the Union.
- 1836 Arkansas admitted into the Union.
- 1845 Florida admitted into the Union.
- 1845 Texas admitted into the Union.
- 1846 Iowa admitted into the Union.
- 1848 Wisconsin admitted into the Union.
- 1850 California admitted into the Union.

The Carnage in Congress.—The Senate chamber at Washington, on Thursday, presented a novel spectacle—a scene of the day's proceedings. The prayer for the day having been allotted to the pastor of the Catholic Church of St. Patrick, he performed that ceremony in the black cassock and white surplice of his order, and was surrounded by a number of other priests similarly attired, which imparted to the scene an air not altogether of novelty but of awe. We are told that much interest was evidenced on the occasion, and that the Senators showed symptoms of unusual devotion. Probably they fancied themselves in Rome, for the more that they did not do exactly as Rome does, nor did the importunate moment convert them into grave and reverend Roman matrons. The account of this scene will be read with some surprise in each country. People there will begin to think that the United States is all right, that they have reposed their several leaders in the bosom of Mother Church and become a part of the family. The explanation of the deviation from the ordinary method of opening the proceedings of the Senate is very simple. The custom of appointing a chaplain for the whole session has been abandoned, and the President of the Senate, a few days before the session commenced, made out a list of the clergy of every denomination in Washington—including, of course, the Catholic—and allotted to each a day upon which to officiate. By this arrangement Thursday fell to the lot of the pastor of St. Patrick's, when the vestments of the Catholic priests were seen in the halls of Congress. *Herald*, December 25.

The Origin of Faustian Princes.—The term "masterless vanity" originated with Sir James Mackintosh—"vile tempests the wind to the shorn lamb," which everybody who did not suppose it was in the Bible credited to Sterne, was stolen by him from George Herbert, who translated it from the French of Henry Estienne. "The cup that cheers but not inebriates" was borrowed by Pope from Bishop Berkeley, in his "Spirits." Wordsworth's "The child is father of the man" is traced from him to Milton, and from Milton to Sir Thomas More. "Like angels visit, few and far between" is the ring of "Hoek"—it is not Thomas Campbell's original thought. Old John Norris (1678) used it, and after him Robert Blair, late as 1745. "There's a gude time coming" is Scotland in "Rob Roy," and the "Almighty Dollar" is Washington happy hit.—*Independent*.

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy.

R. P. Ambler will lecture at Dodworth's Academy next Sunday, and on several following Sundays, morning and evening.

Extracting Teeth under Electro-Magnetic Action.

Dr. S. B. Smith's Crystal Battery Magnetic Machine, No. 222 Canal street, near Church. The instrument is very compact and portable, and warranted to run well any length of time. The size of the Battery now required during Retall price, \$12.

A circular describing the process is sent by mail to any one who desires.

Mediums Wanted.

Bella's Test Medium-wanted at Munson's Rooms, No. 6 Great Jones street. None others need apply.

Engravings of Kate Fox and Cora L. V. Hatch.

Small colored engravings of the above distinguished mediums may be had of the subscriber. Price on Indian paper, 30 cents; plain, 15 cents & 25 cents. 5 Great Jones street, New York.

Religious Aspects of the Age.

Being a faithful report of addresses delivered before the Young Men's Christian Union and liberal thinkers of the times, by some of the most distinguished clergymen. Price, 1 bound, 63 cents; paper, 25 cents; postage 7 and 10 cents. No. 5 Great Jones street.

Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch, Lecture Medium, will commence a series of lectures on the 7th of January next, in the large Hall of the Cooper Institute.

Miss Amelia Jenny Dods.

Will lecture again at Clinton Hall, Brooklyn, Sunday evening, January 2. The public are respectfully invited.

THE SPIRITUAL TELEGRAPH.

TO THE PATRONS OF THIS PAPER.

WE WISH TO TELL YOU THAT

ONE YEAR'S SUBSCRIPTION

SIX MONTHS

TEN MONTHS

THIRTY MONTHS

THREE YEARS

FOUR YEARS

FIVE YEARS

SIX YEARS

SEVEN YEARS

EIGHT YEARS

NINE YEARS

TEN YEARS

TWELVE YEARS

THIRTEEN YEARS

FOURTEEN YEARS

FIFTEEN YEARS

SIXTEEN YEARS

SEVENTEEN YEARS

Eighteen Years

Nineteen Years

Twenty Years

Twenty-one Years

Twenty-two Years

Twenty-three Years

Twenty-four Years

Twenty-five Years

Twenty-six Years

Twenty-seven Years

Twenty-eight Years

Twenty-nine Years

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Thirty-three Years

Thirty-four Years

Thirty-five Years

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Thirty-eight Years

Thirty-nine Years

Forty Years

Forty-one Years

Forty-two Years

Forty-three Years

Forty-four Years

Forty-five Years

Forty-six Years

Forty-seven Years

Forty-eight Years

Forty-nine Years

