

SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MANKIND.

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

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THE SPIRITUAL TELEGRAPH.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

NERVOUS EFFECTS OF THE WEATHER.

PHILADELPHIA, Feb. 3, 1859.

FRIEND PARTRIDGE: I herewith send you some recent and very curious experiences of my own, and hope some of your learned fraternity will be able to explain them, provided you think them of importance enough to meet their attention.

I will transcribe the first from the minutes I made soon after its occurrence in my workshop, while the facts were still fresh in all our memories.

Jan. 19.—This day, after using a small circular saw (driven by steam power, without stopping, for about one hour), for sawing slender strips six feet long, and having finished the job, about 3 o'clock p. m., I felt a peculiar numbness in my thumbs, and middle fingers chiefly, and by applying my thumb and middle finger of either hand to my ear, and rapping them together, I could hear and feel a humming sound like the gentle vibrations of threads or violin strings, when drawn tight and played upon by the fingers.

I have often heard and felt the same after sawing, but never before quite so plainly as at this time.

Subscribed, M. WINCHESTER HAMMOND.

N. B.—We, the subscribers, working in the shop at the time above mentioned by said Hammond, do certify that we also perceived and heard the above mentioned sound by his rapping his thumb and finger at our ears. JAMES M'CONNELL.

Copied, ALBERT SYFERT.

Each may be seen daily at Marshall, above Poplar street.

I here subjoin a note on the state of the weather at the time of said experience, to show its influence in the complete development of the symptoms, as above related. I simply state, that at the time of the occurrence it was entirely clear and calm; but I then stated to Mr. M'Connell that it would probably rain in a day or two.

PHILADELPHIA, Jan. 12.

Moon was full last night, and was remarkably brilliant and

soft in its light like the harvest moon, and the weather has been very fine for several days, but grew some cooler last night (18th) at 9 o'clock. My head was some affected by dizziness and watchfulness, occasioned by nervous excitement. This morning (19th) I felt well, and the weather was quite serene, and so continued through the day till half-past four o'clock p. m., when I wrote the account down. I perceived a haziness in the eastern horizon, it being clear at the west.

Jan. 20.—Gentle clouds float around this p. m. and evening, but clear off at bed-time.

Jan. 21.—Misty and cloudy this morning, and rain commenced falling just before noon, and continued till 4 o'clock p. m. The rest of the day and night.

Jan. 22.—Clear; 23d. flurry of snow last night; p. m., clear; attended meeting of P. F.; got magnetized by a strong-minded gentleman; got excited and poured out a flurry of nervous expletives; in evening staid at home and read the SPIRITUAL TELEGRAPH; read Wordsworth, Harris through, and consoled myself that I was not a medium; went to bed, laid one hour in watchfulness, when nature tried to relieve my brain by throwing the electric fluid off from my foot, but threw the latter into a severe cramp, with my toes out straight; rubbed my foot five minutes to get it limber, and then went to sleep.

In the morning (24) woke up about four o'clock. Was still untroubled; lay awake for two hours, when I began to fall asleep, but was aroused by a severe shock of electricity, and was jerked all over, and heard the report, and saw the spark emitted at the pit of my stomach, below my diaphragm inside, and saw it with some organ in that region. It was of the size of a quarter dollar, of continuous light, with slightly radiating edges, and white and bright as the flame produced by burning steel wire, in streams of oxygen and hydrogen gasses.

I have appended the certificate of the two men employed in my shop, to the symptoms produced by my sawing, because they are sober, intelligent men—the one an American, who has been in my employment most of the time for the past three years. I do not think that spirits out of my own system have any agency in their production. I do not suppose that any man who knows me would think that I would utter a moral falsehood.

I will fill the space with an experience of 1830. In July of that year, I had a severe attack of inflammatory rheumatism, occasioned by the striking in, as it is called, of an erysipelas that covered my entire back. The active symptoms had mostly subsided by the last of August or first of September; but I was still confined to my bed, when, on a certain day, I suffered from an intense feeling of lassitude, weariness, melancholy, physical anguish, and almost an utter prostration of vitality. The sky was perfectly clear, and the wind calm; yet I was certain that there was a conjunction of some of the planets, or a mighty storm approaching; and so I told my attending physician, Dr. Coats, who only scouted at the idea.

But nevertheless, as soon as I could read in an almanac,

there was the conjunction of the planets; and the custom houses learned in three days to their sorrow, that the most terrific storm had swept our coast, from the Gulf of Mexico to that of Newfoundland, that scarcely had been known by living men. I think it did not come within three hundred miles of Philadelphia, where I was then staying. I have minutes of that sickness somewhere, but can not stop to hunt them from among my scattered sibylline leaves. But in this case it is of little consequence, as any one can refer to the almanacs, registers, insurance books and shipping lists for the records outside of my own sufferings. I suppose many others have experienced like sensations, and I merely refer to them to show the human organism may be influenced by the most subtle fluids (shall I call them) from those extremely remote bodies. I also hope that like communication may enable our true ones to determine where mesmeric influences cease, and purely spiritual ones begin; for I conceive that it takes practical seamen to determine where the blue of the ocean ceases, and the blue of the sky commences.

I have many curious facts and experiences recorded on paper or in my brain, and a charming philosophy deduced from the same; and if God ever allows me again to escape from the insatiate maw of commercial cupidity, and to stand erect upon my mother earth, I hope I shall be able to arrange them to be cast upon the wind, so that the world may ignore, ridicule, rob, and then perhaps appropriate them. So it so, my pleasure is to gather the flowers. If others can be benefited by their perfume, pleased by their beauty, or benefited by their virtues, then my selfishness and my benevolence may both be gratified. The observations alluded to run back forty years, and commenced to solve this inquiry in my own mind. "What is the cause of Evil?" Respectfully yours, M. W. HAMMOND.

REPLY TO MR. SUNDERLAND.

PAINESVILLE, O., Feb. 5, 1859.

FRIEND PARTRIDGE: I do not pretend to be a medium for Spirit communications, though I have been for about eight years, a firm believer in the Harmonial Philosophy, and Spirit intercourse with earth's inhabitants, through mediums in the form, and in a great variety of ways. Having been a skeptic prior to my conversion to Spiritualism, disbelieving in a future state of existence, I was led to give the subject a critical and thorough investigation; and one of my own children becoming an excellent and somewhat remarkable medium for writing, soon after the commencement of my inquiries, afforded me greater facilities for pursuing my investigations. My skepticism naturally led me to be more particular and critical in my inquiries than one would be likely to be who, on the start, believed in the existence of Spirits after the death of the body. My opportunities have not, however, been confined to one medium; I have witnessed various manifestations through a great number of mediums, and under a great variety of circumstances. The result is that I have come to very different conclusions

from what seem to have "obsessed" Mr. La Roy Sunderland. Nor are my conclusions founded on mere conjecture or assumption. Mr. Sunderland starts off with the boast of "an experience in these things for more than thirty years," during which time he says he has "learned how wonderfully prolific the functions of the human brain are in creating imaginary worlds," etc. And he furnishes pretty good evidence to every rational Spiritualist, that his own brain has been peculiarly prolific in the creation of the most palpably erroneous ideas, as exhibited in his problems—ideas which the experience of thousands who are, to say the least, as well informed as he, and perhaps less liable to be misled than he, full well know are not only grossly erroneous, but absolutely false and ridiculous. I shall not attempt to follow him through all his problems, in some of which he may have blundered upon some truths in regard to Spiritualism. But that he could learn much about its phenomena, during the twenty years prior to their first appearance in this age, is truly *problematical*. Indeed, I think if he had not antedated the commencement of his inquiries into the subject of spiritual intercourse back of the Rochester rappings, his readers would have probably had more confidence in his pretensions.

For one, I must say I have very little patience with these metaphysical disquisitions of "blind leaders of the blind," who set themselves up for guides to their fellow-men, and undertake to lead others into the right path before they have found it themselves. That Mr. La Roy Sunderland is far behind the intelligence of the age in regard to Spirit intercourse, is rendered most manifest by various intimations which he has made in regard to mediums and the total unreliability of all communications. That his experience has been such as to lead him to such conclusions, is not improbable. None but *honest* seekers of the truth have any right to expect to become very wise, except in "their own conceit." Those whose investigations are prompted by mercenary motives—by a desire to sustain any preconceived sectarian dogmas—or whose object is to discredit the very medium through which they profess to seek information—will most assuredly find *no* communication which they obtain to be a reflex of their open minds. And this seems to have been Mr. Sunderland's experience, as well as that of many others.

He does not, in his sixth problem, seem to understand that there is or can be any difference between a trance-medium who is under the full control of Spirit-power, and a medium who is sufficiently passive to enable the Spirits to wield the hand so as to write. He says: "It seems to me that a Spirit must be low in one most essential sense whenever it comes near enough to this external world to take possession of a human body." Well, Mr. Sunderland, you are not alone in this opinion. Most of our opponents, and especially the clergy (who by the way generally have very exalted ideas of themselves), express the same opinion. But this does not make it so. By no means. I presume, however, that those who entertain such opinions need not fear that any Spirit from the Spirit-world will ever descend so low as to "obsess" or "possess" their minds or bodies until they occupy a more humble position. Certain buzzing insects that happen to find their way into a house will manifest their dissatisfaction with their position, and resort to a window to make their escape, and fly to the uppermost pane to effect their exit, and there continue their buzzing for a long time, to the annoyance of the inhabitants, although the lower casement of the window is raised its full length, so that if they had sense enough to come down a little from their self-elevated position, they could easily pass into the open and broad space of light and air for which Nature designed them. And if Mr. La Roy Sunderland, as well as some others, would take a more humble position, they might find their way out of the fog in which they seem to be enveloped.

Mr. Sunderland prefaces his eighth problem with the assertion that he does not "propose to dogmatize," and then goes on in his comments upon this problem, in which he controverts and falsifies the experience and observation of thousands of Spiritualists who have thoroughly investigated the subject, and who have published their experience to the world. In regard to the manner in which mediums often go into the trance or unconscious state, he asserts what my own observation enables me to declare to be untrue, and mere assumption on his part. His remarks may affect the doubting, and will no doubt gratify

the enemies of Spiritualism; but it will not shake the faith of those who have become believers from a careful, serious and rational examination of the subject, with an honest desire to learn the truth. In his concluding remarks upon this (eighth) problem, he makes a general sweep, and throws all communications purporting to be from the Spirit-world completely overboard, "as belonging to the world in which we live." And in his ninth problem, or rather his remarks upon it, he attributes Spirit-influence to "gas" and "alcohol." He may perhaps be better acquainted with those agents than some of his readers, who at the same time are far more acquainted than he with "ministering Spirits."

In closing his tirade against Spiritualism under this last problem, he refers to a promise said to have been made by Spirits through Mrs. Cora L. V. Hatch more than a year ago, which he says has not been redeemed. Well, be it so. Does this prove that Spirits never redeem their promises? No; it only shows that for some reason Mrs. Hatch was not at all times a reliable medium, in consequence, perhaps at that very time, of being surrounded by unreliable Spirits in the form. Even Jesus was prevented from doing many wonderful things in a certain place, by the unbelief of the people, and why should not other mediums at this day be affected in the same way? It is not improbable, however, that the promise through Mrs. Hatch was but a promise extorted from her by one who was then tyrannizing over her for mercenary purposes. At any rate, it does not prove either that Mr. Sunderland is correct in his opinion of mediums, or that Mrs. Hatch is not often influenced by Spirits from the upper sphere. Thousands of instances might be adduced which would far more clearly prove Mr. Sunderland's premises and conclusions to be absolutely false. This brings me to the close of Mr. Sunderland's ninth problem; and want of time, as well as an unwillingness to occupy too much space in the TELEGRAPH, lead me to defer my comments on his succeeding problems to a future number.

Yours,

HORACE STEELE

THE SCRIPTURES.

FRIENDSVILLE, PA.

Communicated by a Spirit through the Mediumship of Mrs. S. C. Waters.

What instruction shall men regard as the stream of inspiration that flows from God? Where find a garment to fit his soul? "Search ye the Scriptures," was well said by the mouth of the apostle. Explore the vast arcana of the universe, is wholesome counsel; yet the soul's own whisperings stand between and unite these hemispheres of revelation into a spheroid of light.

Scriptures are recorded truths, wherever read—bounded by no setting save the circling glory of the universe. As gems are set in a brooch, so may each individual revelation unite in composing that galaxy of Scripture which eternity alone shall see studied and comprehended. Search all revelation; all scripture that thy reason can fathom, is the counsel addressed to every soul.

Man's footprints on the ages past are indications of his stature, giving promise of a day that shall require not a single gem—one book alone—but the whole gem-bespangled universe to flush back to him the radiance of the Father's love. If any have grown to such a stature that they can turn the ponderous leaves of nature, and read the scriptures there recorded, 'tis theirs to do so. If some are learned in the language of the soul, let them stand up as fearless interpreters of a higher Gospel, to those who are lisping the primary lessons of Spirit culture, in obedience to a scripture which their souls have learned to respond to. First the primer, afterward deep logic as its supplement; so likewise the scripture of the past, traditions, and the counsels of inspired men; afterward the scripture of the future, a garment for the soul, woven of the united fibers of all truth, all revelation, all Scripture. As the child is gradually advanced from the instructions of the abecedarian to those of the Professor of Logic, Philosophy, and Languages, so are the same gradual advances made from detached to universal truths and revelations. Where, then, shall a man go for instruction to find scripture, the word of God, a revelation of truth? To that school and class he is prepared to enter; to the book he is competent to read; to the language he can understand. Here let him extract all the honey, rejecting the poisonous concomitants or surroundings that depreciate its value. There is no limit but capacity. Could

men's souls but grasp the volume of the universe—material and spiritual; could they but understand the shining characters in which this living scripture is written, it would be to them as it is to angels, an exhaustless fountain of revelation; each thought it inspires is a priceless gem dropped into the casket of the soul. All truth—whether written by the inspired penman, painted in nature's panorama of law, or breathing forth as the soul's incense—is sacred and divine; a fragmentary strain in the eternal anthem chanted by infinitude, and reverberating down the aisles of eternity. Hear! Oh, hear! catch it as it comes to thee fraught with intelligence of the Infinite Soul, or Central Pivot of the universe, around which souls revolve as satellites, being eternally beautified, refined and sublimated, by the radiant effulgence of His wisdom.

THE POOR OLD MAN.

BY JOHN V. COLES.

I'm a poor old man with palsied limbs,
My eyes are dimmed with tears,
For sorely has my heart been bruised
In a life of fourscore years.
I'm all alone in this wide, wide world,
No kith or kin have I,
My wife and children all are dead;
And yet I fear to die!

My wants are few—for youth's desires
By age have all been tamed;
I am too weak to labor now,
To beg I am ashamed.
I have no home to call my own;
Beneath some hedge I lie;
And count the stars as I fall asleep;
And yet I fear to die!

I'm very faint, for I have walked
Ten weary miles to-day,
Beneath the summer's burning sun—
My strength is giving way.
With a worn oak's alluring shade,
With all dispatch I'll die,
And sit me down to rest—I hope
I am not going to die!

Ah me! how very dark it grows;
My eyes no longer see—
And yet it seems a thousand eyes
Are gazing all at me.
Can this be Death? and is it true
He severs earth's last tie?
My shortened breath still shorter grows—
I fear I'm going to die!

But look! what beautiful form is that
All radiant with life?
I've seen that lovely face before—
Great God! it is my wife!
And by her side my children stand,
Their children hovering nigh,
Their little arms outstretched to aid me—
I hope I'm going to die!

And hark! what angel strains I hear
From Heaven's seraphic band!
Sweet songs that seem to welcome me
To their bright Spirit-land.
Sing on, sing on, dear Spirit-friends,
I'm gently drawing nigh;
Farewell to earth, a long farewell;
Thank God I'm going to die!

THE SHOWER BATH IN THE AUBURN PRISON.—At our request we were first shown the shower-bath in which the negro convict Moore met his death, and were permitted to witness its operation, minus a "subject." Let us describe it as well as we can:

The frame is composed of two planks, measuring, perhaps, five feet, placed upright, about four feet apart, and fastened at the top by a plank of similar width. About two and a half feet from the bottom is a seat, upon which the prisoner is placed, after having been completely divested of his clothing, and at the proper distance above this is a strip, half the width of the seat, containing a semi-circle. The back of the neck fits into this, and a strip made to match the other is then slipped in and securely fastened—leaving the prisoner completely yoked.

Around the whole circle is a sort of box arrangement, which looks like an old-fashioned wooden spittoon, and which serves to keep the neck and chin constantly immersed, while the showering process is going on. The arms of the culprit are then extended and passed through two apertures made for the purpose, in the two edges of the frame, and securely fastened with a clamp. The feet are also tied.

Through the plank which composes the top of the frame passes the nozzle of a huge tin tunnel, which connects with a barrel containing the water. A pump-valve is then operated by a handle and string, and the flow of the water is regulated at pleasure. The number of barrels which the culprit receives depends upon circumstances. Moore received five.—*Syracuse Journal*.

SPIRITUAL LYCEUM AND CONFERENCE.

FORTY-FIFTH SESSION.

Question—What relations have spiritual communications to the history of civilization, or to human laws and progress?

Dr. ORTON prefaced his remarks upon the question by allusion to man's dual nature, by which he becomes the recipient of ideas from the spiritual by influx, and from the external through the senses. Our question is in the past tense, and its solution depends upon history. Assuming the correctness of the Mosiac account, we find Spirit—the Divine Spirit—and spiritual communication present at the beginning. The Jewish government was a theocracy. Their kings were by Divine appointment, and the decalogue was from God. Egyptian, Hindoo, Persian history, like the Jewish, runs back to this unitary idea of spiritual origin and intercourse. The same is true of the American Indian; in short, the faith of all peoples, the religion of every nation, the declarative utterance of all sages, the testimony of hieroglyph, parchment and tradition, is concurrent that spiritual intercourse underlies all progress, even as the *Divine Spirit* underlies all life; and yet, curious to say, now that these universal utterances of all the past are being re-affirmed to-day by authority of positive demonstration, the church (so called) turns around upon us, and says it is not so.

Dr. GOULD "congratulated the Conference" in writing.

I beg leave to congratulate the Conference on our escape from questions that with trifling variations have been perpetually discussed in our Conferences for the past four or five years, and the selection of one susceptible of practical utility, viz.: The effect of Spiritual Correspondence upon civilization. This question is interesting not merely because it presents a new field of contemplation to us as well as the great mass of reflecting minds, but it invites our attention to the consideration of numerous problems, for the solution of which there seems to me to be an imperative necessity. This task, it seems to me, is the appropriate work of modern Spiritualists, for the reason that they, of all other generations, are most highly favored with the necessary helps to its accomplishment. The question involving the relation between learning and Christianity, and which substantially is the same as that under consideration, has become an embarrassing question to the religious public, especially that portion engaged in the oversight and direction of Missionary operations.

The American Board for Foreign Missions, not long since sent special agents all the way to India to make observations and gather facts to aid them in deciding upon the true relation between learning and religion. Now, had that respectable body of conservatism seen what seems apparent to me, viz.: that civilization becomes inimical to national prosperity when pushed above the spiritual status of its recipients, it might have saved them the trouble of sailing half the way round globe in quest of facts, with which to solve the problem. I take it for granted that a knowledge of the arts and sciences constitutes the grand element of civilization. That it may be compared to water in a reservoir, free from danger until it rises above its embankments, when it suddenly makes its exit, and sweeps away all that lies within its reach. The embankments I would compare with the public conscience, and its foundation materials with spiritual influxes, which constitute (as I hold) in every age the only reliable element of national conscientiousness. The philosophy upon which this theory is based is this, that knowledge, instead of tending to virtue, as has been popularly held, is the grand element of power and self-aggrandizement, and consequently tends to vice, and is ever dangerous except when held in check by supernal forces.

Civilization can only flourish under the fostering support of law and order. It contains within itself the seeds of its own destruction, and in the absence of law immediately surrenders to the forces of barbarism. If it be asked, why is it so? I answer that civilization requires a vast outlay of capital and long continued mental and muscular labor in the building of houses, factories, ships, roads, bridges, colleges, etc., all of which perish in the absence of law. While barbarians make their wants conform to their circumstances, and carefully avoid encumbering themselves with perishable and immovable property, and when they fail to defend the soil that they occupy, they leave nothing but the soil behind them.

It is difficult for some to conceive how savages can be more moral and spiritual in their aspirations and practice than the civilized. But it is not so strange when we reflect that civilized society is exposed to the assaults of cupidity and immorality engendered by a thousand sources that have no existence in nomadic life. The concentrated ailments, the perverted customs, the pernicious fashions, the thirst of wealth, and fear of poverty, is constantly engendering physical and moral disease and death among the civilized, while the simplicity and poverty of the uncivilized operate as curatives and safeguards. Having endeavored to show that under a high form of civilization, our only safety is in a public conscience based upon the purest spiritual influx, Christianity becomes the necessary appendage of civilization, because it excels all other religions in exalting its subjects to the highest spiritual planes. Christianity, however, has heretofore exerted but a feeble influence, in consequence of its being accepted rather in theory than in practice. Still, it has been the only system of Spiritualism under which civilization could flourish during the past fifteen hundred years. In the coming higher forms of civilization, more spiritual strength will be needed, and then that people or nation which refuses to accept of Christianity in practice as well as theory, will be swept back upon the plains of barbarism. As a means of inducing a more general and hearty acceptance of Christianity, we shall tend to have it upon a more sound and rational system of moral philosophy, the ground-plan of which I will endeavor to give in my next essay.

Mr. PARTRIDGE understood Dr. Orton to convey the idea that civilization is owing mainly to communications from the Spirit-world. This involves the assumption that the spiritual world is purer or more competent than this. It may be so, but it is still a question with him whether it is true to the extent of constituting it an authority; were it so it would cast a doubt upon the existence of human spiritual individuality. Losing the characteristic imperfection of humanity, the fair presumption would be that these infallible utterances came from an infallible source—God, and not Spirits like ourselves. But history shows a conflicting front with respect to these reputed God-utterances. All sacred history abounds with a "Thus saith the Lord God," but what the "Lord God" says at one time, we find him not unfrequently unsaying at another, which looks to him very much as if God had not spoken at all, only man; who is not an authority for anybody but himself, either in this world or "in that which is to come." Civilization, which signifies to him the true relation of one man to every other, and of all to natural law and the eternal spiritual future, is not secured by any "thus saith the Lord God" process. It does not

civilize a culprit to be stoned to death at the command of God; neither is the nation that perpetrates murder civilized by doing it; on the contrary, it is *brutalized*, and history shows it. It is not by the authoritative pronouncements of Spirits, or of seers, prophets or mediums speaking as by authority of the "the Lord God," that civilization is promoted, but rather through the demonstration of spiritual existence and realities. Our laws, even in this Christian land, are devoid of all spiritual recognition. They proceed upon the assumption that human life and human relations are bounded by the body; they have to do with rights only as related to the body, not regarding human brotherhood as an eternal relation, and human actions as of spiritual significance; our statutes are for the benefit of classes of men, and not for the good of the whole; even with too many professed Spiritualists, the benefit of Spiritualism seems to be confined to the assurance it gives that when they have done with this life they will enter upon another and better; but this is by no means the whole value of Spiritualism; the true Spiritualist is a "law unto himself," and this is to be truly civilized; the true Spiritualism is yet to re-mold our existing institutions, and abolish all class-legislation.

Dr. ORTON said: Mr. Partridge had lost his main point. The influence exerted by the decalogue (greater to day than in any other age) is not the influence of a *Papal Bull*. It is the *authority of truth*, and the decalogue is of spiritual origin. Thou shalt love the Lord thy God supremely, and thy neighbor as thyself, is a spiritual utterance, by the concurrent testimony of Chinese, Persian, Indian, Hebrew, and Grecian sages. Under all forms of expression the idea is the same, and the ascription of its spiritual origin is universal.

Mr. PARTRIDGE: Granted, still the question remains as to its influence—whether the saying made civilization, or civilization made the saying?

Dr. MASSER had a word to say on the report (by our blundering self) of his speech in the last Conference. It was more correct than heretofore, but still very far from the mark of the prize of the high calling of an honest reporter. He has *not* seen his mother, as he is made to say. He wishes he could. Neither did he institute the comparison between superfine, fine, and middlings with respect to organization; and celestial, supernal, and infernal with respect to spiritual intercourse, ascribed to him.

Dr. GRAY maintains that the ante-historic stage in every nation's existence, is shown by tradition and religious rites, and by subsequent historic monuments, to have been governed and molded by spiritual enunciations. Also, that these sacred utterances were always in advance of the virtue and culture of the times in which they were given; and when in after times they came to be collated, codified and adopted in the form of written laws, they ever acted as civilizers, converting barbarous and scattered tribes into a social order and growing nationalities. It was, however, found that military successes and usurpations, and the arbitrary edicts thence arising, were blended with the sacred codes very soon after the discovery of letters, and that this mixed basis of civilization constitutes the Bible stage of every national unfoldment.

It is manifest that the vigorous elements of nationality and all civilism are to be sought for in the ante-historic era; before the construction of literatures; in the stage of prophets and of hierarchs, and under the sway of seers and of heroes, who obeyed the mystic enunciations from the unseen world; the stage in which the rites of religion, the usages of men and of nations in war and peace, were in process of being born from the fertile womb of Inspiration.

As an example of the civilizing nature of spiritual enunciations given in the ante-Bible or true hierarchal stage, the speaker cites the binding nature of all contracts, whether between individuals, tribes or nations, which were made by contact with the World of Spirits, or which by ritual solemnities, called the denizens of that world to act as witnesses and sanctions; not to cite from the Roman or Greek law of sanctifying contracts, as of marriage, of peace and war, etc., as being out of our daily reading, the doctor cited the third precept of the decalogue, "Thou shalt not take the name of the Lord thy God in vain." By this enunciation, the sacred and indissoluble force of all contracts and of all vows entered into in the formally recognized presence of God, as the witness is expressed, and that in such a way, and with such sanctions as to make it worthily a corner-stone of human honor, human faith and duty, and a primordial element in all the subsequent beneficent civilizations.

The speaker cited from history to show that the nations increased in virtue and power only so long as they preserved open their intercourse with the spiritual world by oracles and prophets; and that invariably when their inspirations ceased as a living part of law, and became only a doubtful monument of a long departed usage, became merely a history of sacred events, a Bible, they fell a prey to those tribal or more barbaric nations who possessed a current and living system of inspiration.

By application of this maxim, the overthrow of the Roman Empire from the North is explained; more anciently, the fall of the Greeks before the Roman arms; still more remotely, the exodus of the Jews. It likewise explains the vast successes of Islamism over Christianity, and of Protestantism over Catholicism.

Mr. FOWLER wished to make a few remarks, but did not want to be reported in the *Telegraph*. (Our sins are manifold.) Nevertheless, the Reporter, as heretofore, feels disposed to enrich the *Telegraph* by the substance of Mr. Fowler's remarks, as nearly as his natural obtuseness and usual want of attention to what is being said, enables him to understand it. Without further explanation or apology, then he proceeds, as usual, to say—Mr. Fowler said: Human progress is the result of action or reaction. In the common affairs of every-day life, it may be seen that our actions call the reason into greater activity, and its increased power in turn reacts upon the experience. It is upon this law

of action and reaction that he cannot conceive of progress in civilization aside from the reaction of the spiritual world. Take the Bible age, to which allusion has been made. Ecclesiasticalism, with its ingenuity, having contrived to close the door of spiritual intercourse against itself and the heritage it larded over—having enthroned the Bible-book instead of the Bible-life, (next to itself) as the supreme authority or law; it next went to work, not to live it out, but to *explain* it out; exemplifying the action and reaction of creed against creed, rather than the reaction of reason upon experience, or of inspiration upon the life. From this, more than fifty years' famine and locust plague, the race is again entering upon the morning of a new day, in which is beginning to be re-enacted the Bible-life—spiritual intercourse. He thinks it incorrect, as intimated by Dr. Orton, that the Jews did not recognize the existence of, and intercourse with, departed human Spirits. He concedes that the prophets always speak as inspired of God; but the case of Saul and the departed Samuel, whose identity was made out to his satisfaction, establishes a rational probability, to say the least, that they were not without some knowledge and experience upon this point.

Dr. GRAY said: However that may have been, he thinks the practical significance of his remark is true; which is, that the Jews do not recognize human Spirits as of *authority*; they dated all their precepts from Jehovah.

Dr. ORTON thinks there are other cases illustrative of Mr. Fowler's position beside that of Saul and the Spirit Samuel—Lot and his family servants, who were alternately called angels and men, is to the point.

Dr. GRAY: John, whose book class the canonical record of Jewish experience in spiritual intercourse, best illustrates the practical Jewish notion, by the honest statement of his own blunder. He thought he had been communicating with him personally, and was only prevented from an act of worship by the timely discovery of his error.

Dr. GOULD said: If we will consult the ritual, we will get a true meaning better than by consulting the prophets. The Jews often got in deeper water than themselves know. The true reason why their celestial statutes had only temporal or physical rewards and punishments attached, was because the nation was in a state of spiritual infancy, and could not deserve eternal rewards or punishments. It was only when men came to live under the light of the Gospel that they deserved to be damned; when the revelation of that penalty was reserved for the New Dispensation. Whether or not the grand discovery of the infernal pit made any part of the joy that animated the beam of the "morning star" when they "sang together," the Doctor did not say.

Dr. ORTON drew a very different inference from this condition of things—rewards and penalties, and the silence observed with respect to the *future life*. It is because the future life and its consequences was to them a matter of course, and its realities never doubted. They were not attached to the Jewish law, for the same reason that they do not appear as a part of the statutes of the State of New York, simply because eternal consequences were self-evident results of human action, and need not be made the subject of statutory provision.

Dr. HALLOCK opined the reason to be rather that the jurisdiction of the State was felt by our earlier legislators not to extend to the infernal regions; and hence they modestly, not to say wisely, restricted their rewards and penalties, like the statutes themselves, within the limits of their own territory.

Mr. PARTRIDGE would prefer to see the question considered with respect to the bearings of Spiritualism upon our own laws as they stand to-day, rather than the law of Moses. That law, we are told, did "not make the comers thereunto perfect;" and the existing ideal of civilization can not be realized under our own. The practical truths of Spiritualism and the sound philosophy they necessarily evolve, are yet to exert a renovating influence upon the polity of the State as well as upon the Church. They both sadly need the baptism of regeneration, and it is for the living Spiritualist, with his living facts and conclusions, to apply himself manfully to the living issues of the time. The problems of to-day must be solved in the light of to-day. Moses was true, doubtless, to his own conditions, and the exigencies of the people to whom he belonged; but why with profit imitate his fidelity, but his light is as a torch that time has covered, if not wholly extinguished, and Sinai is eclipsed by the brightness of a clearer illumination. Moses was a need of the past, not of the present, in the sense in which he is popularly sought to be used. Peace to his ashes: let him rest; Spiritualism is not to "magnify its office" by building monuments to departed worth, but in perfecting a symmetrical human life.

Adjourned.

New Spiritualist Papers.

"THE SUNBEAM." This is the title of a medium size folio paper, edited by C. D. Griswold, and published weekly by A. P. Darrap & Co., No. 8 Niagara street, Buffalo, at \$1 per year in advance. It has reached its thirteenth Number, appears to be ably conducted, and well represents the interests of the spiritualistic fraternity. Its editor, Dr. Griswold, (a brother of the late Rev. Rufus Griswold,) has been a close investigator of spiritual phenomena from their first appearance in the form of the "Rochester Knockings."

"THE CHRISTIAN SPIRITUALIST." This new paper, of the publication of which we gave a prospective notice some three or four months since, has reached its eighth number. It is ably edited by Rev. L. F. W. Andrews, and published semi-monthly at Macon, Ga., and is well adapted to the wants of Spiritualists and inquirers, especially in that southern region. Terms \$1.50 per annum, in advance.

We see from its columns that Spiritualism is making a decided mark upon the public mind in Macon, and under the auspices of the "Macon Spiritual Association," regular meetings for lectures and other exercises are kept up on Sundays.

PHILOSOPHICAL AND MORAL DEPARTMENT.

PROBLEMS.
SEVENTH ARTICLE.

BOSTON, January 4, 1858.

That must be admitted as a sound maxim which requires us to account for all the phenomena we witness, by laws which appertain to this world, when such laws are present with us and well known; and hence, in accounting for what all mediums do, we must first examine all the susceptibilities and powers of the nervous system; and when we find things said or done, which the media did not, or could not say or do, we may then, and not till then, allow such things to be said and done by the inhabitants of another world. And I am happy to find some of the most popular media are now beginning to adopt precisely this view of the subject. In a lecture which Miss Emma Hardinge delivered in Cincinnati, December 8, 1858, she is reported to have said:

"Except in the Spirit circle, where the battery is complete around the medium, and where forces are derived from different sources, no medium has ever yet been known to transcend her normal capacity beyond that amount of inspiration which enables her to bring her own intelligence into a more exalted condition."

This I conceive to be a manifest approach to the correct estimate of what mediums do. The exception here referred to is never susceptible of proof, and when it is admitted that nothing is ever uttered through any medium which transcends his or her normal capacity, when that capacity is brought "into a more exalted condition," it is what I should call somewhat of a common sense view of the subject, for we have seen that the functions of the medium's own mind may be "exalted" or inspired by his own belief, his own thoughts, his own ideas of Spirits, real or imaginary.

But when it is admitted that departed Spirits do communicate with mortals through media, *how are the contradictory failures and falsehoods in such communications to be the most satisfactorily accounted for?* Various theories have been suggested, some seven of which I have noticed, and have found them unsatisfactory. And here is another:

8. "My guardian Spirits do respond to me, but they have never deceived me in any way. Other mortals get falsehoods, but I never do." This is the language of many, when they commenced their experience with the Spirits; but as we shall see, this theory solves nothing. For, (*first*), it is not certain that you have ever had any communication from your "guardian angels," whatever. You take for granted that which is not susceptible of demonstration. You do not, and can not, know who or where those invisible personages are, with whom you think you have held conversation. You must not take for granted what remains to be proved. You may "hope," and "trust," and "believe," what you will, but your credulity is one thing, and *demonstration* is another, and a very different thing. (*Second*), Multitudes of those considered "great mediums," have held intercourse for a series of years with Spirits purporting to be their "guardian Spirits," and near and dear Spirit-friends, but following up the investigation, they have detected one falsehood after another, until they have satisfied themselves beyond all doubt of these two facts: *First*: That whoever or whatever these Spirits are, they were not their relatives nor their guardians; and *secondly*, that these Spirits are of that grade which are near the earth, and which seek for nothing so much as to *infest and control the bodies of mortals*; and what these Spirits say and do has this object most in view. But (*third*), This notion, that our "guardian Angels" cannot get at us or serve us, without annihilating the selfhood of some medium, is simply absurd. I need no medium between myself and my best friend. (*Fourth*), The *speciousness* of this persuasion (that we are never deceived by Spirits) is deceptive. And yet how common it is to hear certain Spiritualists speak in this manner, as if they were the quintessence of harmony, and the favorites of the angels. "My guardian Spirits have never deceived me!" This may, indeed, be true, for it remains to be proved that you have any *such* guardian Spirits as you suppose; or if you have them, many things they may have told you are not susceptible of proof, whether they be true or not. But you say, perhaps, that "the Spirits, whoever they may be, have never falsified to you, as far as you know." Ah! indeed, that is an important admission, when you say, "as far as you know." And yet, if the Spirit gave you any name which it bore on the earth, that utterance may have been a

falsehood, "as far as you know," as false as the thousands of similar utterances from Spirits have been. But (*fifth*) you may never have approached the whole subject in that manner which is necessary for ascertaining whether the thing was really what it purported to be or not. It is with Spiritualism as with science—

"A little learning intoxicates the brain,
But drinking largely, sobers us again."

The "old stagers" in Spiritualism do not often boast of never having been deceived by Spirits. This is language most often heard from the lips of young converts and of mediums, or of a class of persons who have never put themselves in a position for examining Spiritualism as a whole. Listening to a few "raps," or conversing with a few "familiar Spirits," through a medium, is not the whole of Spiritualism.

We may, therefore, admit that there may be cases where mortals have carried on communication for a series of years, without meeting with anything in particular to excite the suspicion of falsehood. This is usually the case with all, to a certain extent, who become charmed and fascinated with this all-powerful idea of holding intercourse with the dead, and especially with some beloved friend or relative who has been laid in the grave. Many such have I known, and yet they now look back with loathing upon the falsehoods and "the fantastical tricks" which these so-called "guardian Spirits" have played upon them. These are the Spiritualists who have been made the wiser by their experience in Spiritualism, and now they perceive more clearly than formerly, that in order to estimate these "spiritual communications" correctly, we must not confine our observation to a corner, we must not remain cooped up in our own domicile, but should look abroad upon the vast ocean, upon which we have been launched, and bring within our observation all the phenomena included under the name

LA ROY SLENDERLAND.

NUDE MATERIALISM.—No. III.

BY DR. GREGORY.

SENSATION—PRIMARY AND SECONDARY.

In the foregoing sections we have endeavored to establish a conviction, that every phase of Thought is the result of physical stimuli operating upon physical organization—with what degree of success the reader must determine. Let us now proceed to a consideration of the most important phenomena of human consciousness, taking for a basis the principle affirmed in the above proposition. Whoever will strictly attend to and observe what passes within himself, will find that thinking, in general, or having, or forming notions and ideas, (with whatever degree of attention, or even in the most abstracted manner,) is no other than having *secondary sensations* of objects, of which we have had immediate actual, or *primary sensations* previously, through the medium of one or other of the organs of senses. The *rationale* therefore, of the whole human understanding (perception, memory, imagination, judgment, or any other faculty of the mind,) is entirely deducible from those primary and secondary sensations.

Every mental state, or state of consciousness, is a real sensation or modification of feeling.

There are five distinct external senses. Each requires a different medium. Each requires a different state of matter. Each gives rise to a different mental state.

There are solids which affect the touch; liquids which affect the taste, aeriform fluids which affect the smell, sonorous vibrations which affect the hearing, and light which affects the sight. All these are strictly modifications of feeling. By means of the tongue and palate we feel a taste; by means of the nostrils we feel a smell; by means of the ears we feel a sound; and by means of the eye we feel the influence of light. Beside the more obvious applications of the sense of feeling, denominated Touch, which indicate roughness, smoothness, hardness, softness, dryness, moisture, and *hoc genus omne*, together with the general sense of resistance, there are several other less obvious modifications of feeling—such as hunger, thirst, drowsiness, fatigue, &c., which can not of course be classed under the head of external touch, but which are nevertheless results of a direct and specific action upon certain appropriate nerves of sensation, having their extremities internal, as relating to the muscular and cutaneous systems, but evidently external, in relation to the sensorium or seat of consciousness.

With respect to the perception of the degrees of temperature, it is evidently by actual contact of a heated body to the nerves of sensation. We insist positively upon this, in opposition to those who deny it on the ground of heat or caloric not being a material agent, but simply an attribute like form, size, color, &c. We grant the premises, but demur to the conclusion. Form, size, &c., must exist in some subject—otherwise they do not exist at all. So of heat—it must exist in some subject, (in which to come in contact with our organism,) otherwise it can not exist at all. It must be heated *something*; we can not conceive heated *nothing*.

The modifications of sensation here briefly alluded to, have been considered by some physiologists as constituting another species of sensation—a sixth sense, so to speak; but whether they are in reality a distinct species, or merely a variety of the general sense, is of no consequence in the present inquiry. It is sufficient to have given this slight indication of them.

By primary or actual sensation, is meant our consciousness of the presence of an object, either in the more refined and subtle media of light and air, or in the grosser or more palpable, as in smelling, tasting, and touching. By secondary sensation is meant our consciousness of the *re-presence*, or *re-presentation* of the object, when we think, or fancy we see, hear, smell, taste or touch, or feel again in our consciousness.

How these impressions, which result in sensation and consciousness, are carried along by the nerves to the brain—whether by vibration of their finer thread, or by an undulation of some fluid contained in them, although highly interesting, is not now the question. It however seems extremely probable, if not positively certain, that what has been termed the animal spirits, vital principle, or nervous fluid, consists of electricity, galvanism, or magnetism, or some modification of one or all of them, if indeed the three be not truly identical. But to maintain any hypothesis on this subject is not at present our object.

In all primary sensation, an impulse from the object upon the medullary ends of the nerves is absolutely necessary, whichever organ of the senses they belong to; as upon those of the retina of the eye, the portiomollis of the auditory nerve, the papillæ of the skin, and in like manner of the others.

Phrenologists arrange the faculties of the mind, or, in other words, our states of consciousness, into the two classes of feelings and intellectual faculties. The feelings are divided into propensities and sentiments, and the intellectual faculties into perceptive and reflective.

Now this (as a matter of classification to facilitate the theory of phrenological organs) is no doubt a convenient arrangement; but without clear and distinct explanations and definitions, it leads us to draw the false inference that propensities and sentiments are feelings, but that perception and reflection are not feelings. This is, I believe the general inference, and that it is erroneous will easily be seen from a very simple analysis.

We frequently say, "We think so," when we have a certain opinion, or when we have formed a certain judgment. To form a judgment, whether true or false, is an act of thought; and this act consists in feeling that there is a certain connection—a certain relation—between two subjects or attributes which we are comparing. When we think that a man is good, we feel that the quality good agrees with that particular man. To think in such a case as this, is nothing more than to perceive a relation of agreement or disagreement between two ideas—in other words, to feel a relation.

Again, we say "we think of an event which took place yesterday," when the idea of that event strikes us. To think, in this case, is to experience an impression of a past event, or in other words, to *feel* a remembrance.

From which it is evident that to think is to have perceptions or ideas; that our perceptions and our ideas are states of consciousness or feeling; consequently to think is to *feel*.

RATIONALE OF MEMORY.

Let us now examine the nature of memory—a faculty so universal in its application that we may safely say that no mental operation could be carried on for a moment without its assistance. Every state or affection of consciousness which the human mind can experience, (with the exception of primary actual, or immediate sensation) must involve some degree, phase, or modification of this important faculty.

MEMORY IS SECONDARY SENSATION.

Primary sensation consists of being affected by an actual sensation, impressed by an external cause; and secondary sensation consists in being affected by the remembrance of that sensation. But this remembrance is itself a sensation, for it is a thing felt—it is an internal sensation. When we experience a primary sensation, the original movement operating on the affected organ, produces a corresponding motion in the nervous center, which is the seat of that particular sensation, and is its appropriate organ. Thus primary sensation is produced by the impression of an external object or action upon the external organs of sense, which act upon the nervous apparatus in connection with it, so as to transmit it to the brain, causing such a motion in its fibers, or such an alteration in its posture, frame or disposition, as to produce a consciousness of the existence of the object or action.

Secondary sensation is the result of a similar series of motions being produced in the nervous system and brain, as had been previously experienced in the case of primary sensation. Therefore, memory, or the recollection of any object, action, or occurrence, is occasioned simply by the nervous system and brain being put into a similar posture, frame or disposition, or passing through a similar series of motions as when the external organs of sense were originally impressed by the presence of that particular object, action, or occurrence, which is remembered.

A bell will produce the same sound, whether the rope be pulled by the middle or by the end; so a nerve will produce a similar sensation, whether it be stimulated in the middle or at its extremity. This is well exemplified in the case of persons who have suffered amputation of the leg, and who frequently imagine they feel a sensation in the toe or the foot of the limb they have lost.

Primary sensation is always produced by stimulation from the external extremity—secondary sensation by stimulation from some internal portion of the nerve of communication.

As the materials of our bodies (the brain and nervous system inclusive) are undergoing a continued series of slow and imperceptible changes, it follows that it is impossible that the brain and nervous system can ever be made to resume the precise and exact posture, frame, or disposition of any previous state, and consequently, it is equally impossible that any thought or idea can ever be reproduced precisely and exactly similar to any previous idea or thought, or that we can remember any object, action, or occurrence, with all the precision and exactness with which we originally witnessed it.

We have said that memory consists in feeling the remembrance of past sensation. We must add that it consists in feeling also the remembrance of our judgment, of our desires, of all our complex ideas, and even of our remembrances themselves; for it continually happens to us to remember impressions which were themselves only remembrances.

COROLLARY.

Thus it is obvious that memory is dependent upon, and is, the result of internal stimuli (circulation, heat, electricity, etc.) upon some portion of the nervous system—just in an equal degree as primary sensation is dependent upon, and is the result of, the presence and action of external stimuli upon the organs of sense. There is nothing voluntary in either case; in both the organism is purely passive—it merely acts as it is acted upon.

Association of Ideas and Dreams in our next.

MR. COLES IN HIS OWN BEHALF.

After a careful re-perusal of the various strictures which have been made on me by speakers in the Conference, and by writers in the TELEGRAPH and other spiritual papers, I find that a majority of the speakers and writers have been directing their criticisms at an imaginary or mythical Mr. Coles, who does not in fact really exist. It is true that I am the person aimed at, but as I am not amenable to any of the charges thus far made against me, I have been content to dodge my head, and leave the arrows of the insatiate archers to pass on in quest of the ideal personage to whom they properly belong. What I have already said, I am willing to defend, but I am not willing to sustain opinions I have never held, nor to support a faith I never have adopted. In order to separate the real from the ideal of my faith, I will briefly

review the charges made against me, and show wherein I have been either misrepresented or misunderstood.

First. I am charged with asserting that all mediums are humbugs and impostors. This charge may fit the myth, but will not apply to me. I have never uttered a sentence that by any possibility could be so construed. On the contrary, I have freely acknowledged that the generality of mediums are perfectly honest, although in my opinion they are misled by mistaking the control of an idea for the control of a Spirit. That there are roguish mediums, I believe and know; but I do not believe all mediums are of that character. The strongest charge I ever made was addressed to what are called "physical manifestations." I said that I had never seen a physical manifestation which was out of the power of mortals to accomplish; hence they were not entirely satisfactory to me. It is true that during the first periods of my investigation I saw demonstrations which I accepted as spiritual; but subsequent reflection, and a little more light in the direction of known causes, compelled me to reject their claims to unmistakable spiritual origin. Let me illustrate: Some years ago I saw a common table made heavy or light at one end by a medium's finger being gently pressed upon the table's center. Affixing a balance at one end, the lady medium requested the Spirits to make that end heavy, and it weighed twenty pounds. Again asking the Spirits to make it light, it fell to twelve pounds. Here appeared to be eight pounds of spiritual force, and I and others who saw the fact gave the Spirits credit for that amount. But when, some time after, I tried my *mundane* mediumship on a table in the same manner, I found that I could accomplish the same result. By gently, and even unperceived by the lookers-on, pressing the finger in the direction of the balanced end, that end is made heavy; by directing the force in the opposite direction, that end is made light; by a cessation of pressure, the natural weight obtains again. Anybody can perform this feat. Now I changed my estimate of my former spiritual fact; for what evidence had I that she did not apply the force? I do not say she did; I only say I have no positive evidence that she did not. I was honest in my belief; I am now equally honest in my disbelief.

Second. I am supposed to be constantly on the look-out for tricks, traps and deceptions, and as "like attracts like," it is no marvel that I find what I hunt for. This idea is as false as the other. I never in my life went to a medium for the purpose of detecting fraud. When I sat with the Davenport boys for the purpose of seeing a "Spirit-hand," I hoped and looked for a genuine manifestation; but when in looking a little closer than the "conditions" allowed, I discovered the hand to be a stuffed glove drawn over the toe of the medium's boot, I was as mortified and grieved as the mediums were, and much more angry. And so with Mr. Paine and his wire-tipped table. I wanted to see a genuine tip, and was sorry to detect the fraud; that is to say, I was sorry there was a fraud to detect. It is true I went to his house with my head full of mundane hypotheses, which I meant to apply as so many touchstones, but in my heart of hearts I prayed that none of them might be found adequate to the cause, and that I might receive the positive proof I was in search of. I have seen tricks enough to last my lifetime; I ask for no more. What I am in search of, is spiritual truth; and if in my process of investigation I run against the snags of fraud, the fault must be attributed to the grossness of the manifestations, and not to me.

Third. I am believed by many to be a self-elected spiritual witch-finder, and am often addressed by Spiritualists and others, requesting me to go to this, that or the other suspected medium, for the purpose of detecting and exposing their supposed plans of operation. Once for all, I assure my friends that I am no such person. I do not belong to the detective force. From the beginning I have been guided in my investigations by the holy purpose of demonstrating that my father, my mother, and my first-born child still lived, and could communicate with me. That they do live, I believe, but do not know; and although I have as yet failed to satisfy my earnest longings for a communication from them, I have still sufficient patience and faith in the equity of divine law to be willing to watch, and "wait a little longer."

Fourth. I am called dishonest, and a shame-faced hypocrite and traitor, for having once pretended to have been a medium,

and also for having traveled with a medium, holding spiritual meetings, etc., when I now aver that I have no good evidence that Spirits can or do communicate at all. Persons who make such charges do not perceive the possibility of my being compelled to reject to-day the proof which I accepted yesterday. When I acted as a medium, I honestly believed that I was controlled by Spirits. I know that I acted under an influence altogether foreign to my normal self. Favoring, and being in love with the spiritual idea, it was not strange that I should embrace its philosophy and believe its assumptions. It is true my mind alternated between belief and doubt; and I confidently appeal to all who have ever heard me, either in my normal state or when "under influence," if I have ever been slow in freely expressing my skepticism in regard to my own mediumship? I never have claimed for myself so much as my friends have claimed for me. Bro. Clark, of the *Spiritual Clarion*, with whom I traveled in 1855-56, can testify to the many friendly lectures he has given me in relation to my skepticism in my own mediumship. When I believed I was a Spirit-medium, I freely communicated my belief, and was called a fool by my outside friends. When I had doubts upon that point, I spoke my doubts "right out in meeting," and for this have been called a knave by my inside brethren. So, as a believer or unbeliever, I am either a rogue or a fool, and in the estimation of some, both. Between the rocks Scylla and Charybdis, my friends have made a channel so narrow that my poor bark can not squeeze through without being wrecked on one side or the other. By throwing freight overboard, I do not seem to lighten the ship; so I shall let her go down, while I endeavor to swim ashore with neither a shirt nor a character to my back. During my life I have cast my character several times, just as a lobster casts his shell, but have always grown a new one that fitted just as well, and suited me a good deal better than the old one. He who never changes his mind never loses his character, but goes old fogging through the world, and crawls into the grave through the same shell that he crawled into from the cradle.

When I traveled with Mr. and Mrs. Coan, I believed in the lady's mediumship. In the commencement of our travels I had no more doubt that Spirits communicated through her by raps and by writing, than I had of my existence. And even up to the last hour of our enterprise, I firmly believed that Spirits rapped through her. My reasons for changing my belief in this regard, have occurred since our connection ceased, and will be given in a future communication. I claim to have been honest all the way through, and what is more, I shall prove my honesty to that class of minds who will receive facts and fair arguments as proof.

Fifth. I am often quoted as one who denies that Spirits exist, much more that they can communicate with mortals. On the contrary, I believe with all my soul that Spirits do exist, and that they can and sometimes do influence mortals. In what degree I will explain hereafter.

Sixth. One valorous and extremely zealous brother, whose love for "the cause" is excruciating, not satisfied with calling me a hypocrite, a liar, an impostor, and other such gentle epithets, winds up by calling me insane, and advises my friends, if I have any, to put me in some place for safe-keeping. He also vouchsafes the opinion that Mr. Paine's bogus manifestations were of my getting up, and that we acted in collusion, for the purpose of bringing mediumship into disrepute. This friend has evidently a mythical Mr. Coles in his eye, and I shall therefore leave him to fight his own "man of straw," while I address myself to real personages.

In conclusion, I beg to forever take leave of the mythical character in which I have been enveloped by some of the overheated but well-meaning friends of "the cause." What I have really said, what I truly believe, together with the evidences of my faith, will be given in subsequent communication.

JOHN COLES.

ARTIFICIAL PEARLS.—A very remarkable result of pisciculture has been lately obtained in the department of the Meurthe, when, from a small stream, the enormous weight of 25,000 kilograms of bleak was taken during the last season. The scales of this fish are used for making artificial pearls. By an ingenious process they are reduced to a kind of lustrous paste called *Essence d'Orient*, and the French artificial pearls are simply small hollow glass balls coated inside with this paste and filled with white wax.—*Galignani Messenger*.



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

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Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special theories to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, marked.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

THE MODUS OPERANDI OF SPIRIT MANIFESTATIONS.

A correspondent writing from Hamburg (E. F. Burr), asks us the following questions:

"First. What in your judgment is the philosophy of the mode by which Spirits produce the physical and mental phenomena observed in circles?"

"Second. Is there any criterion by which we can distinguish between the communications of good Spirits and those which are evil—and if so, What is it?"

These questions seem legitimately to follow those replied to in last week's issue—page 416—and to lead us on in the same channel of thought, but to problems which we believe no one has attempted to solve. Therefore, on entering the threshold of this comparatively new territory of thought now to be explored, we wish to say that we speak not dogmatically or oracularly, but merely in the way of expressing an opinion. Our thought is based on history, observation, and experience; which every other person has, or may have, more or less, and we hope our remarks may provoke others to state their views on these most interesting and abstruse questions, and their reasons for them, to the end that the true philosophy of the *modus operandi* of Spirit manifestations may be plainly set in order before the millions of minds now anxiously turned in this direction.

In our article of last week—above referred to—we maintained that *living* was *growing*—a constant unfolding of new functions and manifestations, through new instrumentalities; that a human spirit is *reason* and *life* united, constituting a conscious personal life-entity; that it is not the physical body, but the internal, central force—the *ME*—which attracts and casts off bodies, and survives physical structures; that essential personality manifests itself through physical bodies, and survives their dissolution; that life's capabilities do not culminate in the evolution of humanity, but go on evolving new forms and functions of being.

If we have succeeded in putting truth in the form of expressions which the mind can comprehend, we are now ready to examine into the power of the spirit, and its relations to the body on the earth-plane, and to follow their significance into the invisible beyond, and determine their operations there.

Human nature is governed chiefly by two forces, called physical and spiritual. Physical forces are exhibited throughout material nature, in the mineral, vegetable, and animal growth. This force is also exhibited in the *natural*, or purely physical man, but in him are also exhibited the spiritual forces which, in a greater or less degree, control the physical forces and their manifestations. The body is more or less subject to the spirit—the reason, the will. The spirit grows, or in other words becomes more and more perfected, and controls more and more the manifestations of the body. The manifestations of the spirit through the earth-man proceed evidently from a spiritual center in man—"the judgment-seat"—which may be said to correspond to the center of the physical man, the heart. All the perceptions of the human organism report to the judgment-seat—the internal *me*; and to the degree that there is a *why* or a *wherefore* in the manifestations of the man, there is spirit influence.

It by no means follows that every intellectual or spiritual manifestation through the earth-body, or afterward, is altogether perfect, mainly for two reasons. First, the spirit itself may not be perfected; secondly, the spirit may not have complete and undisputed control of the means it uses for the manifestation. All persons have abundant evidence of this. We are constantly saying and doing that which we would not, and

neglect to say and to do the things we in our inmost spirit intended, and afterward wish we had said and done. We find to our sorrow that the decrees of the innermost—the judgment-seat—are interpolated or perverted by unfavorable conditions, and by purely physical influences, the passions and appetites. Our consciousness of this fact not only proves the independent existence of these two forces in the human organism, but their uncongenial manifestations, at least in some cases. We believe the immortal spirit is strengthened by these exercises, until it finally triumphs over physical inclinations and forces. This spirit exists in realms more sublimated than earth materiality, and is incognizable to the human senses, and from this plane the spirit manifests to us; and the question is, How is it done? We answer, by two, and perhaps three or more methods.

Dr. Fowler, some years ago, had a most interesting experience, which was published at the time, and therefore we will state but a part of it, and that briefly. He saw and conversed with Spirits fully re-clothed with earth-bodies. They created electrical currents from four sides of the room, which centered in him, clasped him at his waist, and lifted him to the ceiling. This shows that Spirits use electrical currents to produce some of their physical manifestations. We are inclined to the opinion, however, that Spirits, under favorable conditions, at least, control the subtle elements, and form physical instrumentalities, by which means contact is formed with ponderable objects, which are thus moved by the Spirit force, in a similar manner as our spirits move things by means of our hands and the force of our spirit or will. The hands in themselves have no power to move anything, but the spirit in and behind the hands produces the result.

Mental manifestations are produced, we believe, in some cases, by the Spirit flowing into the medium, and controlling his physical organism to utter itself in the same or a similar manner that our Spirits control and utter ourselves or themselves through our natural bodies. In these cases, the natural selfhood, the natural Spirit of that body, lends its physical structure and instrument of manifestation to a foreign Spirit, who uses it instead. The natural selfhood or Spirit may, or may not be conscious of what that other Spirit has said or done through its body while it occupied it. The Spirit controlling it may or may not close up or shut off the means of observation through its natural organs, as well as of manifestation, and thus many mediums are rendered unconscious of what is said or done through them while in the mediative state. In many cases undoubtedly the selfhood is thus rendered unconscious, in order to prevent the influences of fear operating adversely to the Spirit's control and manifestations. This view of the case is strengthened by the fact that many mediums (and especially speaking mediums), after they acquire confidence in the Spirit's control, are allowed to be conscious of what they are made to do and say, and what the Spirit says through them is as new and interesting to them as it is to their auditors.

We think the *modus operandi* of the Spirits in the production of writing, may be the same as that by which they produce the speaking. Or it may be otherwise. The Spirit may infill the human organism and take the place of the rightful possessor, and control the body and its members in the same way that the natural Spirit controls it. That is to say, the mental force of the possessing Spirit may be directed through the hand to write its sentiments.

Another *modus operandi* by which Spirits write, through the hand of a medium, is, we believe, purely physical; that is to say, the Spirit creates a sublimated instrumentality—a hand, if you please—by which it grasps the hand of the medium, and controls it to write, as we may do with a child's hand. In support of this hypothesis many writing mediums say that their hand or wrist appears to be grasped by another person, and is thus controlled to write. Moreover, while writing is thus being produced, the medium is entirely free to converse, and to talk on subjects entirely foreign to the subject written upon through the hand. Some of our most profound lectures are written in this manner and then delivered by the medium in the natural state. In this process it is evident that the selfhood, the spirit and conscientiousness of the body, are not interfered with. The Spirit simply grasps and uses the hand to write out its thoughts on paper.

As to the second question of our correspondent—"Is there

any evidence by which we can distinguish between the communications of good and evil Spirits"—we answer: Good and evil are relative terms, and that communication which is not good for us, may be, and is undoubtedly, good for somebody, and it seems arrogance in us to quarrel with it because we can not assimilate and absorb it and everything in ourselves, to our good and glory. Arsenic is good, but it is folly to chafe ourselves because we can not assimilate our natures to it—so as to eat great quantities without injury. It is good to believe, at least, that Spirits lie, to prevent the surrender of our individuality, and a reliance on another—on mere authority—the *ipse dixit* of a Spirit, even. Everything is growing, and all is good except, perhaps, our folly in cursing the stem or stalk, because we can't eat it, and pronouncing the grain it bears good, simply because we can eat it. We ought to have, and shall have, a broader view, and we may spare our curses when we consider that if we can not eat the stalk, the cattle can, and we can eat them. Whatever we can not assimilate to our use, we had better pass in peace to those who can. We are happy to be able to say that we know of no external inquisition which can justly presume to decide what is good or evil for us, and we trust there never will be such a criterion established. God does not seem cheerfully to lend himself to human schemes for shuffling responsibility, and we are inclined to the opinion that he intends to hold each of us responsible for the proper exercise of the judgment and faculties he has given us; and with this view, seeing the hankering after external authority, we think it would be a blessed thing if Spirits could lie to us, and we don't know but that they do, but the case does not seem to be quite made out. It is well for each to know for themselves what is true and right.

"I AM DYING."

So said Mrs. Rosa M. Shutz to her husband, on Sunday, Feb. 6, and laid her body down to rise no more. Rosa was beloved by all who knew her. We have been intimately acquainted with her from her childhood. She was affable, intellectual, pure and gentle. We have seen her the belle of the ball-room, the teacher in our schools, the mistress of her home, the dutiful, loving wife and mother. There was pleasantness in her countenance, in her speech and bearing, and cheerfulness reigned in her presence. The death of a lovely daughter—about a year since—had led her to reflect with a mother's earnestness on the realities of life, present and future. She sympathized with her husband in the Unitarian views, and they associated themselves with Dr. Farley's church, in Brooklyn. We sympathize in the remark made at the funeral service, by Dr. Farley, viz.: that his acquaintance had been so intimate, and his love and esteem was so great, that he dare not trust himself to speak of her virtues and loveliness. Such has been our acquaintance and our esteem.

"My dear husband, I am dying." These words were triply solemnized by the birth of beautiful twin children, and by the death of one of them at the moment of its birth. Truly "the Lord giveth, and taketh away." We saw the mother all cold in her coffin, with her dead babe on her bosom, a sad and impressive spectacle! God grant that the graces of the mother may fall as a mantle upon the surviving daughters, and sanctify the life of the son, and husband and friends. Rosa was aged 28 years 3 months and 24 days. And thus, in the prime of life, and the vigor of usefulness, are the fair and good of earth passing from the natural to the spiritual realms. It would be a blessed thing if all were, like Rosa, prepared to enter into the higher joys of the Spirit-life, at any moment the Messenger might arrive to conduct them hence.

Judge Edmonds' Discourse.

Through an advertisement in the *Tribune*, inserted immediately after our last issue came from the press, we promised to publish this week a report of the late lecture of Judge Edmonds at Dodworth's Academy, which was so highly appreciated by the audience. We have, however, been induced to defer the publication of this lecture until next week, in order to give the Judge an opportunity to thoroughly revise and correct the report. The consideration of having a more perfect edition of this interesting and instructive discourse than we could possibly have given this week, will, we hope, amply compensate our readers for the disappointment of not finding it in the columns of our present issue.

"IS SPIRITUAL EXISTENCE POSSIBLE?"

Asks Mr. Densmore, in the TELEGRAPH of Feb. 12. This interrogatory is propounded in all apparent candor, and doubtless the questioner means honestly enough by the world at large; but it seems to me that, like the compiler of "Nude Materialism," (who in the very sunshine of candor and at the commencement of a series of candid essays, sets up "The opinion which almost universally prevails on the subject of the nature of man," for the facts of the nature of man, and then sets to work to demolish his "man of straw" with a coolness and candor worthy of a substantial cause.) Mr. Densmore is not quite candid with himself.

The suitor who carries an appeal to the high court of reason, may be fairly presumed to desire justice—the truth of the matter, not the *ipse dixit* of mere routine law—the sophistry of pettifoggers—but I am impelled to say with frankness equal to his own, that if this really be his object, he has chosen a very unreasonable method of securing it. Without reason, he takes an appeal to reason. He enters her sacred tribunal only to commit a contempt of court by refusing to be governed by its established rules of practice; and then, sincerely enough no doubt, complains of his dilemma, and calls on Mr. Partridge to help him out of it. Now, as a sufferer from the same folly, I can feelingly suggest to Mr. Densmore that as an indispensable preliminary to his "intellectual satisfaction," he must purge himself from contempt of court with as little delay as possible.

The plaintiff's cause, as it is spread upon the papers, stands thus: 1. He prays an answer to the question, "Is spiritual existence possible?" 2. He demands that "The answer be addressed to the thought, to the intellect, unaccompanied by any facts challenging investigation into their cause."

3. He confesses to a "belief in many of the reputed facts," but as they "do not advance his faith in a spiritual cause," he repeats his demand, which is virtually (and herein lies the contempt) that reason shall trample on all her established methods and give him a verdict in utter disregard of facts; or, to use his own words, "in a pure intellectual manner."

When Mr. Densmore becomes aware that he can offer no greater insult to the tribunal he invokes, than to ask, as he does, that it shall assume the exercise of powers which do not belong to it, that is to say, when himself becomes as reasonable as he is salient—he will get from reason an affirmative answer to his question, and not before. He may read all the books, hear all the "mediums," resort to all accredited logic, but to Mr. Densmore, no satisfactory verdict is possible on the ground he occupies.

Reason is not a creator; it is not her province to make facts, but to note their significance merely. The verb reason, is to infer conclusions from premises or ascertained facts. The noun reason, is the word formula of a consecutive series of facts, sustained observations; nothing more, nothing less. How then can Mr. Densmore demand of reason that it shall make "spiritual existence possible," denying to reason the benefit of a single fact upon which to plant her verdict? Let his own experience answer the question. Ever since "he was a child of ten years," he has tried for a verdict in that court, and there he stands to-day, the verdict not yet rendered. Perhaps, like "little Miss Flite," in the chancery suit of "Jarndyce and Jarndyce," he "expects a judgment on the day of Judgment;" if so, then he may as well retire with his "documents," for like her, he is doomed to be disappointed.

The plaintiff's papers are defective; he has not made a case for reason to adjudicate. For a suitor to go before her tribunal with no facts in evidence, is to come out of court non-suited. Let Mr. Densmore put himself right upon the record; instead of asking for a verdict by authority of abstractions, ignoring all facts pertinent to the inquiry, (an impossible thing for reason, whether sitting as noun or verb to award, abstractions not being within her jurisdiction,) let him make a case on the "many reputed facts" of his belief; let him go into court, submitting these facts in evidence like an honest, intelligent and earnest suitor, and then hear what reason has to say to him. On the first page of the TELEGRAPH that contains his question, he will find the record of a fact reported by Mrs. J. E. Cowee, of Ohio; let him take that fact to begin with. Ask of reason on the authority of that fact, (and it is but one of thousands,) "Is spiritual existence possible?" and she has no alternative

but to reply—"Any other but [an affirmative answer is impossible.]"

Such a course is so obviously just and rational, that I can not bring myself to believe that Mr. Densmore would have proposed the one he has, which, in his own case, has led to such barren results, were it not that, in very truth, he has no question to settle; and for the good and sufficient reason, that in his own "intellect" he has settled it. At the outset he takes the position, "I am an unbeliever in spiritual existence,"—he is not an inquirer; he has inquired diligently, inquired from his "tenth year" to the present hour, and found nothing; has seen nothing, heard nothing, felt nothing, and therefore, of necessity, knows nothing of this matter, except that NOTHING is! Moreover, "he has had a slight public argument with Joel Tiffany, and has wished 'to enter the lists again with some able, candid thinker of the Spiritualist school.'" What for? To convince himself? to inquire farther? Absurd! He has repudiated the character of an inquirer at the outset, and has entered the lists as an "unbeliever;" ready to do battle against all opposing champions, provided they will let facts alone, and arm themselves wholly with abstractions.

From his own papers, therefore, it is apparent that he has no question to submit, as a client or suitor; he is not in earnest—this is not a vital question to him, and he has but a lawyer's interest in it. The lawyer is apparent throughout; and I would have it understood that it is with the lawyer Densmore, and not with the man Densmore, that I am dealing. At present the man is nearly smothered beneath his robes of office, and I must strip them off that he may get the air.

And now, just here, and made out of his own papers, smothering and blinding him like a woolen night-cap drawn over head and ears, so that the man Densmore can see nothing of himself but the lawyer, I find this truly lawyer-like sentence before alluded to, which must be dissected off, like a fungus, or the man will be deformed. To explain: The lawyer part of Mr. Densmore says, "I am willing to say I believe a great many strange and apparently superhuman phenomena have been manifested." And again: "I am willing to say, I believe many (observe many) of the reputed facts." Mark how truly lawyer-like in its caution is this latter admission.

Now, here is the swindle. The man Densmore, though supposing himself to be talking all the time, has really said no such thing—made no such admission, has signed no such articles of faith. It is not necessary to travel out of the record to prove this; it appears upon the papers. On them it appears that he has "read Davis," has heard Judge Edmonds," and "knows Warren Chase socially and spiritually," &c. Very well. Who that ever read or heard these men, does not know that either of them has uttered facts enough to make the question of Mr. Densmore a nullity to the reason of any man who is willing to say, I believe them? Ah, Mr. Densmore, let me, by a little straight-forward talk, try, in all kindness, to induce you to be a little less expert as a lawyer, and a little more earnest as a man. You "believe many of the reputed facts"—let me state in plain English how "many." You believe just as many as you suppose you can explain by your favorite hypothesis, whatever it may be, and every other you reject *in toto*. Why not say so then, in God's name, and have done with it? Why juggle any longer with yourself? Why invite a war of hypotheses with hypotheses, which you know from all past experience may be interminable, when the conflict between hypothesis and fact is so short and so decisive? There is an answer of fact to every *man put* question; lawyers and children may ask questions the Devil himself can't answer. You have got the cart before the horse; change him. It is not the office of reason or "intellect" to reveal facts to the senses, but of the senses to disclose facts to the reason. You have simply mounted your philosophical nag, face to tail; dismount, reverse your position, and go on your way rejoicing.

In order that strangers into whose hands our paper is constantly falling, may be aided in forming an estimate of its character, and of its worthiness of their patronage, we have placed in our advertising columns a collection of the spontaneous and unsolicited sayings of the Press in relation to it, and which we will keep standing for a few weeks.

Notices of several recently published books and pamphlets will be given in our next issue, if they are not again unavoidably crowded out by matter of paramount importance.

THE SECTARIAN'S GOD IS IMPOTENT.

AND THE DEVIL ALMIGHTY.

We publish the following lengthy communication, accredited to a Professor, as our correspondent says, "is a one horse Academy" in Mechanicsburg, Pa., not because it contains anything new to Spiritualists, but because we want to publish in these columns all that is opposed to Spiritualism, and because the Bible objections are here brought together in a compact form, and because, too, if it be the fact, as is alleged, that the Devil is more industrious, and exerts more influence than God and all good angels and Spirits combined, he ought to be noticed, and have the credit, at least, of being alive and active, *doing something*, if it is not quite of so respectable a nature as could be desired. We rather prefer a live Devil to a dead God.

It is humiliating that Christians, so called, are constantly affirming that when God is about to perform some good act to humanity, such as sending his heavenly messengers to mortals on errands of mercy and instruction, the Devil perceives his intentions, steals his means of communication, and uses them himself to make a row down here, while God and his angels stand aghast, blinded with the dust this "fast fellow kicks up." If Christians believe this, as they affirm, we should think their discretion would lead them to cease praying to so impotent a being as they make God to be, and try to turn the powers that be to good account, and be content.

The so-called Christians generally profess to believe in the absurdity that the Devil controls all the intercourse between Spirits and mortals—that the Devil and his imps can and do communicate, but good Spirits never. They reluctantly admit that evil Spirits are immortal, and communicate with mortals, but they deny that there is any tangible evidence that good spirits live beyond the grave. "That is a bourne from which no traveller ever returned" If it is so it is a pity; and if there is any virtue in prayer, we suggest that we pray henceforth to the active power, the Devil, (as they say,) and try to induce him to let a good Spirit speak to some of us. If he is impregnable to prayer, we should recommend that the money appropriated to tract societies, and for prayer meetings and churches, for the ensuing year at least, be turned from these churches, and be offered to the Devil, for the suspension of his ugliness for an hour, and for the privilege of having an angel use one of his telegraphic lines of communication. If he objects to the gospel of God's angels coming to us, we will agree that it shall come to the church exclusively. This certainly can not do harm to his kingdom, since they are all deadly opposed to him now; and so far as their influence goes, he can not be worse off. We think arrangements can be made with him, and it would certainly be a blessed thing if demonstrations could come to the church that good people, their friends, live after the death of the body.

But we wish to come down from this, to us, unnatural Devil-plane, to our homely common-sense state. "Virgil" says, "To be stoned to death was the punishment denounced against diviners and those who consulted with them." Who denounced and ordered people to be stoned? This modern Virgil says, God; but is not this mode of punishment, or of killing people, as devilish as anything attributed to the Devil? Was it any improvement on the conduct of the diviners and consultants with Spirits thus denounced? Common honesty and common sense say, no. Then why do we attribute this outrage to God? We can see no preference in it over the acts ascribed to the other gentleman, and it appears to us that the difference consists in the character and purposes of those who use it. Thus acts are adjudged to be good or bad, from God or the Devil, simply by their favoring or opposing people's predilections. But if this command to stone people did really come from God, so much the worse for him, and his power ought to be subverted; and it is a blessed thing if the Devil has done it. We are not cringing tools to pious folly and brutality, come from where it may. We demand of God as well as the Devil and his imps, to be just, and to do to others as he and they would have others do to them.

"Virgil" makes a great flourish in his communication with Webster's definitions, which are mere foolishness in comparison with the significance more recently unfolded. He knew nothing of Spiritualism, and therefore could give no proper definition. We do not say this from a basis of mental speculation, but from the basis of facts in our own experience; an

one purpose in publishing "Virgil's" article is to show Spiritualists the ignorance of Webster on the subject—not to dishonor him, but to honor progress.

Virgil says: "The signs wrought by the magicians in Egypt, such as changing rods into serpents, water to blood, and bringing up frogs into the land, prove the aid of superhuman power."—*Ex. vii. 8.*

Now, here are stated to have occurred phenomena not within the experience of any living person, and, we believe, never were within the experience of man, as *proof* of superhuman power. By analogy, "Virgil" must admit that Dr. Dods, B. Brown Williams, and a host of other psychologists, exercise superhuman power. They, too, turn water into blood, canes into serpents, and bring up frogs before their subjects; and to the hallucinated mind it is real, but common sense knows better now, and did, we believe, in the magician's days. These monstrosities of nature must not be put forth to common sense as verities. First, it must be proved that the statement is true—that the things really occurred—and then proved that the magicians produced them. We undertake to deny that magicians ever produced a frog, and we call on nature and common sense as proof. We are sorry for the lingering disposition of designing men to impose such nonsense upon the ignorant and superstitious. In saying this we intend no personal disrespect, but because such imposition would be diabolical, truth demands this to be said. And here we at present rest, in sorrow that there is more evil design and ignorance among men than we have time and space to correct. We give place to "Virgil's" wisdom:

EVIL SPIRITS COMMUNICATE, BUT NOT GOOD ONES.

Does not the Bible, profane history, and modern Spiritual manifestations, establish the fact beyond all successful controversy, that men may have intercourse with evil spirits? The advocate of Spiritualism is so strongly fortified on this point, that before all others, he prefers such opponents as deny all agency of spirits in the "manifestations." Against such a position, he is best prepared to wage a successful warfare. In all ages, persons have claimed to hold intercourse with spirits—whose claims have never been disproved. It is not to be expected that candid and reflecting persons, who believe in the divine origin of the Scriptures in the midst of such wonders as surround us, will adopt any theory or philosophical hypothesis to explain these "manifestations" which will not admit of a consistent explanation of all the spiritual phenomena of the Bible, without violence to the plain letter of inspiration—its necromancy and familiar spirits—its Egyptian sorcery and magic—its evocation of Samuel—its pythonic damsel—inspiration of false prophets—its history of possession by demons and expulsion of demons—its unclean wandering and seducing spirits—its prediction of "devils working miracles," with its witchcraft and worship of devils. To deny the possible agency of evil spirits in manifestations like those of our time, is to deny the truth of the Bible. Let us examine the Book on this subject:

The Lord said to Israel, "When thou art come into the land which I shall give thee, thou shalt not learn to do after the abominations of the nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or any observer of the times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."—*Deut. 18, 10-12.*

"For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world."—*Rev. 16: 13.*

We will give the definition of the following expressions or words, and leave the conclusion with the reader:

1. **DIVINATION.**—Divination, the art of foretelling future events by previously recognized signs. The word is derived from the Latin *divinati*, and that again from *divinus*, forming an acknowledgment of the text. Secret things belong to God. The Greek word is *manteia*, and this, which takes its divination from *mantis*, a prophet or soothsayer, is generally used in combination. Thus, geomancy, necromancy, cheiromancy, ge, the earth; *nekros*, a dead person; *cheir*, the hand; and *manteia*, signifying, therefore, divination by means of sand or earth, by calling up the spirits of the dead, and by investigating the lines on the palms of the hands. Divination appears to have been early reduced to a system, and we find many prohibitions in the Word directed against it. The kinds of divination mentioned, are: 1, Cupellomancy, otherwise Borylomancy, divination by the cup or jewel. 2, Rhabdomancy, divination by the wand or arrow. 3, Necromancy, divination by the dead. 4, Oneiromancy, divination by dreams. 5, Cleromancy, divination by lot. 6, Phonomancy, divination by voices.

There were some lawful means among the Jews for inquiring into the future. There were the prophets or seers; there were

the Urim and Thummin. God having thus made provision even for the infirmities of the people, all other modes of obtaining a knowledge of future events were forbidden under the severest penalties: to be stoned to death was the punishment denounced against diviners and those who consulted with them; and it is to be observed that none were likely to do so save those who, on account of the unlawfulness of their designs, could not consult the lawful oracles, or those to whom, on account of their offenses, these oracles were sealed. Thus we find Saul declaring to the shade of Samuel: "God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee."

2. **OBSERVER OF TIMES.**—One who imports good or evil fortune to the day when any enterprise is commenced, regarding some days as lucky, and other days as unlucky.

3. **EXCHANter.**—A person who practices incantation or conjuration; one who calls up Spirits by magic formulas; one who brings into action the power of Spirits.—*Ex. 7: 8.*

4. **WITCH.**—A woman who practices divination by the aid of evil Spirits; one who has a divining Spirit in her; one who exerts supernatural power by the aid of a familiar Spirit; "a medium for test personations, by which the actual presence" of evil Spirits "can be realized," a developing medium. Witch.—A woman, who, by a compact with the Devil, practices sorcery or enchantment.—*Webster.*

5. **CONSULTER WITH FAMILIAR SPIRITS.**—One who consults a Spirit that is within him, or a departed Spirit with which a compact has been made; one who consults a Spirit that inspires another, or that is familiar with another. FAMILIAR SPIRIT, a demon or evil Spirit supposed to attend at call.—*Webster.* "Mediums" of these days say they have divining Spirits in them. Some say they have made a compact with Spirits to be their constant attendants, familiars and guardians. Others say that Spirits are obedient to their call.

6. **WIZARD.**—A medium for evil or departed Spirits; a conjurer or enchanter.—*Webster.*

7. **NECROMANCY.**—Necromancy, Greek necromancy is derived from *nekros*, dead; and *mantis*, a diviner. It signifies divination or the revealing of secrets by the assistance of the dead. Necromantist, one who reveals future events by communication with the dead.—*Donnagan—Webster.*

8. **SOOTHSAYER.**—A prognosticator or fore-teller; one who undertakes to tell future events without reliance on Divine inspiration. Balaam, who went to curse Israel, is styled a soothsayer.—*Joshua, 13: 22.*

9. **MAGIC.**—The art or science of putting into action the power of Spirits; or the science of producing effect by the aid of departed Spirits.—*Webster.* James and Jambres who withstood Moses, were styled magicians and sorcerers.

SORCERY.—Magic, with craft, or divination, with the assistance of evil Spirits; all these are comprised in sorcery, which are treated as a heinous crime. "Sorcerers shall have their part in the lake which burneth with fire and brimstone."—*Rev. 21: 8.*

Some persons contend that sorcerers, necromancers, and witches, were always mere pretenders, and never had anything to do with Spirits. This is incredible. The signs imputed to them, the form of expression employed, the statements made concerning them, and the severe penalties decreed against their offenses, prove the contrary.

The signs wrought by the magicians in Egypt, such as changing rods to serpents, water to blood, and bringing up frogs into the land, prove the aid of superhuman power.—*Ex. 7: 8.*

The forms of expression employed concerning them—"A consulter with familiar Spirits," "A man or woman that hath a familiar Spirit," not pretendeth to have familiar Spirits—these passages prove that some persons really had familiar Spirits, and were not mere pretenders. The Bible exposes pretenders, and it would have exposed these if they had been such in this respect, but it does not contain the least hint of the kind.

In view of the foregoing, and the following Scripture, I would advise all that are so fond of, and following after modern necromancy, to take warning, and be contented with the Word of God as their rule of faith and practice:

"The soul that turneth after such as have familiar Spirits, and after wizards, to go a whoring after them; I will even set my face against that soul, and will cut him off from among the people."—*Lev. 20: 6.*

VIRGIL.

SPIRITUAL INTERCOURSE.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying, etc.—*Acts 16: 18.*

We have here an unquestionable proof of such a communication of superhuman knowledge. It may be first observed, that the term used by the sacred writer to describe this woman's occupation, *mantromai*, and which our translators have rendered *soothsaying*, signifies "to foretell divine prophecy—deliver an oracle." It is precisely the same word used by Herodotus when referring to the divination of the *Scythians*, and which is also employed by him when speaking of the famous oracle at Delphi. The case is therefore strictly in point. In this instance, then, it is clear that an evil Spirit gave to the woman the power of making superhuman or oracu-

lar communications. The presence and power of this Spirit were absolutely necessary to the production of these results: for when the demon was expelled, her masters "saw that the hope of their gains was gone, and their chagrin and rage led to a fierce persecution."

The severe penalties decreed against sorcerers, witches, and consultants with familiar Spirits, and those who possessed them, prove that the God of Israel decreed their destruction.

Thou shalt not suffer a witch to live.—*Exodus 22: 18.*

A man also, or woman that hath a familiar Spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones.—*Lev. 20: 6-27.*

Now, let those who can, in the face of such language as this, deny that the offenders named had intercourse with Spirits or demons.

Both the law and the history, therefore, concede the reality of the practice doomed with death, and the reason of the penalty is manifest. Polytheism was the disease to be cured. The worship of the dead was the root of Polytheism. Converse with the dead was the root of worship. Polytheism was the root of converse. Therefore the law struck at the root by prohibiting the whole on the pain of death.

Nineveh was destroyed because she was "the mistress of witchcraft, that selleth nations through her whoredom, and families through her witchcraft."—*Nehemiah 3: 4.*

Babylon was prophetically tantalized, and finally destroyed, for the same crimes. "Stand now with thine enchanters, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be, thou shalt be able to profit; if so be, thou mayst prevail. But these two things shall come to thee in a moment, in one day: the loss of children and widowhood; they shall come to thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments."—*Isaiah 47: 9-12.*

Sorcery or Spiritualism has been Satan's masterpiece, the climax of deception and wickedness in all the past. May heaven avert from our hitherto favored nation such calamities as have ever succeeded the prevalence of necromancy! MAGN.

WAS IT DONE BY SPIRITS?

SARATOGA WATER CURE, February 5, 1859.

MR. EDITOR: As there are many wise men of this age who claim to be able to explain the cause and philosophy of those manifestations claimed by some to be of Spirit origin, I would like to present one species of manifestation for their elucidation. If it be a scientific principle, and at the same time within the control of scientific minds, it must be of vast importance to the human race; and these wise men would do their fellow-men much good if they would explain the principles of this manifestation so as to bring it into general use; for it is certain that it is brought into use very frequently through Spirit assistance; and as I know of no law or agency but that brought to bear by Spirits, they would confer on me a favor by enlightening me on this point. I use this principle or manifestation very much, sometimes in setting broken bones, sometimes in producing internal results, in various persons, that might be called surgical operations, etc.

But as I have at this time a very important case on hand, where the manifestation is very marked, I will give it by way of illustration. It is the case of an enlarged knee. The limb, above and below the knee, is very much emaciated. The disease is said, by many physicians, to be cancerous. Much had been done for it, but it grew worse. It was necessary to get up some action to work the accumulated matter out of the swelling; but all efforts failed in the usual way, and she grew worse. In this state (vitality being very low) I was requested to treat the case.

I commenced treating it, and relied upon my own magnetic powers and the assistance of persons in the Spirit-world. After a few days an action in the flesh about the knee commenced. After a while the knee-pan became loose, the fleshy parts that adhered to the joints became loose, and whenever I place my hand upon the joint, every muscle and nerve seems to be in motion, and often in violent action; the action then extends from the body to the foot, and if there is any pain located in any particular part, it will be sure to act upon that part until the pain is removed, and the action follows the pain to the foot. Now it is not necessary for me to be with the patient to get up this action, as at first, for Spirit-friends have got such control of the patient that at any time it may be desired, they work at it; also, when asleep, it seems to work with as much ease as when I am operating upon it.

One learned physician explained it by saying that it must be caused by some secretions under the knee-pan; but as it became evident that the knee-pan did not extend from the

body to the foot, nor the "secretions" either, he failed to explain it satisfactorily.

It may be asked what reason I have for ascribing it to Spirit-friends? Well, first, I have no other cause, and know of no law within my reach; secondly, the manifestation bears the mark of intelligence; it seems to act as though some intelligent power operated, for it only operates when it requires it, and always brings about a good result. I use no will-power, neither does the patient; but I can request these Spirit-friends to operate when I am away, and it is the same; thirdly, often when I am sitting by, I see these Spirit-friends at work, and they direct me what to do, and if I do as they direct, it seems to favor the conditions, and a better result is produced.

It may seem strange that I declare that this is Spirit-power, and then ask for an elucidation from these wise men. Well, I give the matter as I see and understand it: They say I am deceived and mistaken, and that "it can be accounted for on scientific principles." Now, I claim my position and declarations good until they prove theirs to be good. I will admit that the manifestations are scientific, and can be explained by our Spirit-friends, and can be brought into use by them, but I want an explanation from wise men who repudiate Spirit-power and influence. If they succeed well with this, I have more of the same sort. Yours, etc., I. G. ATWOOD.

THE MOVING MENTAL WORLD—THE NEWS.

SALE OF FERRY LEASES.—The Peck Slip and Grand-street Ferry leases were sold at public auction in the Governor's Rooms, City Hall, on Wednesday of last week. G. V. Messerole & Co. were the purchasers of both, the Peck Slip lease being knocked down at \$21,000, and the Grand-street at \$15,000. The leases are for the term of ten years, from the first of next May.

RAISING THE WIND.—Many and divers are the ways of raising the wind in this great Gotham of ours, and among them is that of delivering bogus letters to different citizens, at their homes and in their offices, and receiving for the same, in each case, the sum of one cent. Samuel A. Taylor, a youth 18 years of age, was arrested on Thursday, by policeman Dugan, of the Second District Police Court, charged with this offense, which had been carried on by him and others until beyond further endurance.

A HARD CASE.—A few days ago a Mrs. Michael Ingal, of Charleston, Tioga county, Pa., while on her way to this city with \$125 to send to her sister in Mindon, Prussia, to enable her to come to this country, either lost it or was robbed of it at Deposit. Mr. Ingal and his wife are poor, but have been in the habit from time to time of sending such small sums as they could spare from their earnings, to this indigent sister, and had now by extra exertions raised the above sum with which to enable her to come to this country. The loss being made known, Mr. Henry Evans, of Deposit, who was a passenger in the same car, and another gentleman, passed through the train and collected the sum of \$13 for Mrs. Ingal to enable her to return home.

ARREST OF FEMALE PICKPOCKETS.—Policeman Fitzsimmons, of the Second Precinct, observed two suspicious-looking females in Broadway, on Thursday morning, and following them to the corner of Grand-street, saw them pick the pocket of a lady, residing in Fourteenth-street, of a portmanteau containing \$5 61. The officer immediately arrested the two women, and the one who had taken the portmanteau dropped it on the sidewalk. The act was seen by a gentleman, and it was recorded and restored to the owner. The women were taken before Justice Brennan, and committed for trial. They gave their names as Ellen Turnbull and Susan Johnson.

MUTILATED COIN.—Last Saturday officer Dilks and Tumans, of the 14th precinct, arrested a woman on the charge of passing lightened coin. From investigations made by the officers it is fair to presume that there are many thousands of dollars of this coin in circulation. The manner of lightening the coin is very ingenious. The coin is placed in a lathe, and as it revolves, a narrow chisel cuts from the edge and penetrates deep into the coin, leaving but two thin scales connected by the center. The office is then filled up with base metal, the edge is knurled over again, and galvanized. The work is executed in such a skillful manner that it is impossible to detect the fraud except by weighing the coin. Indeed, it has been offered to and received by many of the banks in this city and elsewhere, and by exchange brokers, who have heretofore been considered infallible in their judgment as to bogus coin. The woman, who is an Italian, was held for examination.

LATER FROM UTAH.—LEAVENWORTH, Wednesday, February 9, 1859.—The Utah mail of the 18th ult., has arrived, but the news is barren of interest. The District Court was expected to adjourn *sine die* on the 18th. Superintendent Forney was soon to leave for the north, to hold a conference with the Chief of the Utes Indians. Many persons were leaving Salt Lake City for Pike's Peak. A memorial to Congress asking admission into the Union, under the old State of Deseret Constitution, was under consideration in the Legislature.

The rumor now runs rapidly that an alliance has been formed between Buchanan and Breckenridge with a view to the nomination of one or the other by the Charleston Convention. The terms of this alliance, contemplating the first application of all their strength in behalf of Mr. Buchanan, and its ultimate union upon Breckenridge, should the efforts to secure Buck's success fail.

THE SLAVE TRADE.—A private letter from Jacksonville, Florida, states that a bark left there a few weeks ago for Africa, to take in a cargo of negroes for that State and Georgia, and that a brig left the previous day to meet the vessel, and transport the cargo at sea. The letter states that it is firmly believed, at Jacksonville, that the slave-trade has been reopened.

PACIFIC RAILROAD CONVENTION.—MEMPHIS, Thursday, Feb. 9, 1859.—The Pacific Railroad Convention adjourned last night, having adopted a report to the effect that the most practicable route to connect the eastern and western sections of the union is from Memphis, via Little Rock, Fulton and El Paso to San Diego.

THE OVERLAND MAIL.—ST. LOUIS, Wednesday, Feb. 9, 1859.—The overland mail, with San Francisco dates of the 17th ult., has arrived. There were no through passengers. An immense mass meeting of Hebrews and Protestants had been held at San Francisco, to express indignation at the abduction of the Jewish boy Mordecai. The deposits at the San Francisco Mint for the week ending January 15 were 11,672 ounces, and the coinage \$120,030. Martin Gullahar had recovered \$3,000 damages from Capt. Smith, of the bark *Katee*, for depositing him to the Sandwich Islands, under a decree of banishment by the Vigilance Committee. A rich silver mine had been discovered in Santa Clara county. The ships *Nordine*, from Hamburg, *Caroline*, from Melbourne, and bark *Glimpe*, from Honolulu, had arrived at San Francisco. Dates from Honolulu, of December 25, had been received at San Francisco. The whaling season was closed. The whole number of whalers arrived at Honolulu was 218, the oil taken 130,030 barrels, and the amount of bone upward of a million and a half pounds. The season was regarded as unprofitable. There was a terrible storm at Honolulu, December 16, flooding the streets, and in some instances submerging houses, destroying from ten to twenty thousand dollars worth of property. Eighteen of the crew of the *Maria Theresa*, of New Bedford, had been imprisoned by the United States Consul at Honolulu, for refusing to do duty. The clippers *War Hawk* and *Mountain Wave* left Honolulu for New Bedford, December 22, and the *York* left for the same port, on the 24th, leaving in port, preparing to sail, the *Gladiator*, of New Bedford, and *Alexander*, of New London. The clipper *Syren*, from Boston, reached Honolulu on the 21st. Considerable anxiety was felt for the safety of the whalers *Phenix*, of Nantucket, and *Ocean Wave*, of New Bedford. Nothing has been heard of them since October 17.

THE KANSAS GOLD MINES.—LEAVENWORTH, K. T., Thursday, Feb. 10, 1859.—Mr. Lawrence, an old Californian, just returned from Cherry Creek, brings the most cheering accounts of the prospects at the mine. He estimates the amount of dust in the hands of miners at Denver city at from \$15,000 to \$20,000, and states that no sales had been made at less than \$20 per ounce. The organization of Arapahoe county was perfected, and public buildings were being erected. Perfect harmony and good order prevailed among the miners. The population distributed along Cherry Creek had augmented to three thousand, of which Denver city contains six hundred. The greatest fall of snow occurred just previous to the departure of Mr. Lawrence, when it fell to the depth of six inches. His trip to the Missouri river, via Fort Kearney, occupied only twenty-three days. Mr. Lawrence recommends emigrants to take either the Fort Riley or Fort Kearney route from Leavenworth, as preferable to any other.

THE USE OF SEWING MACHINES IN THE SOUTH.—From November 26, 1858, to January 10, 1859, say six weeks, the Wheeler & Wilson Company sent to their agent at New Orleans three hundred and fifty-six sewing machines, leaving an order of two hundred unsatisfied, owing to their inability to supply the demand. The effect of this introduction of machine labor into the South may be judged from the following letter of a Southern woman: "I bought a machine of you one year ago for \$100. I took it home, and although I could work it perfectly well, I could not learn one of my people, though I had six sewing women to use it. I think they imagined it was some Yankee invention to interfere with their old-time customs, and did not wish to learn. I had unwittingly said that the machine would do as much sewing as six women. But I was not to be balked, and so I bought a girl for \$1,000, who said if I would buy her, she could, and would learn, and learn she did; and I have been since offered repeatedly \$2,000 for the girl and machine, but I won't take it, for it does the work of six, and of course gives Mrs. S. five more hands in the field."

RACES ON THE ICE, ETC.—OBERNSBURGH, Thursday, Feb. 10, 1859.—Several races took place on the ice here to-day. As the crowd were returning home, ten teams broke through, and several horses were lost. A team just come over picked up four men nearly frozen. Some of the teams have not been heard from.

ARMY AND NAVAL INTELLIGENCE.—The Army Register for 1859 has just made its appearance. We find that our present force of regular soldiers consists of nineteen regiments all told, as follows: Ten regiments of infantry, averaging ten companies of seventy men each; four of artillery, averaging twelve companies of about fifty men each; one of mounted riflemen, two of cavalry, and two of dragoons, each of the latter numbering ten companies of sixty men. The Register shows the grand aggregate of the militia to be, all told, 2,724,426.

THE SOUTHERN PACIFIC RAILROAD.—NEW ORLEANS, Wednesday, Feb. 9, 1859.—President Fowlkes has arrived from Marshall, Texas, and deposited the stockholders' loan in bank there. He addresses the public to-morrow night. He reports a deficit of \$200,000 in the accounts of the road.

DURING THE intensely cold Monday night of January 10, a Mrs. Albrecht, of Haverhill, Mass., who had two or three days before presented her spouse with a pair of twins, left her bed in a delirious state, and with no covering but her night clothes, went to the neighboring woods, where she was found nearly two hours afterwards, actively walking in a circular path, which was beaten hard by her bare feet.

Up to the fifth day of February, Bayard Taylor had delivered sixty-four lectures in his winter course, without missing a single appointment.

It has leaked out that a secret, personal agent of the Queen of Spain has been in this country for a twelve-month, and that there have been several meetings between him and the President. This person is said to be a lawyer of great eminence in Spain, and to have the charge of the Queen's private estate, and knows her wishes and intentions better than her ministers, or the whole of the Court combined.

MR. CALDWELL, one of the State Senators of Virginia and twice Mayor of Wheeling, the other day delivered at the Court-House in that city, a very strong speech in favor of free-labor—the first speech of the kind ever delivered in that city. The audience was large and the excitement considerable.

A rumor is afloat in Washington of a marriage soon to take place there in fashionable life. It is said that the Hon. George Easton, the eloquent and accomplished gentleman from Louisiana is to marry the rich heiress, Miss Coreoran.

THE ADAMS' EXPRESS ROBBERY.—MONTGOMERY, Ala., Wednesday February 9, 1859.—Maroney, agent of the Adams' Express Company here, who was charged with the recent robbery of \$40,000, has been bound over for trial at the next term of the Criminal Court.

THE GOLD DISCOVERY.—ST. LOUIS, Wednesday, February 9, 1859.—The *St. Louis City Register*, just received, notices the arrival of Major Culbertson at that place, direct from the head waters of the Missouri River. He reports the discovery of new gold diggings on the divide between the Missouri and the Columbia Rivers, in the neighborhood of Stevens' Pass. The gold obtained from these diggings is inferior in quality, being only worth \$14 to \$15 per ounce, but it is said to exist in great quantities. Major Culbertson brought down about \$1,300 worth in lumps nearly the size of a grain of corn. He says these mines can be approached within a comparatively short distance by steamboats. He also says the head waters of the above named rivers are so near together that he at one time drank from the Missouri on the east side of the Rocky Mountains, and a half hour afterwards from the Columbia River on the Pacific slope.

In Philadelphia, on the 31st ult., were performed the funeral rites of Mrs. Lucy Gray, a lady who had passed, by about four months, the great age of one hundred years. She died at the house of her daughter, in Shippen-street, Philadelphia, and up to three days previous to her decease, was in the enjoyment of most remarkable health. Mrs. Gray was with her husband, who was an officer in the navy, on board Commodore Perry's ship at the battle of Lake Erie. Her recollection of Washington was perfect. She leaves numerous descendants.

At the first of the Imperial balls in Paris, which usually first the fashion for the winter, it was remarked that the circumference of the ladies' toilets had not diminished; if there was any change from last winter it was on the side of augmentation. It was also remarked that there was a greater profusion of precious stones, especially of rubies, which seem to be coming into fashion again.

A GREAT-GRANDSON of the venerable William Penn, and who was cheek by jowl, when young, with James the Second, (not Buchanan) died recently at a very advanced age, in a hospital at Bristol, England.

The uniform of the United States Marine Corps is to be changed. Col. Harris, on assuming command of the Corps, demonstrated to the Secretary of the Navy the present very unbecoming dress of the Marines, and Mr. Touhy highly approved of the new style recommended by the Colonel.

The Empress of the French is anxious to introduce private theatricals as part of the Imperial gayeties of the season, and not content with the important part fate has allotted her in the real drama of life, she proposes to enact in *propria persona* its poetic shadow before the footlights. M. Feuillet, the author of "*Le Roman d'un Jeune Homme Pauvre*," has received her Majesty's instructions to write a piece in which an Empress, without loss of dignity, might fitly participate. To accomplish this difficulty, his instructions were to keep the necessary amount out of sight—never to introduce him personally—so that the Empress may tell her love, but never exhibit its strength or weakness in action. Thus her august person will never be profaned by embrace or caress, or even the tip of her finger squeezed. It is thought that after her Majesty has had all the amusement of learning her part, dressing the character and rehearsing, Napoleon will then give her a quiet hint that the thing won't exactly do.

AUDUBON'S BIRDS OF NORTH AMERICA.—Mr. J. W. Audubon announces a new edition of his late father's magnificent work, "*The Birds of North America*." It will be published in forty-four monthly numbers, containing all the plates, and the text of the first edition, at ten dollars each, making the cost of the entire work just one-half of the original price; the seven volumes of letter press being included in the charge for the plate.

PHYSICAL EDUCATION—SKATING.

Mrs. Harriet Beecher Stowe, in writing from the State of Maine a few years since, gave as a reason why so many women died of consumption in that State, that they were housed up so closely during the long winters. The ill-ventilated apartments in which they were secluded from the inclement weather and pure air without, had so impaired the lungs, and the consequent healthfulness of the blood, that it was difficult to find a healthy female who was not attacked the age of twenty-five years. Even those who were the rosiest cheeks during their school-days, when they took active exercise in the open winter air, soon sank down enfeebled during the long snow-drifted winters in the vitiated atmosphere of the old homestead.

Now, when the females of New England, and elsewhere, have become so weakly as a class as to awaken the fears of all friends of education, we find public attention being aroused to the subject, and physicians, moralists and divines, rival each other in their denunciations of the closed lives of the other sex, and in devising some means of bringing back again the healthy race of the days of our mothers.

We welcome every sign of returning good sense on the part of the women of the land. Give us once more the "checked-apron" days when girls were proud to be healthy, when they feared not the rain at "milking-time," or the howling blast when there was a spelling-school, or a "sliding down hill." Those were days when there were roses blooming in winter, and when the loud laugh from expanded lungs rang out above the storm. And now, when she puts on the skates, so long monopolized by her brothers, and in the bracing atmosphere of a keen winter's day, seeks exhilarating exercise on the frozen river, we can but welcome her to the healthful pastime. The doctor may be cheated out of a patient, but pity him not. If all of our young ladies would take every day practice in skating upon the ice of the river with their brothers and friends, the habit of outdoor exercise would soon be looked upon as too great a boon to be ever again sacrificed to a foolish, fashionable, delicate, breathless, enervated life within secluded and unhealthy rooms.

A BRAIN AND NERVE PEOPLE.—One who appears to comprehend the American people, physically speaking, says with no little justice:

"The Americans are fast becoming nothing else but brain and nerve. Fat and fibre are only valued as they sell in the markets, and muscle is only thought of as it pertains to our draught animals. Our stimulating climate and our fast habits, make us so nervous that life is becoming to us but one continued spasm. Our movements are like those of a dancing jack. Even our pastimes are so intense that they fatigue us as much as our business. The so-called rest which we begrudgingly give ourselves, wears us as much as our work. We can not bear to have another called upon 'smell' than ourselves, and we will die and be buried rather than not become as rich as our neighbors. There is ever the same unsatisfied restlessness, whether we go abroad or stay at home. Nobody shall travel faster or see a given number of objects in a less number of hours than ourselves, no matter at what cost of money or health. There is no impossible Alps that we will not climb, and no deep cave of earth or sea that we will not explore. There are none who shall not grow numb before ourselves on the high st frozen peak, and there shall be none who can hold their breath longer under water. When the guide is not looking, there is no king's throne, or pope's chair, on which we will not sit. There is nothing within the scope of human ability which we will not undertake, and when we boast of what we have accomplished, there are none who shall draw a longer bow."

HENRY WARD BEECHER'S IDEAS OF ORTHODOXY.—Does anybody inquire why, if so thinking, we occasionally give such sharp articles upon the great religious newspapers, the *Overland*, the *Intelligencer*, and the like? Oh, pray do not think it any ill-will. It is all kindness! We only do it to keep our voice in practice. We have made orthodoxy a study. And by an attentive examination of the *Presbyterian*, the *Puritan Recorder*, and such like unblemished confessions, we have perceived that no man is truly sound, who does not pitch into somebody that is not sound; and that a real modern orthodox man, like a nervous watch-dog, must sit on the door-stone of his system, and bark incessantly at everything that comes in sight along the highway. And when there is nothing to bark at, either he must growl and know his reserved bones, or bark at the moon to keep up the sonority of his voice. And so, for fear that the sweetness of our temper may lead men to think that we have no theological zeal, we lift up an obijuration now and then—so much as to say, "Here we are, fierce and orthodox: ready to growl when we can not bite."

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SPIRIT AND MAGNETIC PHYSICIAN.

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We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves:
Mrs. Jane Tinsley, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$5, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of the Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

Mrs. Mary Ann Wilson, of Williamstown, N. Y., suppressed menstruation. She had suffered for years. Cured in two weeks. Miss —, aged 15 years, Brooklyn, N. Y., cured of fits, which she had been troubled with from infancy. Cured in two weeks.

William P. Auer-ton, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. —, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

I called at the "Scott Healing Institute," on the 23d day of April, to consult Dr. John Scott relative to a sore upon my lip, and the sore was pronounced CANCER by him, the same as it had been called by other Physicians. I determined to return to the city, and go under treatment at the "Scott Healing Institute." Upon the 31 day of May I placed myself in the hands of Dr. John Scott, and on the 31 day of June, four weeks to the day, I leave for home, entirely cured of the cancer.

B. J. ANDREWS, New Britain, Conn.

New York, June 3, 1858.

Witness:
A. G. WOOD, My-He River, Conn.
SAMUEL H. NIX, Griffon, Ga.
LYMAN C. BURTON, New Britain, Conn.

WILLIAM HARRIS, April, 27, 1858.

D. SCOTT:
Sir:—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough

for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section. Send it by Hopp's Express as you did before.

My best respects, ISAAC G. AY.
Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lator persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, had space well filled with an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M. to 6 P. M.

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This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, it is destined to supersede their use and give health and hope to the afflicted thousands. Price, 25 cents.

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This wonderful medicine has proved to be one of the wonders of the age, one bottle being in almost every instance sufficient to cure the worst cases of dropsy. Price, \$10 per large bottle.

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SPIRITUAL PAPER.—We have just been favored by a friend, an old "type," with the first number of the seventh volume of the SPIRITUAL TELEGRAPH, issued May 1st, 1858, edited by Charles Partridge, New York. It is a handsomely executed paper of twelve pages weekly, suitable for binding, and appears to have able contributors to its columns. We should judge it to be an able advocate of the cause of the present Spirit unfoldment.—*Ohio Democrat*.

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