

# SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MAN.

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

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 38.

NEW YORK, SATURDAY, JANUARY 15, 1859.

WHOLE NO. 350.

THE SPIRITUAL TELEGRAPH.

	PRICE
One Year, strictly in advance (it is a loss at the risk of publisher),	\$2.00
Six Month,	1.00
Three Months,	50
Club Price of 10, upward, for annum,	1.50
To City subscribers, if delivered,	2.00
Single Copy,	6
To Patrons in Canada, (with postage prepaid),	2.50
"    U.S.A.,	2.50
"    Mexico,	3.00
"    South America,	3.00
"    Europe,	3.00

The best remittance from foreign countries is American bills, if they can be obtained ; the second is gold, enclosed in letters. Our friends abroad can have this paper as regular as the ground us, by giving full address and prompt remittance, and we repeatedly solicit their patronage. Small sums may be remitted in postage stamps.

CONTENTS OF THIS NUMBER.

Christ in Heaven and Child on Earth	371	Vision of a Future Event	375
Abstract of a Discourse by Rev. Dr. H. W. Ward, Bachelor	372	Mr. Day's Late Pamphlet	376
New York Conference	373	Allied "Exposures" in Boston	376
Miss Anna Dyer's Lecture	374	E. G. Holland on Antislavery	376
Problems—No. 4	374	Rev. Thomas L. Harris	377
Letter from G. B. Stobbs	374	Goodness of the Slaveholders	378
Controversy Communications	375	Cause and Cure of Evil	378
The Cause in St. Louis	375	Line on the Party Divisions (pp. 65) 379	379
Matters in Hutchinson, Me.	375	Interest in New-York	379
"    Brooklyn	376	"    380	380

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

CHRIST IN HEAVEN - CHRIST ON EARTH.

On the evening of Tuesday, the 28th inst., a lecture on the above subject was delivered at the New York University, in this city, by the Rev. T. L. Harris, before a full audience. The following is a brief abstract of the same :—

"The divine word," the lecturer began by saying, "seems to abound in contradictions ; and when we come, from the standpoint of the mere intellectual faculties, to analyze the language of our Lord himself, and his disciples, we discover what seems to be the most obvious discrepancy ; as, for instance, Christ says, I am going to leave you, and then, without unsaying, without taking away, or undoing this declaration, responds, 'Lo ! I am with you always, even unto the end of the world.' It was a truth, he went on to remark, which every human Spirit is profoundly conscious of, that we can be absent from those we love, as far as our external forms are concerned, and yet be with them and commune with them, in spirit. It was another truth which all knew, and which sometimes was the occasion of poignant sorrow, that we may be so near as to clasp each other's hands, and breathe a common atmosphere, while yet the mind of one might be elevated far above that of the other. It was another truth which all knew, but which those knew most profoundly who had ripened most into the true manhood and the true womanhood, that in order that there may be spiritual communication between human beings, it is needful they should have sympathy one with another. It was another truth which rare and ripe nature, we are familiar with, that the more many-storied, so to speak, our experience on the Spiritual plane, the more fully, deeply, tenderly and intimately can we communicate with each other. This truth was illustrated by the sweet experience of lovers, whose attachment, which at first was more or less superficial in its character, gradually deepened into the purest affection, as the wonders of the heart came to be revealed through sympathy. The foregoing truths could be applied to the highest of all subjects—Christ in Heaven and

Christ on Earth. On earth he was a visible man, a miracle of outward beauty—fair and stately in proportions ; yet he walked with such manifest humility as to be overlooked by the worldly great and wise. Men and women were drawn to him, they hardly knew why. Something proceeded from his breast which, operating upon a certain latent something in their bosoms, moved them to come nearer. Some regarded him as a prophet because he foretold wonderful things. Others, witnessing his visible miracles, thought him the promised savior. Others, who were drawn still nearer to him, looked upon him as more than human. They discovered that although, to all outward appearance, he was like one of them, yet, he seemed nearer to each than any friend or kindred, and that he knew more about them than they knew about themselves ; more about philosophy and the philosophic intellect, than even the philosopher ; more about the agonies of the suffering and sorrowing than the suffering and sorrowing themselves ; more of writhing

than the suffering and sorrowing themselves ; more of the condition of parity in the world to come, that the Lord could bring so near us, that we might actually lay the head upon his bosom. These things could only be comprehended as the lover comprehends his beloved one, through a deep dwelling sympathy with him. We could, the lecturer believed, arrive at such a condition of parity in the world to come, that the Lord could come so near us, that we might actually lay the head upon his bosom. These things could only be comprehended as the lover comprehends his beloved one, through a deep dwelling sympathy with him. The reason why we were not all enraptured with the lovely attributes of God, was brought to feel that there is a hell below ; more about love than that we love the follies of the world more. The reason why all lovers ; and more about marriage than those who are knit together by the tenderest ties. They began to wonder when they discovered that he not only knew all about them, but had also fallen in love with him. The great curse which had fallen upon the world, and which was the curse of all the infidelity power, it seemed that he could not only send out life from himself, but could also draw the life out of natural objects into love ; and this curse could only be removed by our falling in himself again,—as if the huge Atlantic, that rolls up into all love with the Lover, Christ, and acting in obedience to his will. The lecturer in this connection cited and commented upon numerous instances recorded in Scripture, of the exhibition of reason why were objective, mere external Spiritualism was the Christ's unlimited power, among which were the withering of the pitiable thing it is, was because the thorns and tares of barren fig-tree and the raising of Lazarus. He also alluded thousands of those who have talked with Spirit had, instead to his ability to draw the wicked unto him, and to cleanse their hearts from sin. He could do what Plato could not do ; he could turn man's affections Godward—could make the great river of human feeling run up hill instead of down hill. It was as if Niagara, in obedience to some still small voice, should, after plunging half way down the cataract, gather itself up majestically, and pass back to the great lakes from whence it came ! These who gathered around Christ were enabled to comprehend his true nature in proportion as their souls were opened by his influence. Therefore he was more to some than he was to others. While upon this branch of his discourse, the lecturer referred to the remarkable power and the sublimity of character displayed by Christ in connection with his transfiguration, his crucifixion, his resurrection and his ascension. Since the ascension, the puzzle of Christendom had been to know what relation we sustain to Christ in heaven. A wondrous light was shed upon this subject by the fact that he made himself visible after his glorification—that he who was transfigured while yet he walked the earth, after his glorifica-

tion, came and shone in that same original, superord bright himself to the world in the form of man, for divine ends of mere. Having fulfilled his earthly mission, he had drawn the humanity with which he was clothed, back into himself, and was again with the Father, as he was before the world. Our perceptions were according to the states we are in, and our going him in the next life would depend upon whether we are in sympathy with him or not ; in other words, whether we are regenerate or not. If we loved him, we should be present with him as more than human. They discovered that although, to all outward appearance, he was like one of them, yet, he seemed nearer to each than any friend or kindred, and that he knew more about them than they knew about themselves ; more about philosophy and the philosophic intellect, than even the philosopher ; more about the agonies of the suffering and sorrowing than the suffering and sorrowing themselves ; more of writhing of her ordered relations to him. The reason why we were with invisible intelligences of darkness than those who had been not all enraptured with the lovely attributes of God, was brought to feel that there is a hell below ; more about love than that we love the follies of the world more. The reason why all lovers ; and more about marriage than those who are knit together by the tenderest ties. They began to wonder when they discovered that he not only knew all about them, but had also fallen in love with him. The great curse which had fallen upon the world, and which was the curse of all the infidelity power, it seemed that he could not only send out life from himself, but could also draw the life out of natural objects into love ; and this curse could only be removed by our falling in himself again,—as if the huge Atlantic, that rolls up into all love with the Lover, Christ, and acting in obedience to his will. The lecturer in this connection cited and commented upon other foundations than those laid by him in particular. The merons instances recorded in Scripture, of the exhibition of reason why were objective, mere external Spiritualism was the Christ's unlimited power, among which were the withering of the pitiable thing it is, was because the thorns and tares of barren fig-tree and the raising of Lazarus. He also alluded thousands of those who have talked with Spirit had, instead to his ability to draw the wicked unto him, and to cleanse their hearts from sin. He could do what Plato could not do ; he could turn man's affections Godward—could make the great river of human feeling run up hill instead of down hill. It was as if Niagara, in obedience to some still small voice, should, after plunging half way down the cataract, gather itself up majestically, and pass back to the great lakes from whence it came ! These who gathered around Christ were enabled to comprehend his true nature in proportion as their souls were opened by his influence. Therefore he was more to some than he was to others. While upon this branch of his discourse, the lecturer referred to the remarkable power and the sublimity of character displayed by Christ in connection with his transfiguration, his crucifixion, his resurrection and his ascension. Since the ascension, the puzzle of Christendom had been to know what relation we sustain to Christ in heaven. A wondrous light was shed upon this subject by the fact that he made himself visible after his glorification—that he who was transfigured while yet he walked the earth, after his glorifica-

We have not attempted, in this short sketch, to do more than give the leading idea set forth by Mr. Harris on this occasion. His lecture occupied an hour in the delivery, and all the different parts embodied in our report were forcibly impressed by beautiful illustrations, many of which were clothed in most eloquent language.



## SPIRITAL LIFE AND CONFERENCE.

## FOFTIETH SESSION.

*Question.—The Trance: What is its rationale, and what is its relation to spiritualism?*

The "obliged inquirer" might be safely challenged to prove from the boldest of his past experience a more dismal picture of the baser side of life than experience is more dismal for a more dreary drunk, a more pernicious partner of overdrunk swindlers and unscrupulous street-sellers than that which settled down upon our beloved Gotham on the evening of the 11th of January last. "The Prince of the Power of the Air," or rather his Deputy who has charge of the usual and legal parliament, was in high feather on that evening. Sunday of our fellow-mortals had given place to the through the columns of special advertisements that they had no apart that particular evening for their own profit but popular enjoyment. Mrs. L. V. Hatch was to hold forth in the "Carlton and Bath," and Dr. Chapman was to follow in the "Order of Nothing," in a corresponding tab, conveniently located beneath the hand-paw of Clarendon Place. This was enough! All the neighbors made overtime for the preceding twenty-four hours, and a paroxysm held in the water without intermission. Churches don't help a man much when it comes up, and the sober but honest few who returned upon the New York Conference, emitted a decided color of red and an atmosphere of melancholy.

Dr. George didn't come at all.

Dr. Orrick stated the question for the criticism of the eager bunches and providentially had life enough remaining to call on Dr. Hallock to make a speech.

Dr. Hallock had nothing to say, and consequently went on to remark that the trance as to its phenomenonality is, in his judgment, a manifestation of the spiritual powers of the individual who is its subject. The rationale of its manifestations is derived from the demonstrative force of proof in spiritualism, which reveals to us that man is a Spirit. With respect to the origin of trance, the rationale is not so clear. It has been questioned in this Conference, and the opinion advanced, that trance to the extent of clairvoyance is never induced without the exercise of power or aid of Spirits. He is not yet ready to adopt that conclusion, though there are weighty reasons in its favor. The well-known instances of trance seem to him to indicate as to the trapping out of geological strata here and there indicate the nature of the underlying cause of the physical forces common to humanity. The use of the spiritual faculties is a privilege ultimately to be enjoyed by all a demonstrable result of growth. A puppy does not go with his natural eyes until the 15th day, and when he does, the foot is the result of laws general rather than of all special. The analogy holds with the human as to external, and why not with respect to the spiritual sense? May it not be said of these that they are in all cases, assisting only the development of natural instincts? Paul indicated the order of moral procedure when he said: "First, that which is natural; afterward, that which is spiritual." Conditions do little after worth. Some children can walk very well long before others, devoid of making the attempt, and we may be aided more or less; but the fact of going is a privilege of the soul. From these analogies, he concluded that the exercise or non-exercise of the spiritual faculties of an individual is simply a question of infancy or puberty.

With respect to the relation of the trance to spiritualism, he considers the trance to be the natural bridge, telegraphic wire, or means of communication between the spiritual world and this. From the little we know of the laws of mind, it may be inferred that tele-communication is the easiest and most natural, as compared with any other method; that is, most easy and natural in the sense that we say breathing is more natural than writing words. In harmony with this opinion, history shows it to be the most universal. From the fact of its universality, we may infer its broader usefulness as contrasted with communication by means of physical manifestations, such as the more material ages denominated miracles—not, however, more useful in the direction of the use of the latter. Trans-human-spirits do not reach the standard of demonstrating the existence of spiritual life beyond the grave; demonstrating a spirituality of the other method; and in the right mind of Nature, specialties are never duplicated. It is a

profession of the trance to relate it to Spiritualism as to exercise of it and the work of demonstrating tele-communication is left to another province of manifestation; in fact, the physical; where that is struck, the trance with its inferior scope of the mental and moral power is weak and unreliable; it has played a conspicuous part in the development of all religious ideas, and the growth of all civilizations; and therein is its great use; while as an authority, it has been abominably used and as infatuate as any tyrant that ever essayed a Russian Emperor from Nero to Pio Nono; and as a demonstration of the things wherof it affirms we have only to remember that, by authority of itself, it has communicated with the Gods of Olympus, the Jehovahs of the Jews, and with the sacred Devil! What a trinity of myths is here! and all objective realities to the trance. The relation of the trance, therefore, to Spiritualism, inference though it be, and important as its facts are in their true position in the scale of usefulness, is not that of demonstrative evidence of Spiritualism reconsidered from the immoral side; were it otherwise the so-called miracles of the ancients, and the physical manifestations of modern times, must be pronounced by authority of natural frequency a sheer waste of Almighty wisdom and power.

It is an objection, in his mind, to the hypothesis, that the genuine trance only occurs through the voluntary aid of Spirits; that ignorant worship mainly supposed itself as rapport with Gods, or with superhuman intelligences. It was not until demonstrative evidence had established the existence of the human spirit as a personal identity, that communications from that source were affirmed. Even now, trance-affirmations are replete with contaminations from historical personages, the existence of whom, though veritable *per se*, is of necessity mythical to the one who affirms from a later epoch. Moreover, he is not ready to concede that he either, for example, as a Spirit, would, from his own volition, entice him to see the Devil. He is not yet willing to concede that a Spirit entranced Emanuel Swedenborg, or any of his miserable plagiarists of our own time; that they might oscillate between heaven and hell in parcels of the raw material out of which to construct shapes that will not bear their own weight. It seems to him rather that these are the fellow-servants of the earth-inhabited spirit to open its own eyes, and to see his own faults, and that we are to look upon these mis-digged manifestations of the spiritual faculties simply as a prophecy of the clearer eye of the Master. "Praying still in you is like the best uniform of a soldier in his degree above the manifestations of geological truth."

Dr. Orrick considers trance to be the result of that combination of the individual wherein the physical power becomes a weakened or paralyzed as to allow the Spirit to act. The hands, so to speak, which connect the spiritual and material faculties, are for the time being, loosened and the Spirit asserts its supremacy. Magnetic passes, drugs, or any other agent capable of relaxing the physical bonds of the spirit, as between the internal and external powers of the individual, will be his opinion induce the trance. If he is correct in this, this is the trance natural to man, and its causation undemonstrable. It has been so far been argued in this Conference, and, as he thinks with much justice, that whatever can be explained on the mundane plane, should not be referred to the spiritual; but he thinks the ascription of trance to spiritual influences is a departure from that wholesome rule. One of the remarks upon clairvoyance at the last session evinced a want of proper discrimination. It was stated in the relation of a trance-spirit, that in the examination of the patient, a S. S. told what the difficulty is. Now, this is not clear enough; it is simply telling what *experiences*. Clairvoyance is the exercise of one's own spiritual organs of vision; and he repeats that the loosening of these physical bonds, whether from causes operating within the organism from magnetism, or from any other agency, will enable the individual to exercise his spiritual powers as seen in the trance. There are limits, however, to this exercise of the spiritual faculties, as he thinks; and the motives and horrore which determine the acts of their activity are to be known by the moral status of the entranced. Whether the higher the moral condition, the braver the vision. He agrees with Dr. Hallock as to the uses of trance in the economy of human progress. He thinks the highest form of spiritual communication, as well as its greatest use, is that wherein the individual makes his physical presence leading to the soul, to insist from the fountain of light and knowledge, and then removing it out through his own organism.

A very tall gentleman and a modest soul the individual whose the author of the fore-mentioned influence on us was usually called John, but the one who thinks his fellow-men shall have a deeper interest in keeping the truth than in knowing his name, calls him the prophet. He thought it a fact that if as to the

case of women, we yield the control of our bodies to another, that other will not be a moral being. *He* however, is not; that is to say, we yield only to those who are in phase with the exercise of the spiritual faculties, and not to the brute.

Dr. Orrick asked: How is it when there is no trace of trance?

The former replied: A true bar to spiritual power; it acts also upon the body, and does not itself open the spiritual sense, though it may aid in producing a favorable condition of body. To this end the minister may easily have to think malignant agents of whatever nature so as further than this; that is, any effect only the physical act, leaving the spiritual to be used only by the spiritual. From this the report is referred the audience's opinion as to the traces which occur as the way to judgment of mediums and normal persons.

## MISS AMELIA JENNY DODS LECTURE

AT CLARKE HALL, NEW YORK.

*Mrs. Karine:* Miss Dods delivered her third lecture of the course at Clarke Hall, on Sunday evening, January 9th. Subject—"The effects of Spiritualism on the Age, and its future prospects."

Miss Dods ably answered the objections of our opponents against Spiritualism as to its evil tendency on the minds of its advocates. Having done this, she argued that Spiritualism had in ten years so far removed the bigotry and intolerance hitherto existing between the various religious denominations, as to induce them to lay aside in a good degree the controversies among themselves about doctrine; and that the clergy had become so liberal toward each other as to be willing to exchange pulpit oratory—that they had been compelled to do so by the spread of Spiritualism, and the effect is had in taking thousands from their ranks so that they might, in their battles against it, present a broad and united front, and impede a force sufficient to arrest its advancement and crush it in the infancy of the being.

That Spiritualism had elevated woman by calling out talents in trance-medium speakers than had astonished the world—that young and unlettered girls had solved the most difficult points in theology that had in all ages of the Christian Church puzzled the most learned and eminent doctors of divinity—points, which they even supposed were inaccessible to the human mind, and which the opening scenes of circuit life could disclose; that they had been compelled to admit the God of love, either by Spirit communication, or else, that there were talents in young women superior to any in their oldest fathers. Mr. Broderick, by order of his ministering brother, published a report made to that body, and had reported the opinion that the manifestations were indeed accomplished by the agency of Spirits, but of evil Spirits, called devils.

He argued that clergymen, in many instances, were infected with Spiritual sentiments, and were continually breathing them from the pulpit; that this state of things would continue to advance working like the hidden leaves in the soil till finally every pulpit throughout the land; as I have it of the book, "A Good Preacher," in substance the entire soul of Spiritualism; and that the doctrinal cause of the various denominations would be the last thing changed. She said that Spiritualism was rapidly doing away in the public mind with the belief in the absurd doctrine of sodomy, hell torture, and subterranean; it is to stand the rational development of the cause developed and progression of the being, and is moral and social attainments, in holiness and happiness.

She said that Spiritualism had not only taken its course by thousands out of the bosom of the church, soiled by the feelings of religious organizations toward each other, and in action at the fount of the varying in a fierce opposition, and elevated woman, but it had converted still more by its call to a belief in a God and became conservative—thus converting Robert Owen, the great sheep and patriarch spirit, converted Spiritualism, and reigned his mortal life in the first field of a future existence, which proved he had failed to give him the said that it had received the healing gifts in men through Spirit power, and that Spiritualism was destined even to change human governments, to establish universal liberty by creating every species of bondage, and thus bring about universal brotherhood in men. That the Spirit of our day, for who were around us, inspiring most of their efforts, still holding familiar and affectionate converse with us, aiding in the curing infirmities of their well-being, and then removing from the mind the bonds of death and the darkness of the grave.

The audience were delighted and charmed by the eloquence of the speaker, and many an eye was filled with tears of joy, and during its entire delivery a breathless silence reigned.

The lecture three years next Sunday evening, will be her last. Salutation. The existence of Spirits.

## PHILOSOPHICAL AND MORAL DEPARTMENT.

## PROBLEMS.

(NOT AN ARTICLE.)

It can not, perhaps, be considered as anything more than what should have been anticipated, that in the deep and all-revealing unconsciousness so generally excited by the mysterious and unexplained phenomena of Spiritualism, the subject of psychology and the philosophy of the nervous function should have been well nigh ignored, or very much overlooked. Certain it is, that the mass who have become media can not be supposed to have been familiar with the laws of mind or the susceptibilities of the nervous system; and, that persons of this class may have been carried into extreme fanaticism, is not at all strange, and, to me, it is easy to be accounted for, that so many have become wild and unsound under these excitements. This term is not necessarily offensive; we may each of us be more or less liable to this imputation, on one subject, or some period of our lives. But we should all be willing to learn from experience, and thus we all become wiser and even better men and women from the things we each may have suffered. Says the proverb, "If you do not listen to reason, she will by and-by rap you with her knuckle."

It was my wish to present these problems for the consideration of the candid, and to do this without attempting to exonerate the real merits of Spiritualism. I have felt disposed rather to submit for consideration a few observations of my own upon nervous phenomena. It is a sound maxim of philosophy which points out to us the error of attributing these phenomena to purely spiritual or remote causes, when they may, with equal propriety, be referred to causes which obviously exist in and around us, and the results of which we daily observe as a part of this human world. Indeed, I do not feel myself called upon to say much of the spiritual world, of which we can not be said, really, to know anything until we become its inhabitants. Earth to the invisible world is a master to personal, and yet of such wide latitude, that I feel no desire to argue with any mortal in respect to matters of his belief. He may believe what pleases him most. What each one believes must be determined by his own capacity, his own opportunities for information, and a thousand other things, not to be entered into here. Still, within our minds are so concentrated that we become fascinated by certain ideas, or our notion of things. One becomes "obsessed" and "infected" with an idea (true or false) as really as the magnet by iron becomes subject to the control of magnetism or by spirits; and so it is when a mortals or any other mortal becomes once "possessed" with a certain peculiar idea, he is "wiser than seven men who ever reader a reason." It is so, because he *believes it to be so*. What we believe without reason, we can not very well be removed out of. Hence it seems to me the best way, in all matters of mere belief in respect to the invisible world, of which none of us know anything at all, we should be willing for each one to believe pretty much what he pleases. The word that it may be well is often better to the belief that it is so; as people are always "too ready to believe what they, themselves, wish to be true." Our natures were made by law older than all books, and we find ourselves, as it were, compelled to believe on all subjects, when the so-called evidence is sufficient to satisfy the mind for the time being; and we often believe, without the first particle of suspicion, that the evidence on which we rely is wholly inappropriate, or that the witness is wholly incompetent to testify on that question. I have before wished to be informed how an invisible agency can be compelled to testify as to his own personal identity—a question which I put to the Spirits and to Spiritualism years ago, but to which I have not yet received any satisfactory answer.

**Problem XIII.**—What is man's highest and best condition for existing and communicating? Answerer. I should desire (for religion) to be the natural and spontaneous expression of each faculty of the mind and the body. And, as I know that man knows as much of a man as he does in the exercise of all his fully knowing organs and functions of life. A state of being, not insensitivity of any one of his functions, nor forgetfulness of any one of his functions, nor partial forgetfulness; and hence I can conceive of no higher condition, than a "superior state," when the man himself is as to know what he is

about. What we generally denominate a state of trance (an abnormal condition), is not the most indicative of manhood, or womanhood. When a man takes chloroform, or is entranced by pathos, for the purpose of rendering him unconscious of pain, that "unconscious state of trance" may be the best for him for the time being, but it is not a "superior state" for receiving or for communicating the highest knowledge of nature and the constitution of things. The highest condition is that conscious, waking, active state of all the faculties by which we normally receive and communicate knowledge; and, if *influx* from the higher intelligences in the hearts of the angels be possible, or probable, when can it be supposed we may be in a condition so favorable for receiving such assistance as when in our normal condition, in the harmonious use of all the attributes of manhood? Nor can I see how it is that the intelligences from the higher spheres would, even if they could, voluntarily deprive man of his conscious *selfhood* in order that they themselves might speak through him, when, as we know, that state of trance is an inferior condition one in which man is ever liable to so very many mental hallucinations; and, if the higher intelligences in Heaven never overpower the human will, and thus deprive men, for the time being, of their selfhood, so it is difficult to suppose that the angels ever take such opportunities to speak through human beings who have been seduced, entranced, and controlled by Spirits of a lower grade. How can it be supposed that the angels would (if they could) mingle up their "communications" with the mass of chaff with which the country has been flooded, during the past eight years, under the name of "Communications," and "Light from the Spirit-world?" I have heard many intelligent Spiritualists declare that they could not wish, after death, to communicate through a medium to their friends, when they would thus be mixed up with what has so generally been taken for responses from the spiritual world.

**Problem XIV.**—Is it admissible or safe, as a general rule, for mortals to surrender their own wills and their selfhood to Spirits? By so doing we become the passive tools of superfluous persons, whom we do not know, and to whom we thus yield the power to hallucinate us into the belief that they are Lord Bacon, Dr. Franklin, or some dearly-loved relations who have "gone before" us. Is such a surrender of our nervous system consistent with a just estimate of manhood? Ordinary sleep is one of the normal alternating conditions of our nature, necessary for our health and growth. And so we may have fits, or become sick and insane, so as to be unconscious, more or less (in which state I have often known patients to become clairvoyant), but it does not follow that we should voluntarily fall into either of those states, or that we are in the use of the most appropriate means for securing the highest good when we seek these abnormal states, or fall into them constantly, till they become a *habit* so confirmed that our selfhood is well nigh obliterated. By a party of reason we should infer that the highest knowledge comes to man through the natural exercise of his highest mental faculties, as we know that man thrives and prospers most when he "marks, learns, and inwardly digests" for himself whatever knowledge is presented to his mind; but when he merely submits himself a writing tool for others to think and speak through, while his own manhood is in an unconscious state, he is in what I should call an inferior condition; he belittles himself as really as if he had inhaled nitrous oxide, or drunk a glass of brandy for the purpose of exciting his mental functions.

LA VIE SPIRITUALE.

Boston, Dec. 26, 1858.

Mr. F. N. Gleeson was a passenger for the steamer Aspin, which arrived at the port last week, with papers and full powers from the New York Telegraph company to enter into a business company in making direct telegraphic circuits to Europe, Berlin, and Hamburg. We find in the *Midland Advertiser* of December 11, a description of the kind of cable he has recommended as the best calculated to serve the purposes of a deep-sea Telegraph.

"In the first instance, the conductors should be composed of copper or iron wire, in order to exclude any risk of fracture at a brittle or destructive spot—it was never pretended that the several wires should all pierce together at the same point, and certainly not at the strongest."

"I presume, on the best arrangement, that there will be four wires, each of which will be covered over with a thin metal, and then with a thick coating of gutta percha, which will serve to protect them from the weather, and to make them perfectly insulated. You have thus a short conductor in the center, and all the wires in the present (read) form of a cross wire."

## LETTER FROM G. B. STEBBINS.

C. PARTRIDGE: Granfield, Hancock Co., Ind., Dec. 15.  
My Friend—I see, by the TELEGRAPH, your office has been burned; a sad derangement to printers and publishers who, none outside the "art of arts" can appreciate. You mention that a letter of mine was lost—no great calamity—but yet I like making it whole by another.

This is a county seat where congregate the lights of law and justice, according to the conception of those qualities popular at bar and bench.

It is a new place. I look out on the Court Square, in the center of which is a spacious court-house, where I hold forth to-night. A miscellaneous collection of hotels, stores and stables of varied pretensions to dignity, front toward this temple of justice, from four sides. Houses of logs, wood and brick—perhaps in all one hundred and fifty—scatter off at random. A brick church rests in quiet dignity in a mud-bank. Overhead is a leaden sky, beneath and around and, black, rich and deep. In the distance, forests. The locomotive whistle sounds shrill from the depot. The "turnpike," as it is now called—the "national road" of twenty years ago—passes east and west by the Court House.

You may remember—before the days when the "real question" had swallowed up minor matters in Congress, and honorable members had nothing more to vex their paces than questions of money and trade—of discussions and appropriations for the Cumberland Road. It has now passed into private hands, but yet stretches from near Baltimore, by Wheeling, Columbus and Indianapolis to Terre Haute on the Wabash—a broad, solid, macadamized highway, bidding defiance to the powers of mud and frost.

Long lines of movers' wagons, canvas-covered, filled with women and children, with cattle and dogs following in the rear and tall men, with rifles on shoulders walking alongside, used to pass over it westward, hundreds every day. Stages in all the pomp of telegraph mail lines, thundered along with prodigious rattle, making their eight miles per hour, both day and night!

But the railroad has conquered. The pike is only a well-traveled thoroughfare. More than half the emigrants go by car. The ghost of the last western-bound mail coach has ceased to frighten any poor wight at midnight. My good host, Dr. Hall, as he mounts his horse and joggs off to see a patient, says quietly: "Well, it's on the pike, and I shall then the mail!"

But some good reader may say: "This is all well enough, but what has it to do with Spiritualism?" Be patient and cool. If you are too high up in the spheres, it may be you are over-fond of sentimental talk about angels, which some poor newspaper reporter once called "celestial high-salutation." If so, you had best come down to common things, and remember that pikes, and mud, and corn-bread, and neighborly kindness, need a little attention. And again, gentle reader, may I not follow the good old dame's model preacher, who never, as the said, spoke about politics or religion in the pulpit? So, do be satisfied, and I will pass to other matters.

Yesterday morning I left the banks of the Wabash, from Terre Haute—a hamlet when I saw it twenty years ago, now a fair city of 10,000 people, spreading over a lovely prairie. There I parted with A. J. Davis and wife, after months of pleasant travel. They go West, to Alton and St. Louis, and thence toward Chicago and to Michigan; occupying the winter and spring in Illinois, part of Wisconsin perhaps, Michigan and Northern Indiana. We had been in Terre Haute a week, with good attributes.

Before reaching that place, we were in Indianapolis and amidst the constant din and bustle of a great city, amid the dignity of a capital city, found no friend of a comely interest in progress, I thought.

We spent two days pleasantly in Dublin, a village east of here, with a large infusion of Quaker habits in the surrounding people. Public sentiment has had but the trifling trouble from the place, and we found people freed from spiritual darkness, and ready for spiritual light and life. At Dublin, of four days, we spent with tolerable audience. At Columbus, the quality and quality improved to the last. At Cincinnati, excellent fine pictures and excellent portraits of persons from the Spirit world, drawn bloodstained, in from life to the m-

N. Walcott. Most beautiful proofs of Spirit-persons all believe! I am glad to see error and pretence in untrue pretenders, and a confederacy exposed by the friends and not the enemies, of spiritual growth and rational freedom. Let all pretended mediums and teachers, who claim over pure and perverted desire, under the guise of purity and "freedom of the affections," be seen in their true light. Let us learn, not to confound and weaken the distinction between right and wrong, but rather wisely to live in the light of great and pure principles and ideas.

I wish I had space for a word about the Kiantone movement. However good may possibly be the motives of some interested in it, the tendency of teaching and practice emanating therefrom is, in my mind, miserable and disastrous.

In the light of a higher freedom; in the conscious presence of immortal beings, with the inspiration of noble ideas, we should strive, wisely and kindly, to be true reformers, and help to banish the wrongs of private and public life, by exposures of their evil consequences, joined with illustrations of the safety and joy of better things. So let all show and pretend to be roused out, that the right may triumph.

I go from here to Richmond, and Dayton and vicinity, to Indianapolis after a few weeks, and then either Northwest, to Chicago and vicinity, and Michigan, or Eastward. For a month or more, my post-office address will be, *Richmond, Indiana.*

G. B. TRIBBING.

#### CONTRADICTORY COMMUNICATIONS.

Fatherston, December 27, 1858.

Dear Fatherston:—As the Conference has been, of late, much exercised on the question of the cause of contradictions and fallacies which occur occasionally in our so-called spiritual communications, I have thought that if we were to transfer our queries and investigations to a different plane of observation, we might by comparison, perhaps, facilitate very much our progress in so important an investigation. I would then, ask the question, What are the causes of the contradictions and fallacies which everywhere occur among us, in the present state of existence? We shall doubtless discover, if we push our observations with that efficiency and critical acumen necessary to reach a knowledge of the causes of the contradictions and fallacies complained of, that those causes operate with similar results both in the present and future state of existence.

Now, I must confess that in my experience in "spiritual communications" (which is not a little), and which spans over about eight years, I have never met with contradictions and fallacies to anything like the extent or magnitude which are to be seen in both Brother Coles' and P. B. Randolph's communications, and perhaps some others. But I would not for a moment think of setting them down for evil or malicious Spirits, for I have no doubt that they uttered their feelings candidly for the time being. But if such direct contradictions occur among us, where the facility for a correct understanding is comparatively so complete, why should we be so confounded with the apparent contradictions which are communicated under conditions so complicated, and so little understood? If we will extend our observations, we shall soon discover that the contradictions and fallacies complained of are not peculiar to our age, or to the present phase of "spiritual communications," but that they are common in all ages and phases of communication, not excepting the sacred writings of the Christian and all other nations. But it is probable that some one will say that it is not the fault of the sacred writings that they are not understood, but the fault is in ourselves. Granted; but does that lessen or overcome the difficulty? Then let us keep one eye open on our conduct, and the conditions which surround us while we are investigating those of others, whether we are examining those in this life or the other? Notwithstanding the contradictions and fallacies to be met with both in this and the other state of existence do occasionally disturb our "spiritual equanimity," it is greatly to our own benefit that we can be able to so dispose of them as to be all the while gaining a permanent fund of experience. As I, by the way, that the Testimony is the faithful exponent of the earnest thought of every variety of spiritual, mental and intellectual experience, counts it one of its chief excellencies.

the advancement of evolution or the progress of humanity, is wise enough to appropriate the varied experience necessary to our earthly pilgrimage, and that we fall not out by the way to absent, that under all the conflicting dispensations incident to our intercourse with each other, we "let brotherly love ever shine." • • •

In conclusion, I would finally hope that the number is very small among those who have experienced the exhilarating treasury of the soul-inspiring truths connected with the cardinal doctrine of Spiritualism, who would deliberately practice a willful deception on any unsuspecting and inquiring reader. That there will occasionally be such deviters among professed Spiritualists, seeing that the number is now getting so great, is not to be wondered at; still, any mind that can wilfully and deliberately deviate to such a degradation, is certainly entitled to our contempt and commiseration.

PROGRESSIVE RACE.

#### THE CAUSE IN ST. LOUIS.

The cause is in a more healthy and flourishing condition in this city than it has ever been. We have effected an organization for business purposes, and have elected that old champion, Peter E. Bland, as President, Robert White as Vice-President, and John H. Bland as Secretary. We have rented the hall for the third year, and paid for it in advance, but have changed the system so as more fully to sustain the spirit. We now give the morning lecture free with a collection, but at a slight charge one dime only, which, small as it is, when multiplied, amounts to sufficient to cover all, and not upper-the few, and meets general approval among the friends and foes of the movement.

We commenced the third year on the 12th, with Miss Emma Hardinge, who remains with us till January 2. She was greeted on her first Sunday with an overflowing house, hundreds leaving to go away, not being able to obtain standing room. On the second Sunday, although it poured rain all day, the house was as full as it could hold, and her third and fourth Sunday will, if fair, compel us to procure a larger hall. She has drawn out largely the skeptical portion of our people, who do not believe that she is in a trance, but think she is a very learned and well-read woman; but I still doubt whether the best-learned men among us could deliver such lectures, even if they had capacity to write, and memory to retain them. Our closest critics say that they can not detect her skipping in a word or truth of history, yet do not understand that all in the way of trance we mean that much-abused (and therefore not easily) word of inspiration.

A. J. and Mary Davis will lecture here January 9 to 23, to be followed in rapid succession by our best speakers.

There is an interest awakened here that will not die out, and, I should judge, extends to all the surrounding West, as calls for Miss Hardinge are pouring in more numerous than she can possibly fill, had she a trinity of bodies to deliver them from.

While you at the East seem to be going back, we at the West are ever forward, for we believe in progress, and march steadily in the ranks, but keep our powder dry the while.

A. MURKIN.

St. Louis, December 21, 1858.

#### MATTERS IN FITCHBURG, MASS.

Mr. ELIOT. Fitchburg, Dec. 21.

Thinking you might be interested to know how Spiritualism progresses in this place, I herewith send you a few items.

A small private circle has met twice a week, in this place, for more than three years. There have been various other circles during that time, but none have been permanent. We have had a few lectures from mediums and others, but little has been done publicly. Rev. J. Pierrepont has lectured two evenings this week, and is to lecture again this evening. Some of the friends are making an effort to establish meetings for free discussion, and to give an opportunity for the public to witness the manifestations through the various mediums in this place. The meetings have been held three times, and have been as successful as the most sanguine expect.

Mr. and Mrs. Sidney, members of the permanent circle, were formerly members of the Baptist Church. Two years ago last month, the minister of that church, and a friend called Spiritual experience, counseled one of its chief exponents, with Mr. S. She told him frankly and truly where he was. The result was, that we individually, who professed to know

communications—that she gave disengaged communications, and that a circle met at their house (an ordinary room house) and would venture to do so, said they were convinced that it was wrong; that her infatuation was open to inspection, and she would be happy to have him call at his convenience and view her where she was in error; but he has never called from that time to this. He told her he thought her in error, of the heart rather than of the head, but that he could fellowship her, and straighten the church out. He carried his report to the church, and there the matter rested until last July, when a committee from the church visited Mr. and Mrs. S., and conversed with them. That was all the discipline they received, until they were finally excommunicated.

The cause of their excommunication, so far as they know, was that they believed death makes no change in an individual, intellectually, morally or morally; that free moral agency is the same in the spirit-world that it is here, in a word, that a majority of mankind would not be eternally damned.

The committee told them that was enough to exclude them. They asked the privilege of going before the church and giving the reasons for their belief, but this privilege was denied them. They were not even satisfied that their cause was to come before the church, though on the day they were excommunicated, there were two excommunicated for adultery, who were fully satisfied that their cause would be tried.

Mrs. S. has spoken at East Princeton, once a fortnight since last April. She recently spoke also in this place, before a large, intelligent and attentive audience.

The resistance of the opposition in this place seems to have subsided in a measure. Is not this the case everywhere? Truth is mighty and must prevail. darkness must flee before the now rising day. God speed the light, the truth and right. whatever of my present faith it may destroy in its progress.

I think Dr. Gray's position in regard to the physical signs of trance are not correct. The condition of the spirit determines the warmth or coldness of the extremities. The other signs he speaks of, perhaps, may always be observed.

Yours,

EDWARD.

#### VISION OF A FUTURE EVENT.

A correspondent, writing in name of his wife, writes to me in the following to close part of his letter:

I will now relate an incident that occurred to me in the summer of 1856. I was at work at the copper-mill trade in the town of Wausau, in Northern Wisconsin, on the 3d of July. In the evening, as I lay in bed with my brother, just prepared to go to sleep, there appeared before my eyes a vision of some person, I couldn't tell who, twice by four feet apparently on a board. I was somewhat scared, I was afraid something had occurred at home in New York State. I told my brother what I had seen. The next day, being the Fourth we concluded to wait instead of going to the celebration near by. Just before dark the sun cast a radiance, which had been used through the day, had faded, and one fragment had struck a young man, and he was dying. In the course of an half hour we went up to the hospital to see the corpse, and while there, it was laid on a bier, and carried to a neighboring house by four men, just exactly as I had seen the preceding vision. I could not tell what it was that caused the phenomenon? It was a phenomenon not to be explained by anything short of spirit-inspiration. I for one would like to hear the explanation. Yours in the cause of truth and progression.

BRAUNTON BROWN & REEDMAN CO., N. Y.

#### Spiritual and Social Reformers.

Please take notice of our answer to the following query from an eminent writer for her. It is very good:

Would it not appear to the world that you are the originators of different processes and systems of social and spiritual economy, who are ignorant of the true principles of social and spiritual economy?

Ans. We shall ever be grateful to the world for their interest in our cause, and for their interest of such persons as they think might subscribe to your paper, or otherwise assist in disseminating the truth which we are endeavoring to spread, and we will send to each person a copy of this paper. We are in need, and are thankful for all help.



CHARLES PARTRIDGE,  
Editor and Proprietor

NEW YORK, SATURDAY, JANUARY 13, 1859.

REPRODUCED BY PERMISSION OF THE AUTHOR AND EDITOR. NO PART OF THIS PAPER MAY BE REPRODUCED OR COPIED IN WHOLE OR IN PART, OR USED IN ANY WAY WHICH WOULD VIOLATE THE RIGHTS OF THE AUTHOR AND EDITOR, WITHOUT THE WRITTEN CONSENT OF THE LATTER, WHICH CONSENT IS HEREBY GRANTED, PROVIDED THAT THE SAME IS NOT USED FOR PROFIT, AND THAT THE SAME IS NOT PUBLISHED IN MORE THAN ONE PLACE AT THE SAME TIME.

#### MR. DAVIS' LATE PAMPHLET.

MR. DAVIS' LATE PAMPHLET ON EVIL. BY ANDREW JACKSON DAVIS.

This is the title of a pamphlet volume by Andrew Jackson Davis, published by Bobbs, Boston, in which Mr. Davis has completed his consideration of the "Cause and Cure of Evil," as presented before the recent Utica Convention. We have mentioned it with the interest that ever attaches to the author's philosophical disquisitions, for however much we may, at first, disagree with him in his premises and conclusions, the former are never without some strong ground, and the latter are often or never logical. Though not a Spiritualist, according to the general acceptance of the term, Mr. Davis is, and has been, ever the beginning of his career as a publicist, one of the most truly spiritual thinkers and writers of the age. Should he a philosopher, he will bear the name of a man admitting his present; and for pure and lofty utterance, as well as for the coherence and practicality of his ideas, he fully ranks with the best of company of his time. He never writes but with that power and calmness of pens which distinguishes great minds.

Whether his theory—which went through the phenomena of his own intellect—that all iniquities and development are part of the natural, God-ordained progress of our race, or the spiritual one, that special gifts are imparted for special uses—is to be true, this must be true, that no less than it would seem impossible, that of the intervention of higher than human agency, for Mr. Davis to have taken the position of neither which he held, and which, in a sort of measure, he has held from the date of his first publication.

We have long regarded Mr. Davis as one of the most remarkable manifestations of this new spiritual era. We have seen, however much his historical philosophy may obtrude the idea, that spiritual interests only could account for his bold and numerous induction from comparative, normal ignorance to a place of superior and commanding knowledge. Whether his bit "impressions" have appeared to us as mere reverberations—reflections often transmuted in beauty and grandeur—so as to have made Swedenborg the head of a school, and in world-wide reputation, the foremost of modern men. Indeed, apart from theories, we think Mr. Davis, or for him, a more intelligent, spiritual philosopher than Swedenborg—and the time will be when his writings will stand higher.

We have said very much as one spontaneous and long-felt tribute to the grand author. Mr. Davis has accomplished, and which we trust, he may be long spared to continue. We have said, also, as perhaps the best means of inducing attention, only to the pamphlet under notice, but to its author, in general. Those who have not read them have missed a portion of the best literature and philosophy extant, and should hasten to learn something of one of the founders of the spiritual among men. And, first of all, we should remember to read Mr. Davis' earlier utterances, "New Light on Divine Revelation," that, while he has uttered nothing so worthy and respectable. In fact, much of his subsequent work has been in elaboration of that work, over what is a portion of manuscripts on the Bible, only more intelligible.

Now we can scarcely a complete example of Mr. Davis' "New Light on Divine Revelation" and "Cause of Evil," for the reason that we have not yet had the pleasure of his latest work, on "The Cause of Evil." He has expressed his views in a nar-

rower space than would suffice us, even were we to repeat his therefore he should be ready to fall to be brief, to say all.

Mr. Davis sees God, in His creation, reaching forth a "Hand of Providence" corresponding with the human hand—the hand representing the universe of matter, and the fingers the fixed principles of mind. These fingers, comprising the five phases of childhood, childhood, youth, manhood and maturity, suggest the periods through which humanity is progressively developed, it the first and feeblest, as well in each successive, as divinely intended and guided as in the last and perfect period. Baby-hand best, for its theology, what Mr. Davis calls the "Auto-Human" theory, which hold that evil was originally pre-ordained and sent into the world by the divine mystery; childhood, a step advanced, had its "Inter-Human" theory, that evil was the hopeless fatality of the physical universe; youth, a step further on, had its "Super-Human" theory, that man is individually capable of violating and trampling beneath his feet any or all of God's otherwise unapproachable and immutable laws; manhood, still progressing, had and has his "Spiritual" theory, that man's willful or self-directed affections rule his thoughts and attract corresponding controlling influences from the Spirit-world—all of which four theories, save certain lower truths, Mr. Davis repudiates in order to his acceptance of the fifth and last, the "Nature or Harmonial" theory, which, he avers, includes the several truths of its predecessor—that "man is designed for a career of endless progression, to which process all evils and suffering are incidental, conditional, temporal, and educational, working out, when not checked, a far more exceeding and eternal weight of glory."

Mr. Davis divides the progression of humanity on earth into three ages of dispensations: the Mosaic, or the age of force; the Christian, or the age of love; the Harmonial, or the age of wisdom. In the Mosaic age religion was composed of constant systems. It was full of pride and revenge; it was enforced upon the unwilling by alleged miracle, and may be called a sacerdotal despotism. In the Christian age religion is a gentle spirit of love and truth. The sword is melted into implements of industry; the angels of peace visit the good man, and purity, holiness and benevolence are the burden of its message. In the Harmonial age, true religion is universal justice. Everything will be attuned to the law of equity and reciprocation; liberty and law are reconciled. Discontent of nature is to stop. Heaven, Man, and Jesus—the Father and the Lamb—are harmonized and led into unity, and the nations know this no more.

This Harmonial Dispensation, says Mr. Davis, "cannot be projected and predicated upon any pen-and-ink revelation. It must originate, start up in, and be upheld by the great general principles which are found to uphold the stupendous universe—Father-God, and mother-Nature." At this point Mr. Davis makes an analysis of the various "Revelations" or Scriptures—"no longer among men. The Bible of Christendom, tried by Davis' doctrine, "Prove all things;" he regards as a mass of variable tradition, 30 parts; oriental imagination, 10 parts; exegesis of believers, 15 parts; errors of writing, 10 parts; plain frauds interpolated, 5 parts, leaving but 15 parts in the 100 of pure spiritual truth—only enough, he thinks, to save it "from the oblivion to which so many consign it." Other theories and philosophies having proved only partially adequate to the progressive needs of humanity, the Harmonial, or wisdom-age, is to "gather together all the past developments of the world, and adjust them to the laws of science, of order, of unity, and harmony." \* \* \* Causing each person and everything to grow and bloom progressively, utilizing at last in beauty and happiness to all, from the least to the greatest, through all the eternal spheres of Spirit-being.

According to the Harmonial Philosophy, there are three grand causes of evil, viz: imperfect organization, defective education, and immoral institutions. The Harmonial remedies or cures for the evils flowing from these are also three, viz: a school of prevention, a system of palliation, and a work of reformation. The operation of these causes and the application of the remedies are discussed to a length of arguments and figures too great for one space. Indeed, as we have before said, it is only the entire pamphlet that can do Mr. Davis justice. We may as well, therefore, pause here, but not until

we call on our spiritual friends and the public, so far as good may lead us, to look into this matter. If we were to view Mr. Davis' views as a whole, we should, not infrequently, be forced to enter protest or demand explanation, but, as we have but space for this, we prefer to leave what we deem important unexamined, saying that they are but few, and to heartily commend the many truths he utters, and the calm and airy spirit with which he discusses the whole question—a question, one of the profoundest and most all-affecting that has ever occupied man, for the here or hereafter.

#### ALLEGED "EXPOSURES" IN BOSTON.

The prevailing zeal to expose the alleged deceptions of professed Spirit mediums, is, it appears, in full blast in Boston, as well as in this city. Foremost among the "exposers" who are stirring up the subject in that city, is one C. H. Colligan, who appears in a communication to the *Boston Courier*, making allegations seriously involving the genuineness of certain "manifestations" given through J. V. Mansfield. The gist of his statement is that he, being an artist, was employed by Mr. Mansfield to execute certain "Spirit portraits" according to suggestions surreptitiously obtained by Mr. M. from casual verbal descriptions, and existing daguerreotypes of the parties deceased—the portraits thus executed being subsequently delivered, for a price, to the living friends of the deceased, as the veritable productions of the Spirits themselves through Mr. M.'s hand. Mr. Colligan admits that he was provided to make this exposure by a refusal of Mr. Mansfield to pay him the sum demanded for his services—which implies, of course, that had he been well and satisfactorily paid, he would have remained an accessory to the alleged imposition, and a party to criminal in the affair.

Mr. Mansfield responds to this grave and serious charge, that he was induced to employ Colligan to execute pictures of deceased persons, by the latter's own claims to mediumship with the faculty of seeing the Spirits he professed to paint, and he publishes some letters from him which seem to indicate such a claim on his part. We confess we are a little disengaged in our attempts to decide fully upon the merits of this controversy, by a confounding and confounded jingle that ails our spiritual ears from the *dark-and-dense* department of the affair. We think, however, that the victory, if such it may be called, which Colligan has gained over Mansfield, has been much at the cost of the former's own reputation, and that another such victory will ruin him outright.

By the way, we had never before known that Mr. Mansfield made Spirit portrait painting a part of his employment, though we have had much apparently unexceptionable testimony authorizing the belief in his powers, under Spirit influence, to correctly answer sealed letters.

Eliz., according to accoumts, has been giving "exposures" in the Boston Melodeon to most uproarious and disorderly audiences; but we have not yet heard of any exposures that have the slightest bearing on a large number of very common kinds of Spirit demonstrations.

#### E. G. HOLLAND ON ANTAGONISM.

Dr. Hallock, President of the Union, introduced Mr. Holland to the audience. It will be remembered that the speaker, Mr. Holland, is not the author of the recent poems, which, under the name of "Bitter Sweet," are receiving laudations and criticisms from the Press. These are from the editor of the *Springfield Republican*. The speaker of the evening is the author of several valuable works in the way of Essays, and has just returned from three years' residence in Europe, chiefly in Germany and London. The speaker opened his very elegant and profound Lecture, which he treated in a masterly manner, in the following words:

"All conceptions of a final perfect state, whether pictured in prophecy or elaborated by reason, contain the ideas of harmony and repose. We instinctively perceive the absence of antagonism in God, in Heaven, and even in those historic characters around whom the halo of our greatest reverence gathers. This thought of complete harmony marks the character of Washington wherever his name is mentioned before the mass, it being the accredited sign of the largest attainment in wisdom, power and virtue. Nature, in the large scope of her proceedings, Art in its highest glory, suggest and celebrate the

In every gallery of statuary all Hercules, in all his force, looks so calm and collected, leaning over his club, and exerting his power, presents to every beholder a picture of victory. But, I say, that peaceful El Doros beneath perpendicular rock walls, is not necessarily ideal, and that the world that is is the truest exponent of God and of his intentions. I would ask, is Antagonism, which, either in its rougher or gentler forms, prevails everywhere the minister of God? Is it our most tried and effective educator? If so, let us be reconciled to battle and victory, at least, as means to ends.

The lecturer then proceeded to show that the very structure of nature and life contained the element of antagonism: that as a force in the government and real harmony of nature it lies prominent, and in human life he assured that it had done more than all other agencies in drawing man into culture. He said that the attitude of nature toward man, especially in the historical latitudes, is far more antagonistic than toward any other part of the living Creation; that on each side man is opposed to the end that CULTURE, in its many forms, may be the result. It is impossible to give an adequate idea of the treatment of the subject, but it left an impression such as few lectures may ever be expected to make. The leading idea was carried into every department of life and nature, history and individual experience were made to contribute to his views. It is a pity that such lectures are not more common before our regular lyceums, as they would indeed be varieties amidst the abundance of superficial discourses usually given. Mr. Holland does not favor the opinion that antagonism is the highest state of humanity, but the present and the necessary state, making up the battling interval between the harmony of which we are born, and to which we tend as an ultimatum. Much thought has already been awakened by the lecture, and among the practical deductions of the great theme, every body will infer the propriety of "reconciliation with a state of conflict—reconciliation to the necessary battle of human existence."

At the conclusion of the lecture the subject was discussed. Mr. Bulger expressed himself as highly gratified and edified by the lecture. He would have been more pleased if time had permitted the essayist to have extended his remarks to the application of the phenomena and principles of antagonisms, to practical life. Why evil or antagonisms are so prevalent with us is a question which still staggered the human intellect. It may be for wise purposes; but if so, why labor to remove it? He elaborated these ideas with pertinent remarks.

Mrs. E. Oakes Smith thought antagonisms were a useful element in life, but she did not think it profitable to count them too much. She said, gentlemen often complain of "Caule lectures;" but she did not question their propriety and use. She thought many lives were so perpetually devoted to secretting out evils, and to endeavors to overcome them, that they failed to enjoy, and to really do, much good.

Dr. Hallock said the lecturer had endeavored to lift the mind above antagonisms, nearer to God where it will have a broader comprehension, and consequently less of antagonisms. He thought all phenomena were true to conditions. The old idea that man could be what he chose, had, in a degree, prevented him from looking for, and finding, God immanent in his works, which is tantamount to not finding him at all.

Mr. Halsted coincides with the idea of the lecture, that antagonisms stimulate and dignify labor. He instance the child commencing to walk. If he ceased his efforts the first time he fell down, he would never walk upright. But he would have liked to hear the lecturer on the uses of antagonism in the Church.

Mr. Wiggins thinks the antagonisms of life arise out of that interesting life which few people are conscious of possessing. It is a conflict between the natural and divine life. Innocent people, like the primitive Adam, ultimate no good of themselves until antagonisms come.

Mr. Partridge considered that all life had an element of antagonism—that growing life was an effort to subdue that which would contribute to its growth. He thought the antagonisms in the earth-life of man arose from his twofold nature, the natural and spiritual man. The natural man seeks to appropriate vegetable and animal life to his use, and the spiritual seeks to overcome the natural man and to appropriate it. And thus we see that all is tributary to the spiritual man, which while in the earth-form, he considered in a state of discipline for a life, not of rest, but of activity beyond

### REV. THOMAS L. HARRIS.

Mr. Harris preached to his congregation of about one hundred and fifty persons, in the small chapel of the University, Sunday morning Dec. 27, 1858. Mr. H. conducted his services in the usual church form, with reading a portion of Scripture, prayer and singing. They have a small organ which is played by Mr. Leach. They have a choir of about six or eight very good singers, led by Mr. Norton. The singing was better than we ordinarily hear in churches.

During a prayer by Mr. Church, and the singing, Mr. Harris sat, with a small pocket Bible in his hand, with his forehead leaning upon it. At the close of the song, Mr. H. rose and took for his text the twentieth verse in the thirteenth chapter of John, which he read as follows:

"Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth him that sent me."

In the understanding of this and kindred language of Scripture, the Catholics and Swedenborgians substantially agree, and suppose it to sanction a privileged priesthood. The Catholics, more especially, claim that the Lord has transferred His power of conferring priestly authority, and other gifts and graces, upon a particular class of servants; that it has been handed down from one person to another, through subsequent generations, to the present time. He said, "O lamentable infatuation! O transparent fallacy! there never was a more gigantic deception." The Lord does not say whomsoever you send, but whomsoever I send;" "and who," he asked, "apprehends the Lord selects, sends and consecrates the present priests?" He thinks the role of consecration is not the Lord's, but that it originated and will end with man. The Lord's method of preparing and consecrating his priests is by opening their interiors, and infilling them with His own divine aura, which works upon their spirit, and burst forth in a divine life, and a soul-stirring eloquence. The Lord never sends a man arbitrarily, but inspires him with a life, and with thoughts he must utter; "and whosoever emulates the life, or receives the inspired words as the Lord's, does in reality comply with the injunction in the text—does receive the Lord."

The old church has gradually receded from the apostolic plane, down to that of Antichrist—to man without the Lord. The new church commences at the zenith of the old, and ascends into the divine humanity of the Lord, when a living inspiration leaps from the lips, and concretes the affections. There are three degrees in the ministry of the old church, bishops, priests and deacons. The priests make the deacons, and the bishops make the priests, but who make the bishops? They are illegitimate; they have no pedigree, but presumptuously claim God as their Father through ungodly methods. (Here Mr. H. stated the manner in which bishops of the church of England are made, which is by election in a manner altogether human.)

So we see that the pretension of the Church of England, as to its apostolic basis, is a sheer deception. There are three degrees in the apostolic order. First is that degree wherein the person feels inclined to devotion, and institutes a family altar. The Lord infills him with His Spirit, and adapts him to certain uses in the church, to act in the capacity of deacon, to harmonize and to promote unity and the best interests of the congregation.

The second degree embraces especially that popular development which enables men to stand before the people and speak to their edification—that development which makes them "apt to teach." It is not the call or sphere of men which moves them, but it is the Lord flowing out through them to the people. The Lord opens their interiors to comprehend him, and in a manner in which all the Greek and Latin, and all other churches combined, can not do. The true Priest is not raised up and appointed by men, neither by the Lord, arbitrarily, but the Lord infills him with his Spirit, which moves his will in unison to go forth and preach his word.

The third degree is above and beyond that of ministering statedly to a people or congregation, and its speciality consists in going out and proclaiming the Lord to all people throughout the whole world. Into this degree I have at length been intrusted, and in pursuance of it I am called of the Lord to go forth to Asia, and proclaim the Lord to the benighted people of that country, and to proceed from thence to different countries in Europe, and finally to the interior of T C Beuning and William Fishbaugh.

I stand to the end that the Lord and his glory may be manifested to the end that the Lord and his glory may be manifested throughout the whole world.

These three degrees constitute the apostolic training. They cannot be ordered by man, but ordained only by the Lord. The preacher, "I am not called alone by any man or set of men, but by an arbitrary power of the Lord, but he has filled me with his Spirit, and brought my will into harmony with his purpose. In this manner was I sent to minister unto you; and in this manner I am sent abroad and henceforward my use will be a mission.

Mr. H. here made very singular statements relative to his condition. He said he was often absent from his visible body, and sometimes for forty days; and this taking him into the Spirit-world and retaining him there so long, is done to fit him to become a redeemer, to the end that he may constitute a link or bond of connection between mortals and Spirits. He said that when thus absent, his friends have sometimes called on him, and that he experienced a terrible sensation when called back, similar, he thought, to that experienced by Lazarus when called back to his earthly body. By this preparation he believed he should be enabled while absent in body, to be present in spirit in a special manner, with those to whom he was now ministering.

The Lord, he said, was now preparing, and would, in due time raise up a man to whom the precise influence and instruction which had characterized his efforts would be transferred; and thus they would be led onward until the Lord sees that they require more interior teachings. Then, he said, he would be sent back to them again.

Thus much, said he, I have been directed to say at this time to those who have been chosen to bear. Were I, said he, not held to speak automatically, I could not have uttered these words; but I am supported and compelled to them speak at this time.

At this point there was much sobbing among the ladies and brothers; and he said I did not before suppose there was so great love in human flesh as I have received from you. Let this form be buried and be forgotten, but be your trust to the Spirit which has ministered to you. \* \* \* A few months will pass, and we shall separate in body. Then you will realize that there may be a separation of our bodies, while in spirit we still remain united, a mighty reality which will be felt by every body in the new church. We are here combating the hosts of evil Spirits who fill the air. This you feel, but you will be strengthened to the mighty conflict, and will prevail. Then we will commune with the Lord's chosen ones through that great artery of sympathy and love which shall extend throughout the whole world.

There never was before an attempt to build up the new church in the earth. It never before descended from the Lord in organic form, because it has never before had the power to cast out evil Spirits. \* \* \* The old church is breaking up on every side; it satisfies the external, but can not hold those alive in the Spirit. Had there been one man inspired to teach these doctrines when Spiritualism first arrived in this city, thousands would have been saved from being snared by devils, which have carried them down to perdition.

I am glad I am going to stand where all are strangers, and I pray for the sword of the Spirit.

### Gone to the Spirit-world.

On Thursday of last week Mrs. G., an interesting daughter of Mr. and Mrs. S. T. M., of this city, was welcomed by her already departed friends, into the Spirit-world, her disease being eruptive. The closing scene of this child's earthly existence was deeply interesting. At the hour of her change drew nigh, she saw anxiety and grief depicted in the countenances of her parents and others who surrounded her bed-side. Perfectly rational, and sensible of her situation, she begged them not to grieve for her, said she, "The angels tell me I won't die—that I will merely pass away, but will live still just as much as ever. I will love you just the same as I do now, and will often come to you." She seemed to be entirely insensible to the terrible distress which her body was apparently undergoing, and most of the time seemed to be conversing and playing with Spirit-children and other invisible friends, whom she called by name; but whenever she was spoken to by her parents or her aunt, she would answer them with perfect rationality. She described to them the vision that she saw in her copy as her future home, and said that when they came to the Spirit-world, they would enjoy it with her. Such "deathbed scenes" are instructive to all who have hearts to appreciate them; and we tender both our condolence and hearty sympathies to the family who have been bereaved of a young form in the external, but who have gained a representative in heaven.

The funeral was attended by a large circle of sympathizing friends on Friday, appropriate exercises being performed by

## GENUINENESS OF THE MANIFESTATIONS.

LETTER FROM GOVERNOR TALMADGE.

## RE: SPIRITUAL TELEGRAPH:

I have read with interest the discussions in the New York Conference on the subject of Spirit-intercourse. The belief in such an intercourse was old as the world. It was the belief of the ancient philosophers before the time of Christ, and of all Christian denominations since. The "Spiritual Manifestations" now come to prove what heretofore, merely rested in *belief*. But it seems to be doubted by some in your Conference, whether these manifestations do prove a Spirit-intercourse, or whether they are not the result of fraud, imposture or delusion. That some may be of that character I can not doubt; but that the large portion of them do not come within that category, there can be no doubt on the mind of every thorough investigator. It is, therefore, with great pain that I see such sweeping denunciations of public mediums. It is as cruel as it is unjust. If there be individual mediums who are guilty of these practices, let them be pointed out, exposed, and held up to public scorn, but let not the innocent be confounded with the guilty. Their reputation is dear to them, and should be cherished and guarded by every true Spiritualist. It is enough that they have to bear the sneers and taunts of skeptics and bigots, without being subjected to the reproaches of those who ought to be their friends. I have never happened to see one of those fraudulent mediums whose names have been given to the public, but I have seen a great many mediums, and have had no reason to suspect them of such practices. My investigations have been, probably, as thorough and as careful as those of most men; and I am bound to say that, so far as my experience goes, I acquit the mediums of all attempts at fraud or imposture. I go farther, and say, that if I can trust the evidence of my own senses on any subject, then there was neither delusion on my part, and there was an utter impossibility of fraud or imposture on their part.

But this matter does not rest on the reputation of public mediums. The larger portions of mediums I have seen, and through whom my investigations have been conducted, belong to private families, of characters unimpeached and unimpeachable, whose integrity is above suspicion, and who would scorn and loathe any attempt at fraud or imposture—who never sit for public investigation, but merely for the gratification of private parties and personal friends. Assuming, therefore, that the mediums are very few in number compared with the whole against whom any such charge can be justly made, the question is then presented, do the manifestations prove a Spirit-intercourse? Of this I have no nearer doubt than I have of my own existence. Were this the proper time and occasion, I could give proofs perfectly overwhelming, and which the skeptic could not gainsay or withhold. Spiritualists, therefore, need have no apprehensions from these assaults, whether they come from open or covert enemies. These manifestations, the most extraordinary in the history of the world, are sent for a purpose, and it ill becomes us to ignore or denounce them; for they are backed by a power which no human power can resist. They prove the Bible and elucidate its great truths. They make us better men, and better women, and better Christians. They give us rational views of a future life. They teach us so to live here, that we may be prepared for a higher place there. No true Spiritualist would surrender his belief for all the world could give. Let not our friends, therefore, be alarmed at these sweeping denunciations of mediums. They can do no harm. They are copied into the secular and religious press, and thus the subject of "Spiritualism" is brought before a vast class of readers who, otherwise, would never have had their attention called to it, and they very naturally feel a desire to know more about it, and are thus induced to investigate it. So that in this, as in many other cases, good may come of evil. Neither let us friends be satisfied at the allegations of those who can not discern the manifestations, that they are from evil Spirits. This is easily refuted by many of the orthodox sects, as well as by the Anti-Slavery Friends. But no rational mind will believe that God has established a law that Spirits can communicate with us that are evil alone, and not the good, are permitted to do so. The spirit of abounding will not be limited to for one moment. *Incidentally*, therefore, as the Spirits are both good and evil, we have ample plain communica-tions for ourselves.

C. L. COOK, one greatly interested, which to judge them. It is

in his terse and condensed style, and perfectly characteristic of the man. He said: "Take nothing for truth, especially if it purport to come from beyond the veil of mortality, unless it caps the climax of the highest reason of which you are capable." With this rule no one need fear the effects of such communications. Notwithstanding all the assaults upon it, Spiritualism is spreading, with a silent but unwonted rapidity, in all directions. It is estimated, that there are between four and five millions of believers in the United States. Their number is constantly increasing in a geometrical ratio. It pervades the highest classes, the very *elite* of society. Men are no longer afraid to talk on the subject. The orthodox mind is drawn to it the moment it learns that it sustains, and does not impugn, the great truths of the Bible. On this subject I never obtrude my opinions on any body. But I was astonished to see at this place, last summer, the interest manifested in it, and how eagerly the highest intellects sought information in regard to it. Its march is onward, and the pony arm of superstition and bigotry can not stay it. They might as well attempt to stem the torrent of Niagara, and silence the thunders of the mighty cataract! Let us all, then, perform our duties as Christian Spiritualists, and trust in God for the successful triumph of this great cause of human progression.

S. P. TALMADGE.

SAVANNAH SPRINGS, Dec. 27, 1858.

## CAUSE AND CURE OF EVIL.

WASHINGTON, Dec. 28, 1858.

SIR—I expressed, in my communication which was destroyed, I believe, in the fire at your office, my dissatisfaction with the majority of the papers on the "Cause and Cure of Evil," as not in my mind explaining or reaching the difficulty.

It appears to me that the whole error lies in a nut-shell, and may be said to depend entirely on the incompleteness of the development of the human mind.

We have seen, by reference to history, man in the savage state, man as an animal, with more or less of intellect, and with all his opinions and knowledge in accordance with those inferior conditions. We have seen, as civilization advanced, those faculties of the mind brought out, which were evidences of that progress of the race which a few individuals of a higher order have felt and prayed for. And we now see, through the increasing activity of benevolence, the bringing into action of the great civilizing faculty of justice or conscientiousness—the least active hitherto, and the very last to become active, in the human mind.

Our religion, our morals, our opinions, our actions, in every department of life, are evidences most glaring and deplorable of our incapacity for the true sentiment of conscientiousness. There is not, in short, more than one human being in a hundred, in whom it is as yet tolerably active. But, inasmuch as our training, our literature, our surroundings, have had and are having a marked influence in developing the feeling of benevolence or good will among men, so also the general increase of that latter faculty is forcing on the mind a better appreciation of the sentiment of justice, and developing it also into an active feeling.

Now, this sentiment of conscientiousness is the *pivot* on which a true mind turns, and when fully active it is the only certain guide of our conduct in all relations of life. Being so, it necessarily is in accordance with the laws of God, which are founded upon justice. And just in proportion as we are inferior to the laws which surround us, must be our violations of law, and our unfitness to adapt ourselves to God's creation.

The *blesses*, however, have been foreseen by a few chosen beings, and promulgated by them at the risk, too often, of reputation and life. It appears to me that Christ has embodied them in a few words, which can not be controverted; and had nothing been left of him but three great principles of his teachings, they alone pointing out, as they do, the correct and true the manifestations, that they are from evil Spirits. This is easily refuted by many of the orthodox sects, as well as by the Anti-Slavery Friends. But no rational mind will believe that God has established a law that Spirits can communicate with us that are evil alone, and not the good, are permitted to do so. The spirit of abounding will not be limited to for one moment. *Incidentally*, therefore, as the Spirits are both good and evil, we have ample plain communica-tions for ourselves.

scrabble for existence, we are without means to sincerely love our neighbor, or to love God. All efforts to do so under such conditions end in fanaticism and violence of feeling, and give rise to forms and dogmas, and these to persecution or animalism.

This is most evident, and can alone explain all our difficulties and all our peculiarities. Take the morals of all time and all sects, and there we see the fruitful results of the efforts to reconcile the unconscientious animal man with the teachings of true religion. The failure has been everywhere most complete. No politico-religious system has succeeded in nothing else than establishing hypocrisy and self-conceit, with intolerance and hatred of others. The most pious priests, the most earnest advocates of so-called Christianity, have been wrecked on the rock of unconscientiousness. They would not see that in violating the third law they frustrated an unselfish obedience to the others.

Do you suppose, Sir, that because the unconscientious man has abused the pure relations that ought to exist between him and woman, he therefore must abstain altogether from marriage with her? That would be violating one law under pretext of keeping another. Yet such is the dilemma of some of the early Christians as well as of some modern ones. Excess either way are bad; they are evidences of a want of conscientiousness, or of self-control. I regret to see that, in a late article, you seem to take up the view of friend Orford, and refer to animals and birds to prove that man also has a time within which he should limit his inclinations. This is mere assumption, and is not confirmed by facts, for animals never lose an opportunity, and are worse in their passions than most men. Neither are they restrained by the season, as any one may observe, but they have a time when they are more inclined, and beget with more certainty. So also with man; more children are born at given seasons of the year than at others. On this subject there is enough to say. It is erroneously argued by Mr. Orford, because he starts upon wrong ground, to back up a system founded on a mistake.

I will conclude by observing, that spiritual manifestations are imperfect in proportion to the imperfection (unconscientiousness) of the medium's mind.

**SPIRITUALISM SUSPENDED.**—A test of Spiritualism was recently made at New Bedford, Mass., which we command to believers in the "new revelation." The son of Mr. Wade was supposed to be lost with a wrecked ship some years ago. The father, a full believer in the truth of mediumship between mortals and immortals, enjoyed communications with the spirit of his loved and lost son. The son, through a medium, informed him that he "was happy among the saints, and that a crown of glory was in reserve for himself." Mr. Wade, however, was "taken all aback" a few days since by the arrival of his son in the form of flesh and blood, and his relation of wondrous raps by field and flood.

We clip the above from the *Commercial Advertiser*, of this city, by no means a reliable paper in spiritual things. But we publish it that should any one who sees it in our columns, and who knows anything of the facts, may be induced to write us his version of the affair. And if the statement is true, we beg to be informed of the manner, whether raps, tips, writing, trance—or impression, in which the communications came that induced them to believe the son was dead; and through what medium the information was given at least, whether he or she is a *public* medium. We suspect that if any such communications came ostensibly from the Spirit-World, they came through some equivocal modes, in which the mind of the medium, or that of some other mortal, controlled the utterance. Let us learn about it.

**MYSTERY OF THE ANAKIM LAKE.**—Lake Erie is only 60 or 70 feet deep, but the bottom of Lake Ontario, which is 592 feet deep, is 230 feet below the tide level of the ocean, or as low as most parts of the Gulf of St. Lawrence; and the bottoms of Lakes Huron, Michigan and Superior, although their surface is so much higher, are all, from their vast depth, at a level with the bottom of Lake Ontario.

Now, as the discharge through the river Detroit, after allowing for the full probable portion carried off by evaporation, does not appear by any means equal to what the three upper lakes receive, it has been conjectured that a subterranean river may run from Lake Superior to Lake Huron and Ontario. This conjecture is by no means improbable, and accords with the singular fact that salmon and trout are caught in all the lakes surrounding the St. Lawrence, but in no others. As the falls of Niagara must have always existed, it would puzzle the naturalists to say how fish get into the upper lakes without some such subterranean river; nevertheless, any plausible conjecture of the river would furnish a not improbable solution of the flux and reflux of the lakes.

Upon this the editor of the *Commercial Advertiser* remarks: "Are salmon and trout found in the lakes and rivers above the falls of Niagara?" If so, it affords strong grounds for supporting the conjecture of a communication between Ontario and the upper lakes; but we can see no grounds for such a conclusion."

## LINES ON THE STARRY HEAVENS.

By W. LARKIN.

While the proud Ruler of the shining day  
Beneath the orb in hide his warning ray,  
The gloomy clouds leave Heaven's fair face serene,  
Nor gliding mist obscures the boundless scene.  
The starry dome by night unveiled to view,  
Sublime with wonder is ever grand and new!  
Stupendous arch! built by Divine control,  
Where central sun and kindred planets roll!  
The shining host spread o'er the ethereal plain,  
In number vast, their various orbs remain;  
While folly's counsels lead earth's sons astray.  
No jars, no discord mar this bright array.  
These silver lamps have shone through passing time  
On human footprints, stained with vice and crime.  
Nor Nature's law nor Reason's voice divine,  
Can check the blinded votaries of wine.  
When man's enchantment lures them in the sty,  
Not even Ulysses may the charm defy;  
But habd'l cords their weak resolves entwine,  
And lost in mirth, emulate the swine.  
Peace, order, concert, sway the kindly stars.  
Strife, hatred, vengeance, good—days of Mars,  
When warlike despot me'd upon the plain,  
And dying brothers mingle with the slain.  
Music'll rejoice and Heaven be doomed to weep,  
Till this vile demon shall be rocked to sleep!  
From depths of space the comets wend their way,  
In harmless freedom round the source of day.  
Ye welcome strangers, free from bond age go,  
But tell no tales on mortals here below.  
Pass those bright worlds where unbought freedom reigns,  
Nor hint the doom of slavery's sons in chains.  
Let rising globes in Eden rapture grow,  
Nor learn the wrongs that lead to pain and woe.  
Earth's boasted freedom-free, from tyrants torn,  
And human rights must still be bought with gore.  
Shame boast of rights! when freed from kingly sway,  
In freedom's name to make the weak their prey!  
Wealth, fame or station charm but blind our eyes,  
While angel virtues bless and crown the wise.  
From strife and wrong, when shall their voices cease,  
And from the stars derive the laws of peace?  
In friendly concert, favors give and gain;  
Or must kind Nature ever plead in vain?  
Then gilded crowns from tyrants' heads shall fall,  
And equal justice grant her claims to all.  
I ave painful thoughts, my humble muse, and rise  
When viewing wonders glitter in the skies.  
Ye Clioean shepherds, leave your flock to stray,  
And lead my fancy through the ethereal way.  
Some friendly Newton guide us through the maze,  
Till adoration kindles to a blaze.  
Can human thought these stellar regions span,  
Or even—rapt—guise the mighty plan?  
Vast realms of suns, by distance scarce revealed,  
With half their jewels deep in space concealed.  
Ye sons of science, vain your farthest gaze!  
No bounds, no limits circumscribe the maze!  
Beyond the realms where falling vision dries,  
Creation grand and worlds on worlds arise!  
Here no translator, scribe or priest we need,  
As Nature's sovereign prints no doubtful creed.  
When bigots lead from reason's path away,  
This starry crown their chaffy crois'd to lie.  
The fabled gods with Mammon's King combined,  
Weigh but as dust before the expanded mind.  
Th' countess gems reflect the builder's fame,  
And write their founder's everlasting name.  
Oh thou whose scepter does creation sway,  
While countless worlds thy changeless laws obey!  
From the minute we see thy works expand,  
Each varied scene proclaims perfection's hand.  
The fragrant rose thy passing zephyr swing;  
Thy breathing voice welds & sturn and his rings.  
Through Nature's vast domain thy sovereign care  
Pervades all space, is present everywhere.  
And as thy wisdom rules the spheres above,  
Earth speaks thy wisdom and thy eggs less love.  
The earthly pilgrim hails, released from fears,  
Light, love and wisdom from celestial spheres.  
Thy scrupulous band, their mission to fulfill,  
Who like the constant stars obey thy will,  
Have hasted far the chilling gloom of death,  
And waited near thy all-containing breath.  
The lifted veil dispels our conscious dreams,  
(Thus night recedes before the solar beams)  
While the dark grave that hourly opens for prey,  
Pours but the passage to unending day.  
To senseless idol who would bow the knee,  
While angel harps are all attuned to these!  
Let earth rejoice and join the song of praise,  
To him who reigns and rules the *Starry Host*.

GRIMSBYVILLE, 12 Mo., 27, 1858.

The Discovery of Disease.—The impulse given by Galvani and Dr. B. Raymond, to the inquiry and investigation into the relations of electric-magnetism and the *organized* forces of the human structure, have culminated in the discovery of ascertaining by this means, with certainty amounting to infallibility, the exact state in health or disease, of any part or organ of the viscera of the human body. This is a marvelous doctrine, but the gentlemen (Messrs. Loveland and Brown, 51 Bond street,) who affirmed that this is most assuredly the case, do so on an overwhelming assemblage of proofs, occurring in their experience for a considerable time past. They court inquiry, and every invalid who may wish, can at once test the validity of their claim by a personal experience. We commend the "test" course.

A Boar.—The old boar John Foster thus describes a boar: "He was religious, not as a philosopher, but a lion, and it is a lion in which he is moving. He is black as Africa and Palestine—goes right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards, on the one side of the other."

## THE MOVING MENTAL WORLD—THE NEWS.

**MURKIN IN THE CITY.**—A brutal man named Sarah is a Cuban Spaniard, who lately married a slightly colored girl in this city, named Sarah Jane Conon. He became jealous with his wife, and kicked up a general row in her father's family, at 154 Sullivan-street, in which he boarded, and in the affray stabbed and instantly killed his father-in-law, dangerously wounded his wife and her mother, and then escaped. This took place on Wednesday night of last week.

**LOSS OF THE STEAMER C. VANDERBILT.**—The splendid steamer C. Vanderbilt, of the Stonington line, which left this city for Stonington on Monday evening of last week, was wrecked the same night upon the rocks at Rose Point Fisherman's Island, within a mile of the place where the steamer Atlantic was lost with so many lives several years ago. In the present instance no lives were lost, and the mail was saved; but the boat is a total wreck.

**GOVERNOR MORGAN'S FIRST ACTS.**—The first official act of Governor Morgan indicates a prompt and very decided character for business. He had but just taken his oath of office when he issued his order for the withdrawal of the militia from Quarantine. The Governor isanguine in the belief that "reason has resumed the seat which impulse usurped for a time" on Staten Island, and that hereafter the people of that lovely locality will indubitably respect the laws and property of the State.—Times.

**FROM MEXICO.**—The latest accounts from Mexico represent the long-expected battle near Guadalajara as having taken place, and the Constitutionalists as having again beaten by Miramonti, and the city of Guadalajara as in his hands. No particulars had been received at Mexico beyond a brief dispatch from Miramonti to the Government, announcing his victory.

The Washington correspondent of the Boston *Advertiser* called on the President on New Year's day, and had the privilege of shaking hands with Mr. Lane, and having his pocket picked simultaneously, in the presence of a strong force of Irish police. All this was accomplished to the tune of the Star Spangled Banner, played by a feeble band in an invisible chamber.

**ASTRONOMY.**—Prof. O. M. Mitchell of the Cincinnati Observatory, has consented, upon the invitation of a number of prominent citizens of New York, to give a series of lectures on Astronomy at the Academy of Music, commencing on Friday evening next.

The class of 1829 of Harvard College dined together on Thursday, as they have done for years every winter. Dr. Holmes, ex Judge Curtis, Judge Sprague and the Rev. Chas. Robbins are members. The class, when graduated, numbered fifty-eight, of which only thirteen have died, an unusually small number. Of the forty-five living, thirty were present at the dinner.

A young white girl, eighteen years old, whose father is a rich man and a strong advocate of abolition, eloped last week from her father's house, near Pontiac, Mich., with a negro employed on her father's farm. The lovers proceeded to Windsor, in Canada, where they were married.

**CARE OF GOOP HOG.**—The bark *Philadelphia* of Boston, from Capetown, Africa, brings full of papers and advice to the 13th of November.

The *Cape Monitor* say that the frontier papas are filled with terrible accounts of outrages committed by roaming Kaffirs. They murder and plunder indiscriminately everything that comes in their way, regardless of consequences. The less is already intimated from these depredations are very serious. Cotton seed had been received from India, and was to be distributed among the colonists.

The Sardinian ship *Major*, formerly of Boston, was totally wrecked at Table Bay on the 4th of November. No lives lost.

The bark *Cora*, of New York, arrived safely at Cap town on Nov. 4.

**DEATH OF F. C. WENYER.**—Mr. Wenyer, known throughout the country as a theatrical manager, actor, and author, died suddenly in this city on Wednesday of last week. He was an Englishman by birth, but came to this country many years ago. He had a very long career as a theatrical manager in Philadelphia. In later years he removed to New York, and devoted himself to the interests of the Dramatic Fund Association, of which he was the Secretary.

**DOMESTIC DISCORD.**—A statement is current, says the *Tribune*, that there are 300 suits for divorce pending in the Supreme Court in this district, and probably half as many more in the Superior Court and Common Pleas. As divorce is granted in this state for adultery only, the reader can imagine a most appalling catalogue of discordant families, of which these are only the more aggravated cases.

**GOV. PACKER'S MESSAGE.**—The Governor of Pennsylvania begins his message with the gratifying announcement that, notwithstanding the troubles of the year, the finances are in an excellent condition, the Treasurer's receipts up to Nov. 30, being \$4,130,778 35, while the expenditures were \$3,775,857 06, leaving the excess of \$363,921 29. Of the public debt there was paid \$421,194 53. On public improvements, \$341,036 55 was expended, and 95,070 06 received, leaving an excess of expenditure of \$245,966 52. After crediting these extraordinary expenditures, and deducting extraordinary receipts from the Pennsylvania Railroad Company and the Girard Bank, the true balance for the fiscal year is \$93,382 36. The public debt is \$39,268,111 16, to meet which the State owns well-secured bonds received from the sale of the public works, amounting to \$11,181,000. The Governor thinks that, with the existing sources of revenue, and the observance of strict economy, this sum may be reduced, during the current year, at least one million of dollars.

**DR. AMMOTT'S MUSEUM.**—This invaluable collection of Egyptian Antiquities, which in character is second to none in the world, is in imminent danger of being removed from New York, where it properly belongs, and added to the British Museum. Sir Gardiner Wilkinson, who knows the rare value of Dr. Abbott's collection, has raised nearly the whole amount of the purchase money for this purpose, and unless the friends of science and our public-spirited citizens hasten to his rescue, we shall lose forever one of our choicest treasures. We are glad to see that a public meeting is to be called to avert this disgrace. —Ind. and Am.

**GRANT BEQUEST TO YALE COLLEGE.**—The Hartford papers state that the will of the late Hon. Henry L. Ellsworth has been proved—that his income, upwards of \$10,000 a year, had given him a fortune of \$600,000, of which he gave his family as follows:

1. \$25,000 in trust for his son, Horace W. Ellsworth.
2. \$25,000 to his daughter, wife of Russell Smith, Esq.
3. \$25,000 to the heirs of his son Edward.
4. \$25,000 annually to his wife.

The remainder is all given to Yale College. If the amount is what is stated, "about \$700,000," it is truly a munificent endowment.

A bill has passed the House of Representatives in Georgia by a vote of fifty-six to fifty-two, prohibiting intermarriage of first cousins, under a severe penalty, and cutting off the inheritance of base. The preamble to the bill asserts that many deformities of mind and body are of congenital origin, from the practice of near kinship intermarrying with each other.

**BUTTER COUNTRY.**—A Louisville merchant lately sold a bill of goods to an Indiana customer on credit. A settlement by note at four months was requested, to which the holder decline willingly acceded. "But suppose I don't pay this note when it falls due?" inquired he. "Then," replied the merchant, "your note will be presented, and your credit destroyed." "How much will that cost?" said the Indiana. "Dollar and a half," tremulously answered the merchant. "Then, look to me, old fellow, just include that amount in the note, and pay it for me when you get the note presented."

**DEATH OF JOHN HANCOCK.**—John Hancock, Esq., of Boston, a hero of the revolutionary patriot of that name, died on Sunday, aged eighty-five.

**FROM KANSAS.**—MONDAY EVENING, NOVEMBER 10, 1859.—The Owawatomie (Kansas) correspondent of *The Standard* says that Capt. Hamilton, the leader of the party who committed the massacre at Chouteau's trading post last May, has taken to the hills in Southern Kansas, with a large body of desperate men, and has already committed various outrages.

Mr. Bailey, a Free State man, was charged with shooting George from Vernon County, Missouri, and killed, and the heirs of Mr. Baileysfield, a wealthy Free State resident of Vernon County, had been sacked and burned. It was reported that Mountaineers was raising a party to repel the invasion by Hamilton, and that both parties are determined to fight.

A dispatch from Kansas City says that a gang of "Jayhawkers" under Capt. Brown, entered Bates County, Mo., on Thursday last, and made four hours from Lee's Jackson and burned his house.

It is stated, on good authority, that Gov. McDowell has sent a dozen companies of dragoons to that region.

**PRAIRIE FOX.**—At the nail factory, South Troy, on Sunday, a lad six years of age died of croup, having suffered terribly for several days. Two days before his death, he called his father to his bedside, and told him that he was not going to live, for he had a beautiful dream when he was asleep that told him so. He dreamt that he stood upon the earth, he saw God in heaven looking sweetly down upon him; that He let down a golden chain which fell upon the ground at his feet; and that, as he stooped to look at it, God told him to take hold of the chain, and he would draw him up to heaven, and give him a crown of gold. Sunday the little spirit was set free, and the promise was fulfilled!

**DR. HARRIET K. HEST.**—Dr. Harrriet K. Hest, of Boston, has made the following protest against being taxed without being represented:

To Frederick C. Tracy, Treasurer, and the Assessors and other authorities of the city of Boston, and the citizens generally, and the Legislature in particular:

Every year since 1852, I have, on payment of my taxes, protested against the injustice of governing woman without her "consent," of compelling her to submit to "taxation without representation," and I again repeat my protest.

The position of woman in our republic will yet be presented before our courts, and this of *compulsory taxation* must be met.

When our fathers protested against the enforcement of the Stamp Act, they were answered by Great Britain that they were virtually represented. What was their historic reply? Women protest now against the like injustice, and received a like answer. History will record her triumph also, for the principles of the two protests are identical, and the victory of the one is propitious of the other.

All which is respectfully submitted,

HARRIET K. HEST.  
No. 32 Green-street, Boston, December 6, 1859.

## MIRACULOUS DISCOVERY OF CRIME.

A Belgian journal extracts from the *Gazette of Aras* the following extraordinary statement:

"A few days ago, two brothers, Jews, set out from Czick with the view of placing their two daughters to boarding school, at the town of Grosswardein. During the night of their absence, the youngest daughter, aged ten, who was left at home, woke up her mother suddenly during the night, and crying bitterly, declared that she saw her father, uncle, and all being murdered. The mother for some time took no notice of the child's declaration, but, as she persisted, and would not be pacified, she began to be alarmed herself, and the next morning took the child before the mayor of the town, to whom she declared her dream, stating at the same time, that the murderers were two men living in the neighbourhood, whom she deliberately pointed out, and further added that the murderer was committed at the entrance of the forest, on the road to Grosswardein.

"The mayor, after revising this revelation, thought it prudent to make inquiry after the two neighbours indicated by the child, when, singular enough, they were discovered to be absent from home.

"This suspicious circumstance induced the mayor to dispatch some officers to the forest alluded to by the child, who discovered the horrible spectacle of five bodies extended on the ground, which were those of the two brothers, the two daughters, and the driver of the vehicle in which they all took their departure. The corpses appeared to have been all set on fire so as to destroy their identity, and the vehicle was nowhere discovered. This horrid tragedy led the officers to examine the whole neighbourhood, when they fortunately pounced upon the two neighbours at a fair set far distant, as they were in the very act of changing some notes, on which signs of blood were visible. On being seized, they immediately confessed their crime; and on the child's dream being related to them, acknowledged the anger of Providence displayed in their conduct."

**UNIVERSITY OF ILLINOIS MONEY.**—It is a known fact that a literary man, called upon to make a report on any question of technical and especially of dramatic or water supply, will, even though an idiot, be very know nothing whatever of the subject he is to be a professor of, or a person of skill and has access to the necessary materials, to furnish him with a clear, full and accurate account. One of all that is said, I can only say could have been prepared by the man of talents for a society of ignorant community of mere tools of business. Not to be superseded the *Academy*. Examining the arrangement of words and parts of speech, and the method of pronouncing it, to the public approbation, we are to be informed to practice, and the literary man has acquired them.—Editor *Illinois Times*.

## INTERESTING INTELLIGENCE.

## ALEXANDRIA AND ITS RUINS.

The Boston correspondent of the *Boston Tribune*, writing from Alexandria, Egypt, describes the present condition of that ancient city with its former magnificence:

"All its monuments are in an almost complete state of ruin. What is left upon the city in its present condition—almost entirely devoid of structures with any pretense to elegance—would impress the gazer to have been once occupied by the stately civilization of great domes and colonnades, illustrating enormous wealth extorting the services both, and costly palaces of its early grandeur. These are precipitated into desolate heaps of marble, alabaster, porphyry and granite, and for some time formed a quarry from which the successive head of the Turk, Grecian and Venetians gleaned abundant supplies of building material."

The description of Alexandria recorded in history as it existed in its first estate, is almost fabulous. Four thousand palaces reared their proud towers here, and among other public edifices was the temple of Neptune, with its grand sum of 600 steps. But still more wonderful was that vast collection of manuscripts comprising the library, amounting to 700,000 volumes. By the barbarous decree of Omar, these were converted into fuel for the 4,000 baths of the city, which were heated for six months before the supply was exhausted. Yet, if any new papers are published in Alexandria, yet rumors of the past仍然 existent.

We are informed that 23,000 manuscripts were found scattered in manuscript for the disposal of the Christians and the Mohammedans in the historical city. That has of late produced among them to no great extent, any study or rise of any movement. The Franks are now immobile in their despair, and are arming and organizing themselves for defense. They have long harbored under apprehensions of an outbreak, and since the occurrence of the Sabbath massacre, they look upon the anticipated struggle as inevitable. I hear the Vicinity is about, having come to arms to prevent an outbreak there. I was not a little surprised to learn that his son is being educated in Paris. His master started for Constantinople on the day of our arrival. We saw the boat in which our boat passed as we entered the harbor—a white and very ornamental steamer, bearing the Turkish flag. On deck stood long rows of soldiers, whose pointed arms shone in the sun as the gay ship shot over the brilliant surface of the water. Truly, though I am not by a tyro of art, of fortune who is satisfied with nothing short of the teacher power."

## DANNECKER'S STATUE OF CHRIST.

(Beyard Tay) — describing this famous piece of sculpture at St. Peterborough, says:

This is an traditional Christ, with low forehead, and straight, equal features; the head is rather that of a scholar and a teacher. You are at once struck with the individuality of the figure. He is represented as speaking, turning toward the left, and slightly moving forward. A large dove-like garment, hanging from his neck to his feet, partly encloses the symmetrical, well-constructed delicate form. The hand is large, nobly rounded and balanced, with a prepossessing of development in the intention and moral meaning of the hand. His hands meet, but very far apart, as if prematurely joined by thought—the hand empty, and the expression of the countenance of calm peace, gentle, and spiritual.

The longer I looked upon it the more I was penetrated with the wonderful representation of the attributes of Christ—wisdom and love. The face calmly surveys and comprehends all forms of human passion, with pity for the wrong, joy in the good, and tenderness for all. It is that commanding purity in whose presence the master feels no repulsive regard, but only admiration.

I have seen few statues like this, where the form is lost sight of in the presence of the idea. To this respect it is Dannecker's greatest, as it was his favorite work. It deserved many a day of labor, thought, and aspiration, to the modeling of the head. When it stands it was conjectured in clay, a redoubt, due to his master's skill, whilom him.

Having no longer a lodgment in his own apartment, or that of his artistic friends, he one day found a little emaciated child lying his arms, placed the head upon it, and said, "We be at it." The child looked steadily upon the features, and then the countenance of Christ, and without hesitation answered: "It is the Master." The old man, bound a child in his simplicity and innocence, accepted the Master as a fond judgment, and completed his work in marble.

## THE PHILOSOPHY OF CRYSTALS.

The cream of rock is a form of a rock structure, the only or better motor being covered with a thick coating of crystals, resembling like the yolk of an egg. The object of this is to break these globules, which effects partly by the increased temperature, and partly by the vibration. During the operation of vibration the heat gradually rises from five to ten degrees. In cold weather it is sometimes necessary to raise the temperature of the cream by passing it hot water, or by some other means, and those who have had more experience than me, know how weary expensive, but it is impossible to tell them a reason why with cold water. The vibration is necessary, but sufficient to break the globules of cream, and how longer. Where the cream is raised by passing water over it, the globules are broken by the heat alone, and the butter is formed without much churning. It can be finished or set, and in a few minutes into a smooth ball, with a bath or in a tub. Butter thus made is required by many for the present time, as it is apt to have an oily taste. It is not made to this day, to guarantee, as far as personal taste, is the country that we have started.—Marie K. Parker.

You inquire, what you shall do upon the world, for what victory do you hope? Your hope can be obtained with your greater interest than the prevailing one, and what is the world but a field of battle full of dangers, where we stand from hour to hour? If this is so, then all our vigilance, necessary every instant with earnest, and bold, and determined will, and armed courage. About this world is inscribed, this is the end, and this is the beginning.

## LIFE.

Life is outward—never  
With a hand and a will;  
To live is better, than to live ill;  
And its a fine aim,  
Look out to success,  
To perform your will;  
Let not your two hands  
Keep you a strong hand will;  
Life is onward—never  
Look upon the past;  
It would build you over  
In its clasped fast,  
Now is your duration—  
Live as you please;  
Build not the past + pinion  
To a bond of ease.  
Life is onward—try it;  
See the day he had;  
Is both virtue—buy it;  
At whatever cost.  
If the world should offer  
Every precious gem,  
Look not at the conflict,  
Change it not for charm.  
Life is onward—head it;  
In each started green;  
Your own we can speed &  
On to happiness.  
His bright promise of your year,  
Time waits not in vain,  
If he goe ahead you  
Has prophetic vision,  
Life is onward—give it;  
In sunshine and in storm;  
Or do not despise it,  
In its humblest form,  
Hope and Joy together,  
Strength at thy goal,  
Through life's darkest weather,  
Decline on the soul.

—Jefferson Emerson.

**Book-Days, or Christmas Books.**—The bone of the ox, according to Dury, consists of 31 parts in 100 of decomposable animal matter, 57 of phosphates of lime, 10 of carbonate of lime, and 13 of phosphates of magnesia. All these assume importantility, and are necessary elements in the food of plants. They are species of concentrated, or portable manure; recommended, especially in tree-beds, or of trees-dust, or crushed bones, property applied, will appear nutritious, do as much good as a load of horse-dung manure; portable, because they may be transported at one tenth the expense of their transportation. But lime is comparatively a new manure, as used in the U. S. It is known, though it has long been highly prized, and extensively used, in Great Britain, much more here its magic effects in British horticulture, and such the increasing demand for it there, that bears to the value of more than \$100,000. It is said, are annually imported here that country, to market the soil, in addition to those which the American horticulturist; and it is recommended in case of her late agricultural prospers, that the use of these manures in exceeding adding distinction of kinds of grain, especially to the agricultural products. The great source of fertility is now engaging the attention of the American farmer, and we would have given to appreciate their Boston, New York, Albany, Hartford, etc., and elsewhere in the use of this fertilizing material will be rapidly and professedly increased. We shall speak further of its properties, and the modes of applying it, in a chapter appropriated to this subject.

**Measures of Length.**—Measures of length are the first use of our digits from creation, according to every savage standard. A hand is the tenth part of an inch, and the 1/100th of a foot. A proportionate part is 1/100th English; and an English mile contains 1,760 yards, or 5,280 feet. A statute mile contains 1,056 yards, or 3,216 feet; a furlong 220 yards, or 660 feet.

A chain will contain 100 paces, or 660 yards, or 1,000 feet; a furlong and three parts, or 3,216 feet; the Roman 1000 feet.

A hand used in measuring the height of horses, is 4 inches. A common yard is 3 feet, or 36 inches, divided into 120 links of 3.75 inches. A square chain is 14 yards, and 36 square chains are an acre. Sixty square acres are a square mile; and 4,000 square yards are an acre, 60x60 yards each way.

The Irish acre is 1,440 square yards. The French acre is 1,200 English. A French yard is 60/60 of an English yard.

120 Irish acres are equal to 100 English. 40 French acres are equal to 60 English. 11 Irish acres are equal to 11 English. 20 French acres are equal to 20 English.

A acre-square is 2,464 inches, or the width of a degree. 4,000 feet are a mile.

**Surgeon General Devane and Army Doctor.**—Dr. Devane, is the principal author of a visit to America, describes the mode of saying grace. The ceremony should round the table, and at some considerable distance from the president, for the most part, if it is always, with their hands clasped and held on their hearts. Preferred is now custom, perhaps for a reason, it may be, that when the last is to be a gesture, and the fingers are used, a hand, and then the fingers, is the rule now. After dinner there is no cause for rebuking, one of the guests, for making up a row of some well-known hymns, when all join in singing it.

**The Parrot House.**—As far as ownership is concerned, this may appear to be fact passing into the hands of British capitalists. The continental very moderate cases in which it is represented, is stock, and about 20,000,000 in value, the rest, or in surplus, are mainly, if not entirely, owned by the natives. English capitalists, who are ready to invest heavily, are to be found among the Chinese. Likewise, has the preliminary survey, provided, even encouraged the large of its ultimate success. The English built already, even if the representative value of the property, and should the American interest become associated with it, of which there is a good prospect, the probability is, they will buy up nearly the whole.

**Australian Paper.**—A specimen of "news briefs" lately arrived at San Francisco from Australia, has passed on examination.

The Lone Penitent or Lawyer. Once upon a time, when the small part, the "family," moved, every body, save the members of the party's firm, understood that he could be a law unto himself in his household as master. Even now, the lawyer is an indispensable attendant. Even now, the lawyer is regarded by the community as a myth, until the law has run up in his home. Now, however, in a general, there are no creatures as weak, and we talk by telegraph with almost as much facility as over a friend's table.

Such is necessarily the progress of a grand discovery of invention in an age like ours; and of this important invention no account of the model and improvements in practical use, we have a still more striking example in the world-wide popularity of Hetherley's great roulette. If we consider now they are surely older as in reputation than the photograph and the electric telegraph, and yet they are familiar to half the human race. The discoveries of Darwin and Morse, have not been applied throughout the whole area of civilization; but hitherto and unimpeachable reason why when the truth of Christianity has not yet dawned, have escaped the benefits of these preparations.

Evidence is entirely wanting to prove that Spiritualism has lost the number of converts. But there is also evidence that persons very different in another country. In Africa, there do not seem to be recently died off there only one was applied for by a spirit, and that was worse, we understand on account with which spiritualism has nothing to do. "Facts are stubborn things." —Ferguson.

## Bereavement of Dr. Gray and Family.

Just as we are going to press, we learn that a son of Dr. Gray, who was at Cambridge College, Mass., has passed into the Spirit-world by scarlet fever. We understand that his father and mother were with him at the time of his decease, but farther particulars we have not learned. Our sincere sympathies are tendered to the bereaved family.

## Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch gave a brilliant lecture at the Cooper Institute, on Friday evening of last week, to an audience of some 1,500 people. Her subject was divine law and their violations, and was furnished her on the spot by a Committee appointed by the audience.

Mrs. H. will continue her lectures on Wednesday evening of each week, in the large room of Clinton Hall, Astor Place, until further notice. The indications at the opening lecture promise her a successful career.

A lecture on the uses and abuses of Spiritualism, by Mrs. Mary F. Davis, will be given to our readers next week. To this lecture we would call particular attention.

## PERSONAL AND SPECIAL NOTICES.

## Dodworth's Academy.

R. P. Abbot will close his labors for the present at Dodworth's Academy, next Sunday—lecturing in the morning and evening at the usual hours.

LAWRENCE HALL, corner Twenty-ninth street and Eighth Avenue. Lecture evenings every Sunday afternoon at 3, and tickets to the evening at half past 7.

## Mrs. Hatch's Lecture.

Mrs. Cora L. V. Hatch will continue her course of lectures Wednesday evening of next week, and on each evening to close day evening hereafter in Clinton Hall, commencing at half past 6 o'clock, a report given by the audience. Address 11, Clinton Street, Brooklyn.

Mrs. Dodge will lecture in Clinton Hall, corner of Clinton and Astor Streets, on Sunday Jan. 16, at 3 o'clock, p. m.

## A. J. Davis and Wife.

By a letter just received, from Mr. Hutchinson, we learn that they were in Liverpool, last, on the 28th Dec., and were soon to proceed to Richmond, Dayton, Indianapolis, thence either Northward to Chicago and vicinity, and Michigan or Eastward. They may be addressed as Richmond, Ind., during January.

## Lecture at Binghamton.

Mrs. Fannie Maria Kelton, will lecture in Binghamton, N. Y., the four Sundays of February. Those in the vicinity of Binghamton, wishing week evening lectures, will please make early application, should the friends in that vicinity desire it, and make early application to us, we will speak a few words with them. Address H. E. Baker, Binghamton, N. Y.

## Books Received.

First in Hand Book of Anatomy, Philadelphia, Smith, Son & Co., from John Quincy Adams, through Joseph D. — \$1.00 per volume. Price 12/- for each of this collection.

## Religious Aspects of the Age.

Being a Without report of addresses delivered before the Friends' Meeting, English and French, thoughts of the time, by name of the most distinguished orators. Price 12/- 43 cents; paper, 25 cents; postpaid, 35 cents. No. 2 Grand division.

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

Original and enlarged copy of the above distinguished ladies may be had at the publisher's office, 11, Clinton Street, New York. Price 12/-

## Medals Wanted.

Wanted Two Medals, one in silver, Mason's Emblem, N. Y. Grand Lodge, and one in gold, and apply.

## Extracting Teeth under Electro-Magnetic Action.

In S. R. Smith's Crystal Palace, Magnetic Room. The 20th inst., about, one thousand. The number of every receptor and transmitter increased to over a 1000 lamps of light. The cost of the lamp is 12/- per lamp. Retail price 8/-.

A circular describing the process and by mail to any one in the U. S.



# THE SPIRITUAL TELEGRAPH.

CHARLES PARTRIDGE'S CATALOGUE

NEW YORK.

The following books are now offered to Spiritualists, and others interested in the subject, at the lowest prices obtainable. They are all printed in these United States, and are the result of the labor of the best American writers. They are well bound, and contain the best information on the subject, and are well worth the price of postage.

*Lynn's Spiritual Land.*

A detailed account of a new land recently discovered in China, presented in the form of a narrative. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Ryan's Spirit-Book.*

One thousand pages, containing 20 hours and 10 minutes of lectures, given by Dr. Ryan, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Lynn's Great Age.*

A detailed account of Lynn's Great Age, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Spirit-Books.*

By Dr. Lynn. A series of ten volumes, containing the history of spiritism, and the development of the spiritual world, from the earliest times to the present day. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*The Spiritual Telegraph.*

Volume I. A large volume, based on a reference work. Price 25 cents. Charles Partridge publisher.

*The Spiritual Telegraph.*

Volume II. A large volume, based on a reference work. Price 25 cents. Charles Partridge publisher.

*The Spiritual Telegraph.*

Volume III. A large volume, based on a reference work. Price 25 cents. Charles Partridge publisher.

*The Spiritual Telegraph.*

Volume IV. A large volume, based on a reference work. Price 25 cents. Charles Partridge publisher.

*Volume V.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume VI and VII.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume VIII and IX.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume X and XI.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XII and XIII.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XIV and XV.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XVI and XVII.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XVIII and XIX.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XX and XXI.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXII and XXIII.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXIV and XXV.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXVI and XXVII.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXVIII and XXIX.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXX and XXXI.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXXII and XXXIII.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXXIV and XXXV.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

*Volume XXXVI and XXXVII.*

One thousand pages, 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## Books & Stories Entombed.

Dr. Lynn's Lectures. The new book which has been written by Dr. Lynn, and is now offered to the public. It contains 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## Dr. Lynn's Lectures.

Dr. Lynn's Lectures. The new book which has been written by Dr. Lynn, and is now offered to the public. It contains 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## The Colonial Telegraph.

Dr. L. A. Colcord, Dr. Harriet, Dr. Lynn, etc. Price 12 cents. The new book which has been written by Dr. Lynn, and is now offered to the public. It contains 20 hours and 10 minutes of lectures, given by Dr. Lynn, during his tour of the United States. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## Stories in One Spirit-World; or Life in the Sphere.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## The Pilgrimage of Thomas Payne.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## The Clerical Family Physician.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## Vision from Spirit-Land.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## The Road to Spiritualism.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## The Worker and His Work.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## Spiritualism; its Phenomena and Significance.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## Dr. Harriet's Lecture at the Tabernacle.

Dr. Harriet, Dr. Lynn, etc. Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## SPIRITUAL BOOKS BY OTHER PUBLISHERS.

### The Great Harmonia, Vol. I. The Harmonia.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Great Harmonia, Vol. II. The Partner.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Great Harmonia, Vol. III. The Son.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Great Harmonia, Vol. IV. The Daughter.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Harmonial Man.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Philosophy of Spiritual Providence.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### From Thought to Religion.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Magic Staff.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Philosophy of Spiritual Intercourse.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Proprietary.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Mind-Code of the Universe Without.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### Myths of Spiritual Devotion.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### Compendium of the Theological and Spiritual Writings of Bro. H. C. Colcord.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### Biography of Dr. Harriet.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### Heaven and its Wooden.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Conflict of Ages Past.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### Spiritualism Explained.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The First Chapter of the First Book of the First Chapter.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### The Spiritual Remedy.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### Philosophy of Myths and Agents.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

### Vestiges in the Spirit-World.

Price 12 cents. Postage 10 cents. Charles Partridge publisher.

## Price 12 cents.

## Price 12 cents.