

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

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

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 319.

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That the Spiritualist may judge for himself, the value of this scientific scrutiny of his facts and faith, we subjoin the following extracts, with such remarks thereon as space and ability will allow. We confess, in the first place, to an almost irresistible desire to be severe upon the style and the self-delusive air of superficial candor pervading the entire work. We would not be willing to say that such measured gravity is the *universal* indication of shallowness of brain, or obliquity of purpose, but we do say it is *very generally* so.

The "learned judges" of our Supreme Court, when they

decided the Dred Scott Case, proclaimed to all the world, either that they could not or *would* not discriminate between a quibble and a principle; yet the style of the silly pronouncement, is as grave as a dead march.

For example, what gravity of style or dignity of pretence can atone for the shallow contradiction which treads directly on the heels of his opening profession of scientific faith? He says: "We must anchor ourselves on the great truths of nature, which have received or deserve universal recognition—we believe in the harmony of nature. The divinity that has stamped its ineffaceable impress upon every detail of the creation, never contradicts itself. If, therefore, a great principle has once been established by a multitude of concurrent evidences, it must have an unswerving place in our convictions, and is not to be invalidated by any thing. If there is any thing established in nature, it is the invariableness of her laws." These are truisms; but how does the second article of his creed agree with them? In the next paragraph but one, he says: "But we hold that none but the Divine Spirit can act on matter, except through the medium of a material body. This law knows no exceptions, save the apparent ones which result, *perhaps*, from the exercise of a wider including law, which, at the Divine will, may suspend all proximate laws, in a manner that still is orderly and regular. Such are the miracles of the Christian faith, and the not less miraculous creation of new races of plants and animals, at the beginning of the geological epochs."

Here our essayist fairly surrenders his science to conjecture—to the bare *historical statement* of certain *alleged* facts; which facts, it is the animus of his entire effort to demonstrate can not occur on the face of this earth, now or ever. What are we to think of a general who surrenders his park of artillery at the very commencement of the campaign? But there is a sign of promise, after all, in the way our literary general does it, which bodes better things of him when he acquires more courage. It needs but the "hypnotism" (a pet phrase with him) of common sympathy to penetrate his flimsy veil of reverential words, and to discover that the writer still possesses the saving grace to be *ashamed of himself*—that he feels too mean and self-degraded even to state his surrender in straightforward English, but prefers to leave it, as it were, to sneak out from around the corner of an inference, as if in the half hope that in his absurd jumble of "geological epochs" and Jewish "miracles," the reader may fail to discover that he is both the traitor and slave he knows himself to be. Now, this wholesome sense of intellectual degradation is its own corrective, and he may be safely left to its redeeming power.

But suppose we give him the benefit of his clumsy recantation; if we allow him to shift his position and desert his own standard planted on the immutability of natural law, for the higher ground supposed to be monopolized by "the miracles of the Christian faith," even then he blows *himself*, not Spiritualism, sky-high by his own petard. He asserts that the "Divine

will," acting through a law more remote, "may suspend all proximate laws," and that, *from* such suspension, are the spiritual manifestations or "miracles of the Christian faith." This fairly established, all scientific demonstration and experience is directly to the point that the "Divine will has done it again and again, and moreover, that it will continue to do it forever." Having classified the "Divine will" as one of his unvarying natural laws, and introduced "miracle" as a sample of its necessary results, it is not for him who has just proclaimed the unvarying perpetuity of law, to turn around and read both the law and its facts out of existence; that is to say, if, as the writer asserts, a "higher law" (named by those who admit they have not yet discovered it—"the law of miracle") did once produce certain phenomena on this earth, the inevitable scientific presumption would be, that it is still operative, and that unless the essayist has found a limit to the "Divine will," and an end to eternal law, he is scientifically concluded from a denial of their perpetual potency and consequent manifestation.

But to resume the thread of our extracts. Having made his road-side oblation due from science to ecclesiasticism, and devoutly crossed himself with that peculiar feeling of devotion which is inseparable from the vain attempt to serve two masters on the same day, he returns to the application of his mundane tests. Over one-third of his essay is a loosely stated narrative of mesmerism in its most familiar and publicly known phases. This was to have been expected. Like the ancient practitioners of medicine, who felt they had not done a patient justice until he had been made to swallow a piece of an Egyptian mummy, whenever the epidemic of Spiritualism falls under the care of a quack, down goes this antiquated dose of psychology. But with characteristic fidelity to the Pedantic school, he can not relate even *that* thrice told tale, without importing a foreign title wherewith to dignify it. We are gravely informed that one "Doctor James Braid, of Manchester, England," did, in the year of grace, one thousand, eight hundred and forty-two, discover the precious word, "HYPNOTISM," and did then and there apply it to certain phenomena as indicative of their origin or cause; which word we are given to understand, means a great deal more than the whole combination of phrases in vogue with the itinerant lecturers of our own country, who, he intimates, borrowed all their experimental philosophy and wonderful facts, *without leave*, from the afore-said Sage of Manchester, who first let the world into the secret of *sleepism*!

But after all, in the sober opinion of our essayist, 'tis a *scarcely fact*! Notwithstanding the authority of an English savan, and the dignity of the new name, he can not conceal his chagrin at being obliged to admit that such things as are classed by the itinerancy of his own country under the names of magnetism, psychology, etc., etc., actually exist. So, having made his obeisance to ecclesiasticism, on behalf of *natural law*, he must needs perform the same duty to worldly "respectability" on behalf of *existing fact*; and therefore he introduces the sub-

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just with an humble apology to that "large and respectable class of the community" who ride to church in a carriage, and go to the opera in a white cloak, ending with a devout prayer that they may so far condescend as not to throw down his essay in sheer disgust at the bare "mention of these subjects," intimating that he fully agrees with the very respectable ladies and gentlemen aforesaid; that nature ought to have been ashamed of herself to air such facts in "the wind of their nobility." However, as it can't very well be prevented now, she having (with that plebeian vulgarity to which he blushes to own she is now and then addicted) taken upon herself the responsibility to manifest such undignified proceedings, he holds out to them the pleasing prospect that through Dr. Braid as tailor in chief, and himself as journeyman in ordinary, he may so dress up these offensive facts of nature, as to make them, at least in some degree, *seignior*, if not altogether presentable to the rightly attired class of society. But finally, and as a last appeal, he gives them to understand, that "these facts are of the utmost importance in eliciting and explaining Spiritualism;" and therefore he must use them even at the risk of soiling his dignity by the contact, and the *effluvia* must not desert him in this, his deep affliction.

Was ever philosopher so beleaguered by the high contending powers of popular faith on the one side, and popular fashion on the other? However, he derives great consolation in the descent from his lofty "chair" to the facts of mesmerism, from the consideration that the Yankee psychologists are all wrong. It is a sort of "poor man's plaster" to his bruised dignity, to know that at least, his Manchester prodigy has reduced all their impudent pretensions to a scientific zero. They, the merest drifwood upon the sea of science, set forth the idea that there is really some connection between themselves and the subjects who manifest the strange phenomena, such as "will," acting upon a "fluid or force resident in the nervous system, which has close analogies with electricity or physical magnetism and may be made to pass from one person to another." *Nothing of the kind!* Dr. Braid demonstrated in Manchester (and it is a comfort that it was in Manchester; all that Braid did has been done a hundred times in *New Haven*, but that amounts to nothing)—in Manchester and "before an audience of about eight hundred persons (think of that! no such numbers bow at the feet of science in this stupid land; but in Manchester, and before that mighty audience), that the cause of the phenomena is purely "subjective or personal." This overthrow of Yankee pretension is detailed at length, but the science of the matter lies in these two nut-shells. To be sure, their meat is not exactly of the same flavor to the unscientific taste; that of the latter tending rather to antagonize, and finally to acidulate and destroy the other. But here is one of them: "Fourteen male adult strangers came forward, a part of whom were desired to keep a steady, fixed gaze upon the end of a cork bound on the head so as to project from the middle of the forehead, each to give his own particular cork his undivided attention. Ten of the fourteen went into the sleep, and that while I never touched one of them." Here is the other: "During these proceedings three more of the company went themselves into the condition, by fixing their gaze and thoughts upon points in the room, according to what I had indicated in my lecture as sufficient to produce the sleep. I knew nothing of their acts or intentions until called upon by their friends to awake them from the profound sleep into which they had fallen, and from which they could not be aroused by shaking them."

It is greatly to be lamented by the unscientific reader, that both Dr. Braid and his learned disciple, have forgotten to explain the *modes* by which he unlocked these hypnotic mortals and got out of them what he asserts, on the high authority of a cork, was never in them; to wit, an influence from himself. The secret of his power to do for these persons what he declares their friends could not do, would indeed be a valuable contribution to science, on the assumption that his theory is the correct one. For the present, it looks to the "groundlings" who inhabit a land where they sell quarto dictionaries for five dollars, and other literature is a like ratio, as though the body of the Doctor's theory rested upon a pair of legs bent in opposite directions, and each particular leg was determined to follow its bent, like the renowned jacks in the Bavel "pantomime of the Night Owl."

Our suggest fully indorses the sage hypothesis of his master, and says of it, that "Next to being convinced of the hypnotic

state, it is of the greatest consequence to have a full appreciation of this cork-established theory of it; that is to say, it is of great scientific consequence to a thorough sifting of Spiritualism, to fully appreciate a theory which rests upon the solid basis of one cork leg, and flourishes another, which instantly trips it up, and lays the whole fabric of Manchester "hypnotism" ignominiously by the heels. In this we are entirely agreed. It is of no little consequence to have "a full appreciation" of such a lame conclusion as the one he has imported at such heavy expense to common sense. Failing, however, to profit by his own advice (for the reason, probably, that doctors seldom take their own medicines), he rushes to battle, with a weapon in his hand, the nature of which he neither understands nor knows how to apply. In fact, the very lagging of this hypnotic engine into the field against Spiritualism, is demonstrative of his shallow comprehension of it; but thus it is that fools rush in where science herself should tread with caution, and are sure to come out with no blow dealt, save against their own reputation.

It is even so with our essayist. By indorsing the silly theory of Braid, refuted by ten thousand facts so well established that we would blush to insult the common experience of mesmeric observers by naming them, he destroys all confidence in the mind of the intelligent and earnest inquirer in his scientific ability to treat the subject he has taken in hand. In short, the man who voluntarily comes before the public in the sacred name of Science, and with her mantle upon his shoulders enacts the part of *Judas* in the presence of popular theology—who enacts the part of a *smoking apologist* for the facts of Nature, in the face of the "respectable" world, and who lays an offering of the merest superficiality and inconsequence upon the altar of his own profession, is simply performing for himself the work of stultification, and to honest science he becomes a stumbling-block, which it is its first duty to get out of the way.

This is the position of the author of the essay under consideration. That he keenly feels it to be so, is apparent throughout. There is a lurking consciousness within him that he is acting a *false part*, which will not be disguised. He confesses, as we shall presently see, that he is no better satisfied with his own scientific test of Spiritualism than those who know it to be utterly unsound and empirical; and as before stated, it is upon this *manly shame* that we predicate his final redemption. He says, at the outset, "we claim no discovery, no originality." Of himself, he has seen nothing, and knows nothing; his whole dependence is upon the most superficial examination of the statements of others. He indulges at prosaic length in learned common-places on the imperfection of the senses, *per se*, in addition to their total bedevilment through "hypnotism," though he has exemplified *a-priori*, in his adhesion to "the miracles of the Christian faith," his own want of confidence in the soundness both of his facts and his reasoning.

He fails to perceive the scientific absurdity of his own position, when he admits the verity of *Christian miracles*, and at the same time labors with all his might to sap the very foundation upon which they rest! Is not this so? He admits (what is not true, however,) that they are opposed to all law that science has yet verified. Then, of necessity, they stand upon unsupported human testimony derived through the very senses which he labors to prove are wholly unreliable. In other words, he asks his readers to believe that his science has swept away every vestige of the claim to spiritual origin set up for certain admitted facts of *to-day*; but either fails to apprehend, or refuses to apply, or furnish a scientific reason for not applying, it to the facts of ancient history. The test, as he applies it, "sifts" out rather too much *what* with his reputed chaff; it does more than was bargained for—it *proves too much*. He admits that "hypnotism" is a law of the human constitution, and if so, it must be at least as old as man, and then shows himself void either of the ability to perceive the necessity of the question, or the honesty to ask it of himself, whether or not, the apostles, when they testified to the spiritual facts of their sensuous observation, were "hypnotized."

With respect to analogous facts of the present day, he says: "Our position is, that they are *physically false*, but may be *psychologically true*." Now, if he would like to ascertain the exact scientific value of his "position" measured by his own estimation, let him apply it to the alleged spiritual facts recited in the twenty-first chapter of St. John, or to any other facts of the same class, testified to by the apostles, and state the result in

the next number of "the New Englander." "Hypnotism" being as old as St. John, and the facts of St. John being no more outside of his individual experience than are the similar facts of modern times, on his own confession, why not begin with St. John, and show his facts to be *physically false*? As far as he is concerned, all the facts of Spiritualism, whether ancient or modern, rest on the same basis—*human testimony*, and unless he can show a scientific preference for the integrity of the senses of twelve men in the past, over those of twelve thousand in the present, he has no shield from the unlucky consequences of his own broadside.

After this self-inflicted satire upon his own "position," we can afford to tread lightly on the ashes of "Herr Alexander" and the wonderful "Wizard of the North"—on "the elaborate trials of Sir Michael Faraday"—the "hypnotism" of the mighty Braid, "the repeated displacement of the tendon of the *peroneus longus* muscle in the sheath which slides behind the external malleolus" of the Buffalo Doctors, all gathered with affectionate care, and deposited with pious hands in the sacred mausoleum of this scientific essay; for, not only has he fully illustrated their *no value*, but doubtless one and all, if they ever had one-tenth part of the shame that our author can not conceal when he quotes them, have at least blushed at, if not repented of, the folly and ignorance manifested in their several explanations of spiritual phenomena, and it would be wanton cruelty to torment them farther. Peace be to their ashes!

There is one feature apparent throughout this test of Spiritualism, with which we are especially edified. The author takes no pains to conceal his ignorance. Whether or not he thinks the mention of the word science, which occurs in the title of his essay, absolved him from the necessity of all farther notice of it in addressing an unlearned world, we do not pretend to say, but certain it is he has maintained from beginning to end, a most dignified and "masterly inactivity" with respect to such vulgar things as facts, or their scientific value in the construction of a theory. He does not appear to regard it as at all necessary to a scientific test, that he should have the least knowledge of the facts to which he applies it. He says: "The only raps we have had an opportunity to hear, were the mere creakings and groanings of loose jointed tables!"

This completes his stock of material out of which he constructs his test. Carefully inventoried it amounts to—

1. The "annihilation of the theories of the Spiritualists" by reason of the Divine order of "invariableness" in natural law.
2. An immediate surrender of the doctrine of *invariableness*, and a profession of the faith, that the "Divine will" did entirely subvert the Divine order aforesaid, from "the beginning of the geological epochs," to the end of the Apostolic age; which interference of the "Divine will" with the Divine government, makes the "miracles of the Christian faith" possible and purely scientific, and the facts of Spiritualism impossible and absurd.
3. An imported hypothesis concerning the facts of mesmerism, which the discoverer firmly establishes on the authority of a new name and the scientific basis of a cork, and then demolishes it gratis.
4. The "Herr Alexander."
5. "His own motive apparatus getting into involuntary spasmodic action" whilst "watching the sliding hands of a powerful medium."
6. A rickety table.

Now, if the memorable saying of General Jackson, that "he who trades on borrowed capital ought to break," be of like authority in science that it is in commerce, there need be no surprise at the entire failure of our essayist, so candidly acknowledged in his "conclusion." Having stated his tests, invoked his authorities, applied his science, and boasted on every page the complete route of the enemy, he says, with the truly hopeful consciousness of a man who has just discovered that he had previously said *nothing*, and accomplished still less—"In conclusion, we can not avoid remarking, how desirable it is that these phenomena should be submitted to 'sober and scientific investigation.' With this 'conclusion' we do most heartily concur, and we cordially unite with the essayist in commending it to the sober attention of all men who profess the ability to discriminate between things and words.

R. T. HALLOCK.

THE two thousand six hundred and eleventh anniversary of the founding of Rome was celebrated by the Archaeological Institute in Rome, on the 24th ultimo.

SPIRITUAL LYCEUM AND CONFERENCE.

EIGHTH SESSION OF THE CONFERENCE.

Dr. HALLOCK read a paper reviewing the essay entitled "Spiritualism tested by Science," read by Dr. Gray at the last session. The review will be found on the first page. The question, which is the more reliable, the deductions of science or the evidences of the senses, was then taken up, and

Mr. PARTRIDGE said: It would be an absurdity bordering on an insult, to ask the persons assembled in this room, whether they could trust their own senses as to the fact of their being here. Are we to affirm that we are here by the evidence of our senses, or are we to permit the question to be rendered uncertain by a scientific demonstration on paper, of the impossibility of being quite sure of it? When normal consciousness and reputed science were at loggerheads, it was entirely safe to trust the former in preference to science so-called. Science, in its best sense, presupposes that the senses have verified two or more facts at least. Without observation there can be no science; and hence if the senses are not to be trusted, science can not be. There is as much blind credulity manifested with respect to this much abused and over-estimated word science, as there is in behalf of religious creeds. It is a gratuitous imposition to suppose that the human spirit and the life beyond the grave were discovered by science, either natural or theological. There is no science of the soul or of its hereafter, aside from that which rests on facts revealed to us through the senses. It is claimed by the superficial devotee of the popular faith, that Christianity rests on a basis wholly superior to the senses, and this silly assumption has done much mischief by inducing many to undervalue their indispensable usefulness. But where would have been their Christianity and evidence of immortality without the evidences of the senses of Peter, and Paul and John? The senses are at the bottom of all solid acquirement—they are the pioneers of all true progress. They always testify truly when their owner is in true order; and one of their uses is, that we also should testify truly of what they say. His opinion is, if men would pay more attention to what their senses testify, and less to the opinions of the venerable Mrs. Grundy, it would be better for all parties.

Mr. DEVOS instanced the case of an amputated limb, where the person feels the pain the same as though it were still present, and asked Mr. Partridge if that was not a direct impeachment of the senses?

Mr. PARTRIDGE answers: In the case alluded to, all the senses which testified at all told the truth. But here was a case in which to form a correct judgment it required other evidence than that derived from the one sense—feeling. His position is, that the senses must act—testify. Here was a complex question requiring the testimony of sight as well as sensation or feeling. Moreover, that of the man which alone can feel, was still present; that is to say, his consciousness and spiritual body. His real limb was not amputated. That which simply represented it to the sense of sight was taken away, and if he had interrogated that sense, it would have informed him truly of that fact.

Mr. VAN VLECK said: The external senses testify truly on their own plane, of the external limb. It is not theirs to speak concerning the verities of the spiritual organism; that chapter belongs to the spiritual or internal senses. No science can conflict with the facts of observation on any plane.

Dr. HALLOCK said: The origin of the slander just now so prevalent against the senses arises from the self-infliction of asking them one question, and then unconsciously demanding that they shall answer two. As for example, no one impeaches the veracity of a pair of healthy eyes when they testify to the presence of that column in the center of this room. But suppose another one just like it should suddenly make its appearance, standing by its side. In that case, "all-out-doors" would feel itself religiously called upon to declare at once that we were all deceived by our senses, and some in-doors might feel inclined to join in the verdict, but for no other reason, whatever, than the slight-of-hand dexterity with which we have mingled the question of origin as to the second column, with the question of fact. Our experience having informed us how the first column might have gotten there, but not how the second could be placed by its side in the way it appears, we dexterously make our experience the measure of all possibility, and accuse our senses of falsehood, when we should rather convict ourselves of folly. As Mr. Partridge well observes, in this case our senses have not yet acted—they have not testified at all on the question of origin as to the duplicate column. The cause and the phenomenon are distinctly separate questions, and are to be considered separately. To quarrel with our senses when we have fairly tested their good working condition, simply because we may be ignorant of the origin or cause of that whereof they testify, is to duplicate the profundity of the ancient matron who repudiated the existence of flying-fish as incompatible with the stomach of her experience, but swallowed a cart wheel from Pharaoh's park of artillery, because it was congenial to the palate of her faith.

Mr. COLES defined science to be what the mind observes through the senses. He would like to vary the question, and ask, what is the difference between one observation, and the aggregate of observation? He thinks the senses are not safe guides. A man may frequent a corner grocery under the guidance of senses which testify that he is imbibing genuine French brandy, when in fact it is a miserable compound, got up to imitate it; or he may send his child to the same place after milk, and his senses may deceive him equally as to that.

Mr. PARTRIDGE said: Blot out the senses, and we can have no evidence of either Christianity, science or fact.

Mr. BARCE presented a paper on "The Subject of Education for the

Children of Spiritualists," as his contribution to the inquiry on that topic, raised by Mrs. Davis at a previous session. The paper was laid over for the present, to await the question to which it immediately applies.

Adjourned.

R. T. HALLOCK.

THE AMERICAN INDIAN AID ASSOCIATION.

Owing to the refusal of a certain individual to give up the Book of Records, and other documents belonging to the American Indian Aid Association, in the re-organization of which he is not an official member, the following is proposed as the Constitution under which the undersigned have agreed to serve:

Art. 1. This Association shall be called the American Indian Aid Association.

Art. 2. The purposes of this Association are to promote the better protection and civilization of the American Indians.

Art. 3. All persons who contribute, by money or labor, to the furtherance of these objects, shall be considered members of the Association.

Art. 4. The executive power shall consist of a Chairman, a Treasurer, Corresponding and Recording Secretaries, and a General Agent.

Art. 5. The Annual Meeting will be in the second week of May of each year.

Art. 6. The Board of Managers shall consist of not less than thirteen members, or more than twenty-five, to be elected at the Annual Meeting.

THE EXECUTIVE FOR THE YEAR 1858.

John W. Farmer, 47 Ludlow-street, Chairman; Charles Partridge, 26 West Fifteenth-street, Treasurer; Mrs. Cordelia Smalley, M. D., 15 Laight-street, Recording Secretary; Mrs. Eliza Farnham, 15 Laight-street, Corresponding Secretary; John Beeson, 15 Laight-street, General Agent.

TO THE PUBLIC.

The Executive, seeing that they have undertaken a work for the redress of wrongs which have for generations accumulated upon an injured race (a work in which not any of their predecessors have been particularly successful, and in regard to which there is a general apathy and lack of hope, feel deeply the magnitude of their undertaking. Nevertheless, they have strong faith in God, and in the absolute progression of all humanity to conditions far higher and nobler than any heretofore attained.

Availing themselves of the experience which the Anglo-Saxon civilization affords, they will not aim to force it upon the Indian's life, but rather to furnish him with the knowledge of our superior arts, and the genial influence of true Christian examples, and thus aid him to self-development in a natural growth from the pure basis of his less-perverted instincts.

In the prosecution of this work, it is incumbent upon every lover of God and his country to give hearty co-operation, and thus evince his loyalty to those ennobling truths which unfold the Divine paternity, and make man feel as a brother to his fellow.

Our first effort will be to change and reform public sentiment in regard to the red man's race. This will require documents and lecturers, and means to circulate them. The ultimate object of this Organization will be attained sooner or later, in proportion to the means at command. Suffice it to say that the Committee pledge themselves to the adoption of the wisest measures they can conceive, and to God, to conscience, and to a deserving public, for a faithful appropriation of all intrusted to their care.

To prevent imposition on the benevolent, it is proper for us to say that there are no persons whatever authorized to collect funds in behalf of this Association, except the Committee, and such as they may furnish proper credentials for so doing.

Confession Concerning Spiritualism.

The editor of the *Independent*, published at Janesville, Mich. makes the following sensible remarks about Spiritualism. He says:

That it is assuming a place so prominent as not to be successfully combated by mere denunciation, is conceded by every one who is not blinded to the integral evidences of the age. Even the "great revival" which has been an interesting theme from Maine to Minnesota, has not arrested, nor perhaps retarded, its progress. Silently but rapidly it is arising to take a formidable position, and we have to meet it as we would any daring antagonist, with the shafts of well-digested reasoning, test the potency of argument, and abide the result of the strife. It will not be ignored. It will not be slighted. It will not be terrified by mere assertion. Facts—reasons—must be brought to bear in the contest. Presses and divines must catch the watchword, and manfully

step forward to decide whether Spiritualism be truth or an error. If it be a falsity, it may be mastered; if not, let us welcome the good, come to us in what way it may. The Jews rejected Christ because he did not appear in the expected manner—we may reject other truth, because, forsooth, rapping, tipping, writing, speaking and seeing media between the mundane and the celestial, may not be a dignified link when judged by our criterion.

The same paper contains the following:

Those wishing to get one of the organs of a modern "dispensation," or "humbag," will find in the N. Y. *Spiritual Telegraph*, published by Charles Partridge at \$2 a year, a leading advocate.

Thank you, Mr. Lewis, we shall put you on our exchange list for a year.

Bequests of Anson G. Phelps.

It is announced that the late Anson G. Phelps, after having made abundant provision for his wife, and bequests to other relatives and friends, has given the following legacies, which alone the public is concerned to know:

To the American and Foreign Christian Union, to satisfy a mortgage on their premises.....	\$12 500
The Union Theological Seminary.....	30,000
American Bible Society.....	20,000
American Board of Commissioners.....	15,000
American Home Missionary Society.....	10,000
New York State Colonization Society.....	10,000
Southern Aid Society.....	5,000
American Tract Society.....	5,000
Central American Ed. Society.....	5,000
Institute for the Blind.....	1,000

If the amounts given to these institutions were regulated by what he considered the ratio of their blindness, no doubt Mr. Phelps is still satisfied with them, but if his eyes are open to suffering humanity, and the utter worthlessness of some of these institutions for good, this last act must be felt as one of the greatest errors of his earth-life.

DR. WATTS A SPIRITUALIST.

PITTSFORD, N. Y., May 31, 1858.

FRIEND PARTRIDGE:

Having all of the published works of the Rev. I. Watts, my attention has been arrested by his remarks respecting apparitions, which are found in the fifth Volume, page 466, in "An Essay toward a Proof of a Separate State of Souls between Death and the Resurrection." The opinions and Scripture references of so excellent a Christian minister on that subject, I think would be pleasing to many of the readers of the *TELEGRAPH*. If you think the same, you can record them for their gratification, by which they will see that good and great men in the Christian Church have not all spoken lightly concerning spiritual intercourse. He says:

"At the conclusion of this chapter, I can not help taking notice, though I shall but just mention it, that the multitude of narratives which we have heard of in all ages of the apparitions of the Spirits or ghosts of persons departed from this life, can hardly be all delusion and falsehood. Some of them have been affirmed to appear upon such great and important occasions as may be equal to such an unusual event; and several of these accounts have been attested by such witnesses of wisdom, prudence and sagacity, under no distempers of imagination, that they may justly demand a belief; and the effects of these apparitions, in the discovery of murders and things unknown, have been so considerable and useful, that a fair disputant should hardly venture to run counter to such a cloud of witnesses, without good assurance from the contrary side. He must be a shrewd philosopher indeed, who, upon any other hypothesis, can give a tolerable account of all the narratives in Glanvil's 'Sadducismus Triumphatus,' or Baxter's 'World of Spirits and Apparitions,' etc. Though I will grant some of these stories have but insufficient proof, yet if there be but one real apparition of a departed Spirit, then the point is gained that there is a separate state.

"And indeed the Scripture itself seems to mention such sort of ghosts or appearances of souls so departed. Matt. 14 : 26 : When the disciples saw Jesus walking on the water, 'they thought it had been a Spirit;' and Luke 24 : 37 : After his resurrection they saw him at once appearing in the midst of them, and they supposed they had seen a Spirit; and our Savior doth not contradict their notion, but argues with them upon the supposition of the truth of it: 'A Spirit hath not flesh and blood as ye see me have;' and Acts 23 : 8th and 9th verses, the word 'Spirit' seems to signify the 'apparition of a departed soul,' where it is said: 'The Sadducees say there is no resurrection, neither angel, nor Spirit;' and, verse 9, 'If a Spirit or an angel hath spoken to this man,' etc. A Spirit here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body?

From your friend, etc.,

EDWARD BEERS.

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE WAR WITH THE CHURCHES.

PORTLAND, FOUNTAIN CO., IND., May 11, 1858.

FRIEND PARTRIDGE:

I have taken the liberty to send you a few thoughts, in company with my subscription. I hope you may not fall out with me because my religious views are different from those of many of the leading Spiritualists.

There are writers who seem to show an overbearing spirit of intolerance in respect to churches and creeds. They war against all ideas of miraculous and sudden changes, brought about by the interposing hand of Providence. The idea of regeneration of heart, or of a sudden change of mind called conversion, and of experimental religion, is a preposterous idea, a rock of offense, a stumbling block, to all who as yet have not felt the power of the inward witness to waken up and bless their souls. Therefore the inexperienced are ever at war with, and persecuting, the churches for upholding such dark, mysterious notions, as they consider them to be. They think it a delusion, a whim of the imagination, and consequently sneer at, deride and destroy, a portion of the enjoyments of professors. They make light of their experience and worship, which to them is sacred—sacred because the Holy Spirit has visited them, and does visit and bless all who continue faithful, giving a foretaste of heaven, and driving from the mind evil distempers, envious feelings, corrupting thoughts, giving in exchange desires of holiness, which are the fruits of Divine love.

But because professing Christians sometimes fail to live up to the mark of their high calling, the persecutors say, it is all delusion, and their works prove it. To represent the matter, the conduct of some weak brother who has fallen from grace, is presented as a specimen, and the churches are measured by such, and stigmatized as if there were no good people belonging to them. Such misrepresentations are beneath the dignity of a gentleman. But those who delight to scatter and trample upon religious creeds, seek every advantage to accomplish their object. They try to make it appear that the love of money and popularity is at the bottom of all church organizations, and that churches are perpetuated and sustained only by this cause. Worthless arguments! Is religion so vain and worse than useless—based upon so rotten a foundation? Some may think it; I believe it not.

Our high attainments, as a nation, in the enjoyments of political freedom, intellectual greatness, and moral worth, are attributed by many of our ablest men, to religious training. Even at this present age, enlightened as we are, we venture to assert that the moral character of our nation is based upon the churches and sustained by the ministers. Yet there are many who seek the dissolution of all church organizations, and would glory in their downfall! Can it be possible religion is thus worthless, and we, as an intelligent people, in a land of freedom, be so humbugged as to waste our time and money, year after year for naught, or to sustain worthless deceivers to domineer over us, and live in idleness? No; professors of religion are not so insane as some imagine. If there was no real enjoyment in religion, no cementing love to attract and bind the hearts of men together, churches would not be organized or sustained.

There are many public and private characters, professors and unprofessors, who are so weak and unstable in mind, as to suffer themselves to be led or driven by a retaliating spirit, to please their party by combating each other. Some are for holding fast to the old landmarks of theology, no matter how inconsistent. They want their followers to believe the Bible to be all inspiration, dictated by the Eternal God himself—also to be strong and firm in the belief of hell and a devil. Others are for destroying the old theology root and branch, and for burning Bibles to stop their influence, believing the same to be a bone of contention, filled with exaggerated stories, and mysterious contradictions. Others are more consistent, and select such parts of scripture as may seem to suit their peculiar views, in order to defend their doctrinal points and combat with their neighbors. I see no good arising from this mental warfare, but the evil is abundant. The parties stand in each other's way, stopping the progress of truth and true principles, and by their arguments become more confirmed in their positions, and not so open to receive truth.

O ye short-sighted and stiff-necked partisans, why spend your time in keeping the people in darkness and contention?

If the new doctrine advocated by Spiritualists be founded upon correct principles, let its advocates go forth without a murmur, and fill the earth with heavenly truths. Truth will not poison a Christian. If the Spiritualist's doctrine is a humbug, it will fall without the assistance of man. If true, and the world is to be made better by it, let us encourage those to press forward who are in search of truth and true principles. And to those friends who are so ready to pull down old theology because they see some inconsistencies taught in it, I would say, be consistent with yourselves; get the beams from your eyes and then you can see clearly to pull out motes from your brother's eyes. Spend not your time in fault-finding and ridiculing your professing neighbors, cutting asunder friendship and sowing discord, building up separate parties to envy each other and stop the progress of truth. I would have you get out of the way and let those who feel divinely impressed go forth upon their heavenly mission. Being filled with a cementing love, they will gather that which is scattered, and bind up the broken hearted. Religion would prosper and shape her garments after the new fashion of theology, and Spiritualism would flourish and illuminate the dark, benighted world, gradually removing or exchanging the old, tattered garments of theology for that which is more congenial and lovely.

Yours in friendship, J. M. ROWINE.

H. W. BEECHER AND THE INDIANS.

BEECHER'S LETTER, NO. 2.

Rev. Sir—My former epistle was intended as an appeal to your manly sympathies in view of your high position, that your voice might be heard in behalf of the perishing Indian as well as for the enslaved African. I am persuaded that had you not been imbued with the prevalent idea that for the Indian there is neither help nor hope, there would have been no occasion for such an appeal. I am unwilling to think that you or the clergy, as a body, are deficient in philanthropic zeal, or wilfully unjust in its application. Nevertheless, when I see whole tribes of human beings within arm's length of our influence, cut down by diseases, starvation, and wholesale slaughter deliberately inflicted upon them, and that neither the Tract Society, nor H. W. Beecher, nor any of the 30,000 of the profession to which he belongs, utters a protest, I am instinctively led to inquire

THE CAUSE.

The chief cause I conceive to be a want of information as to the actual condition and capacity of the Indian for improvement; for although the reports of the Indian Agents are published annually as regularly as the President's Message, yet I have not met with a single clergyman who seemed to know any thing in relation to the details of those important public documents. Assuming, then, dear Sir, that your lack of interest arises from a lack of information, permit me to present you with a few extracts from the reports published by the Indian Department at Washington, in 1857 and 1858. I propose to offer authentic testimony: 1st. To demonstrate the Indian's capacity and desire for improvement; 2d. To show the reason why previous and present means are inadequate for the purpose; 3d. To indicate measures more likely to succeed.

The Monomonees of the Northern Superintendency cultivated, last year, 800 acres of grain and vegetables, and the Agent says they make as good farmers as the people of any other nation. They used up, during the year, 238,300 feet of lumber for the following purposes:

For flooring, etc., of 100 log houses.....	130,000
For building a church.....	30,000
For coffins and grave-yard fences.....	1,100
For fences on the central farm.....	25,000
For bridge across the Wolf River.....	6,000
For two stores.....	25,000
For building houses for Stockbridge Indians.....	21,200
	238,300

The above was all done by Indians. Joseph Ostroff, their school-teacher, reports that the children make good progress in writing and arithmetic; that many of them possess a good talent for music, and solve the notes as easy as they would say the A B C. John E. Fletcher reports that the Winnebagoes cultivated, last year:

Wheat.....	150
Oats.....	213
Corn.....	103
Potatoes.....	12
Turnips.....	6
Peas, beans and buckwheat.....	
Besides numerous gardens.	

They also cut 200 tons of hay, and made 200,000 bricks for chimneys and ovens.

Forty girls in their manual school made, during the year, 380 garments, in addition to their studies.

Fifty boys in the same school made 200 rods of fence, dug a well, and cultivated three and a half acres in good order as a garden, beside cutting hay enough to winter a span of horses.

Vincent E. Geiger, Agent of the Nome-Lakee Reserve, Cal., reports that they raised, last year, ten thousand bushels of wheat. The harvesting, threshing, stacking and hauling were all done by Indians, with only three white men to superintend. It is truly wonderful how quick these people acquire the industrial habits of civilized life wherever they have sufficient encouragement to do so.

The Agent adds that they have not only learned to work, but to manage with skill the work-horses and oxen used upon the Reserve. Two of them will take five yoke of oxen and a wagon fifteen miles to the mountains, load up with heavy timber, and drive down steep, circuitous declivities, requiring great tact to do it safely.

The agent at the Mendocino reserve on the Pacific coast, reports that the Indians have learned to drag the seines as fishermen, and to man a schooner of twenty tons burden; that on one occasion the captain, who was the only white man belonging to the vessel, being on shore intoxicated when a violent storm threatened to dash the vessel to pieces on the rocks, making it necessary to raise the anchor and put to sea, the Indians managed to do this with skill, returning to port the next day, since which the craft has been under their entire control.

It has often been said that the California digger Indians are the most hopelessly depraved specimens of humanity within our Territories, but I think great injustice is done these people, particularly by the Rev. Mr. Stratton in his narrative of the Oatman Captives, as well as in his public lectures.

He represents them as revengeful, stupid, and filthy in the extreme; as objects of disgust rather than of sympathy; but if the Reverend gentleman had borne in mind that their miserable condition is the result of contact with those who have perpetrated upon them every species of outrage which man can inflict upon his fellow, he would have been more just and impartial in his statements. He should have told the cause, and pointed out the remedy; for until this is done no wonder if, like the Israelites of old, when peeled and scattered, they drooped their heads like the bulrushes, and hung their harps on the willows, and clothed themselves with sackcloth and ashes, and went mourning all the day. It is as unfair to characterize these Indians from their present appearance as it would be that of the Jews when in the above circumstances. It is cruel in the extreme to feed and excite a hard-hearted prejudice against a wronged and helpless people, particularly as the following from the *Trinity Times* will show that a kind, considerate treatment would be productive of results much more honorable to our humanity and religion.

FITTY THE POOR BIGGER INDIANS.

"A benevolent citizen of our town has rescued two of them from their wild haunts. The male has intelligence and capacity equal to white striplings of his age, and has become an able assistant in the business of his excellent guardian and patron. The younger, a female, is now an attendant at our village school, betrays an eagerness and alacrity, and power for scholastic acquirements that would do credit to her white playmates."

I could, reverend Sir, fill a volume with similar testimony, all showing that with proper treatment, the Indian children are gentle, easy to be controlled, and exceedingly apt to learn; but, as you observe, "*The hell of our civilization burns up all it touches; and this noble race is crumbling away,*" not from any inherent tendency to decay, but because Christian charity has failed to encompass them in her kind embrace. You, Sir, have labored with becoming zeal for the rights of the whites and the blacks in Kansas; but in all this long struggle you have said not a word for the rights of the red man, in regard to whom the agent in that Territory reports:

"That the most dishonorable and demoralizing means have been made use of to obtain his property. Trespasses and depredations of every conceivable kind have been committed upon the Indians. They have been personally maltreated, their property stolen, their timber destroyed, their possessions encroached upon, notwithstanding all of which the Indians have afforded a praiseworthy example of good conduct, under the most trying circumstances. In the dia and strife between the Anti-slavery and Pro-slavery parties, with reference to the condition of the African race there, and in which the rights and interests of the red man have been utterly disregarded, the good conduct and patient submission of the latter, contrast favorably with the disorderly and lawless conduct of many of their white brethren, who, while they have quarrelled about the African, have united upon the soil of Kansas in wrong doing toward the Indian.

Can you, Sir—can the Republicans—can the reformers of every class who have been so deeply interested in the Kansas struggle, think of this oversight without a blush, especially when

It is known that the Indians are purposely destroyed with strychnined whisky; that when their late annuity was paid, several were killed and numbers wounded as usual in a drunken fracas, yet the newspapers reported that all went off "very much to the satisfaction of the traders?" And for this wickedness, not a word of rebuke is heard from either pulpit or Tract Society in any part of the land!

Permit me to call your attention to the reports in regard to the condition of the Camanches and other tribes in our extreme western territories; for the common opinion, in which I presume you participate, is, that these are so wild and untamable that there is really no alternative but to conquer or to kill them. The Camanches have long been the terror of the Mexican and the frontiersman; but no wonder, for their country is invaded by Mexicans on one side, and Americans on the other. Their game is scarce, and subsistence difficult. They are thus driven by starvation to desperation, and they should not be denounced as such insatiate savages, because with brave hearts and strong arms they make an occasional foray on their invaders to feed their famishing wives and children.

When the agent had a talk with them about cultivating the earth, they acknowledged their entire ignorance of even the rudest mode of agriculture, never having planted a seed of any kind; but they expressed a determination to try, and with the assistance of a farmer they soon planted a fine crop of corn, melons, beans, peas and pumpkins, which they cultivated remarkably well. The *Caddoes* show a great desire to adopt the habits of the civilized man. Already they have several villages, with neat cottages and gardens, and fields adjacent, and many conveniences on every hand, give abundant evidence of their capacity and desire to improve. The agent adds, "there has been but one case of drunkenness during the year, and the chiefs are taking every precaution to keep the fire-water from their people."

Of the *Puebla* Indians, the agent reports that "they are in a state of civilization too far advanced to be recognized as Indians in the ordinary acceptance of the term." There are twenty villages of these Indians, containing a population of about eight thousand souls. They are generally industrious, peaceable and cleanly, earning their bread by the sweat of their brow. No appropriation to aid them has ever been made, and the agent adds, "if they had the means to acquire education and the mechanical arts, they would soon become intelligent and useful citizens."

The *Apache* Indians in the Gila Valley, about the savageness of whom so much has been written, expressed a willingness to become cultivators at the first request of the agent to do so; and with a little instruction, they soon had seventy-five acres prepared and planted with corn and vegetables. They were miserably poor, and often subject to starvation, all their game being destroyed.

The *Pimos*, another tribe described by the agent as the most interesting and docile tribe of Indians on the continent, occupy a beautiful portion of the Gila Valley, about twenty miles in length by four in breadth. They live in villages, and raise luxuriant crops of corn, wheat, millet, melons and pumpkins, and also cotton of excellent quality. They spin and weave their cotton by hand into blankets of a beautiful texture—an art not acquired from the Spaniards, but found among them three hundred years ago.

The *Shoshonees*, who occupy the great basin east of Utah, numbering fifty thousand, are also a fine race, being industrious, cleanly, temperate, and pure in all their habits. At present there has been no missionary, and scarcely a white man, among them.

It is, Reverend Sir, in behalf of these unpervented tribes that I invite your special attention. I ask, have we not science and religion enough to impart to these simple children of Nature? and is there not wealth and wisdom sufficient, in this great nation of ours, to protect them from the evils from which we are striving to free ourselves? I think there is; yes, I am sure there is! I can not doubt but there are thousands of men and women, who, when the material means are provided, will spontaneously arise from every sect and party, and offer themselves as living gospels to carry glad tidings of great joy unto all of these tribes.

And though it is true, sadly true, Sir, that the past is but a record of efforts and failures, so much so that faith and hope have almost expired for the future of the Indians, nevertheless

there is a brighter destiny that awaits them, and if those who profess to be the ambassadors of Him who came to seek and to save the lost, are unwilling or incompetent for the mission, the God of Love will call and qualify other agencies, who will gather in the outcasts, and accomplish all his saving plans.

The testimonies I have presented are but a few, which I have taken from the Annual Reports. I could have multiplied them to a great extent. I believe every agent, without exception, speaks decidedly of the Indian's capacity and desire for improvement; but alas, they are equally unanimous in declaring the utter insufficiency of existing means to meet their necessities.

I have omitted to say anything about the Indians within this State, or of the rapid progress which is being made by the *Seminoles*, the *Choctaws*, and *Cherokees*, who have numerous schools and native teachers giving instruction in all the higher branches of literature, and in some important respects are outstripping their pale-faced neighbors, and in a comparatively short time will prove themselves, in high intellect, in general knowledge and sterling worth, vastly superior to those who have heretofore slandered and destroyed them.

I trust, Dear Sir, that enough has been advanced to explode the horrible fantasy that Indians are "destined" to "crumble away," and to "soon go down with the setting sun, but to a night that will know no rising."

I intend to address one more epistle, and endeavor to point out the serious and fatal mistakes in reference to the civilization of the Indian, and also what, in my humble opinion, are the essential requisites for certain success.

I remain truly yours for the Indian.

JOHN BEESON.

15 LAIGHT-STREET, NEW YORK, May 26, 1858.

THE CAUSE IN MINNESOTA.

RIVER LAKE, DODGE CO., MINNESOTA, May 15, 1858.

MR. PARTRIDGE:

Sir—As the subject of Spiritualism is in a somewhat lethargic state in our community at the present time—not for lack of the proper elements required—but for want of a concerted plan of action to guide the movement, and mold the plastic materials, I drop you these lines detailing our wants and necessities.

The great theme of man's endless progression has agitated the public mind, more or less, for a year past, through private channels, and has created a deep spirit of inquiry among the thinking portion of the masses. It was not thought expedient to advocate it openly, from the fact that the clergy never lost an opportunity to rant upon the theme from the sacred desk. Old and stale arguments, such as the "Devil," knee-and-toe-ology, deception, fraud, and collusion, that have become thread-bare from repetition, that have been refuted so often, that an ordinary schoolboy must have known it, are repeated as glibly as ever by these gentlemen clothed in the livery of heaven. All facts seem to be steadily ignored, and a proclivity for slander seems to prevail in respect to this subject, even though upon all others men seem to be rational. But all such efforts have a limit, and I look forward with hope to the period when people can vindicate their right to worship the Deity according to the dictates of reason, without undue interference from any one.

We need some lecturers badly. Dr. Mayhew was through here during the past winter, but he did not stop to lecture. A gentleman by the name of Sunrise, who has a daughter that is a clairvoyant of some celebrity, possessing the faculty of detecting counterfeit money, reading in the dark, prescribing for invalids, describing scenery, etc., is going about the country giving exhibitions to the curious at twenty-five cents a head. The exhibition is quite novel, and draws crowds; and if the gentleman would keep in his sphere, no one would feel disposed to disturb his speculations. But he has dragged in the question of Spiritualism and in conjunction with his mammonish enterprise, proposes to reveal its hidden mysteries, and expose its transparent absurdities. It is quite amusing to listen to this pseudo philosopher's exposé of the phenomena of Spiritualism, which he does to his own satisfaction, at least, though an intelligent audience upon this topic (which fortunately for his reputation he does not often have), might not appreciate it. The animal and muscular seem to predominate in his organism, and he has yet to take the initiatory step in the rudiments of progression. Warped by prejudice and bigotry, sensual, and gross in his reasonings, he can not detach the material from the im-

mortal. Judaism and a God of wrath is his highest conception of a Deity. He knows nothing of our theory, and can influence only the ignorant and bigoted. Truth is mighty, and in the end must prevail. Our motto—"onward and upward" will not permit us to falter.

We expect Dr. Mayhew, of N. Y. City to visit us this season, and he will improve the opportunity to lecture to us. The orthodox world has been all agog the past winter on the subject of revivals. But they have borne off very few trophies. Hell appears to have lost a great portion of its terrors. The fact is, the great body politic have become diseased spiritually, and demand something beside husks or chaff, found in the popular religion of the day. The time is drawing near, and will soon arrive, when we shall sit down in the great temple of Nature, as children of one common parent, having inspirations direct from the great fountain's head, with right, reason, and nature for our translators. Our priests will be philosophers and philanthropists, and our anthems will be chanted in deeds of love and mercy, by the regenerated of earth.

Yours fraternally,

A. D. BROWN.

THE FINITE HUMAN ORGANISM,

BY WHICH THE BIBLE OR THE WORD OF GOD WAS PRODUCED FROM THE DIVINE.

The human race, as a whole, is one Man or Person—the universal finite man, the individuals of our race being its constituent forms or organs. It is one Man by virtue of being, as a whole, the created or finite body and mind, or substance and form, of Divine use, or of the Divine Man, who is one—i. e., the individuals of our race are finite human forms, or organized complexes of the infinite things which are the constituents of the uncreated or Divine Man.

Hence the different nations or divisions, classes, tribes, etc., of the people of our race, are different, distinct *racial organs* constituting the whole Person of our Race.

And it is suggested, that in like or corresponding manner as the heart and lungs and other organs of an individual of our race, are necessary constituents of him, so the different nations, classes, tribes, etc. of our race, are necessary parts, organs, or viscera of the universal finite Man. And that in like or corresponding manner as the constituent organs of a man perform uses or functions that are necessary for his integrity or welfare, so it is rationally seen, that the various notions or *racial organs* of the Person or Man of our race—the universal finite man—perform uses or functions that are necessary for the integrity or welfare of our whole race.

And it is also suggested, that this organic economy of Man is the basis and efficient cause or means of the Ethnological divisions of Man into distinct nations of people, which nations are *racial organs* necessary for the performance of the Ethnological uses of Man. The production of the Bible for the spiritual rule of our race, was an Ethnological use of the Jewish nation.

And it is also suggested that, in a like or corresponding manner, as the heart and lungs of a man are the animal organic Word or Mind of use that rules as law in the living action of all things of him, so, or correspondently, it is seen, that a nation of People—the Jews—were the *racial heart and lungs*, or the finite human organism which by influx of the substance and form of their mission into forms or powers of the spiritual organism of their specific Ethnological Mission or Church-use, performed the use or mission of revealing the Divine Word or Laws for the conduct of life as to the fulfillment of our destiny, for the progressive development of all of our race into perfect finite human organic forms of the Divine Humanity—the common and final destiny of all of our race.

It is also suggested that in like manner as the nation of the Jews was the heart and lungs, or finite human organism of the Word of spiritual laws for our progressive development, so the Anglo-Saxon division of our race in this age or day, is performing an Ethnological use or function which is productive of a *political Word*, that shall own or acknowledge the Bible or Jewish Word as a basis, i. e., that shall acknowledge the Divine in all affection and thought of the conduct of life.

Z. N. H.

THE General Assembly of Presbyterians, recently in session in Chicago, has decided in a vote of 160 to 52, that divorces cannot be granted unless adultery be clearly shown; and that any one marrying a person divorced for any other cause, is himself guilty of adultery in a moral view of the case.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 12, 1858.

STUDY YOUR DREAMS.

Most persons are disposed to consider those mental peripatations, pleasures and sufferings known as *dreams*, as mere idle and insane fancies, governed by no law and observing no method. Viewing them thus, they regard them as scarcely worthy of any notice in the waking state, or of any serious investigation in respect to their cause, their philosophy, or their indications in reference to the soul's constitution and powers. The general neglect of philosophers to observe and reason in this department of psychological phenomena has, we think, been equivalent to a rejection of some of the surest elements of a solution of the great problem of our interior being, both as relating to this mundane sphere, and to the world hereafter. There is no more reason, in our opinion, why dreams should be considered as the lawless productions of a blind fatuity, and totally insignificant in themselves, than there is to believe that a complicated steam engine which was not made directly before our eyes, is the result of a chance aggregation of the atomic particles of iron, or that a solar system could keep up an unvarying regularity of movement for thousands of years as a mere unguided and capricious accident. If the movement of a world involves a cause and a law, and is significant of correlative truths in realms of surrounding being and manifestation, then a similar predicate is equally self-evident in respect to the movement of a single human thought, whether this thought occur during the bodily sleep or wakefulness of the thinker. However foolish or trivial (apparently) my dream may be, there is something to *make* me dream it, and between the nature of that something and the nature of the mind or soul which dreams, there must be a definite relation, and a definite law of interaction, a knowledge of either of which can not fail to aid the truly reasoning mind to some true conception of the others.

Admit that in our dreams our thoughts are sometimes desultory, incoherent and foolish; yet the fact remains that this is far from being always the case. Wit the most subtle, poetry sensible and often sublime, philosophy far-reaching and profound, have often sprung, as it were without effort, from the mind during the hours of outward unconsciousness. Mathematical problems have been solved, and useful and complicated mechanical inventions have been achieved in the dream state, which had long resisted the efforts of the mind during bodily wakefulness. Beside it is in the dream state that the mind often receives warnings of danger, prudential monitions, and prescience of the future, of which it is totally unsusceptible at any other times. It was by dreams and visions of the night, "when deep sleep fell upon man," that the ancient prophets and seers, not only of the Jewish but of other nations, received foreshadowings of human conditions and destiny, not only as regarded the immediate personal and social affairs of their own day, but extending through remote future ages, and involving the vital interests of humanity at large; and some of these nocturnal far-seeings have been put on record, and now serve as bright stars to guide millions in the darkness of a religious night.

Ye materialists, whose sensuous reasonings have stopped short of any glimpses of a transmundane state of human consciousness, and whose continual clamor is, "Give us proof of your doctrine of immortality"—behold in your own experiences during bodily slumber, the positive proof of an interior and intelligent entity which acts in its own peculiar mode when the bodily channels of sense, perception, and feeling are closed up, and no longer serve as instruments of inner impression. Behold in the frequent superior subtlety of dream-intelligence, in its powers, under favorable conditions, of introspecting the future, and of mastering present problems which would baffle the mind when engrossed by the wakeful organism of external sense—behold, we say, in these phenomena, the demonstration that

ated the significance of these familiar facts, and explained them consistently with the integrity of a merely materialistic philosophy, seek no farther proof of an ultra corporeal state of human consciousness, perception, feeling, reasoning, enjoyment, and suffering. Let not the familiarity of these phenomena of dream-life any longer induce their neglect by the philosopher who would range the fields of science for facts more far fetched, and who would torture the imagination and metaphysical powers for the upyielding of laws more recondite, and proofs more uncertain, in respect to the reality of a transmundane life.

And ye Spiritualists who have vainly striven for a consistent conception of a properly spiritual world while reasoning from the basis of the *external* senses, and who have brought the physical measuring line and two foot rule into requisition while endeavoring to define some conception of the *position and distance in space*, of the spiritual world, in respect to our *natural earth*—first tell us, by an accurate measurement, how many miles yards, feet, inches, and barleycorns, from where your material bodies now stand, is that beautiful grove abounding with ambrosial fruits, and loaded with perfumes of unearthly flowers, through which a certain Spirit roamed in the dreams of yesternight. Say not that that grove with its waving trees, its gentle breezes sighing among the leaves, its paradisiacal birds caroling in the branches, its ambrosial fruits and celestial flowers—say not that the thoughts, perceptions, reasonings, and raving delights of that rapt soul, as it contemplated this delightful scene—were a *nothing*. "From nothing nothing comes," is an axiom of old philosophy; and if the objective surroundings and subjective movings of that soul in this passage of its dream-life, must all pass for a *nothing*, then certainly we have no assurance that anything is.

Advocates of the theory of a spiritual world composed of super-refined materiality, as definitely located in relative planetary space, often object to any proposition adverse to such a hypothesis, on the ground that such to them would seem to annihilate all *reality* as applied to the things of the invisible world, and convert them into a congeries of mere mental images, emotions, and thoughts. As though there could be a "*mental*" without a substantial *mind* from which it is derived, and as though there could be a world of innumerable, substantial, and co-related minds and other spirit substances, without mutually acting and reacting on each other as *really* and *objectively* as do the beings of this world, *if not more so!* We would say to all such reasoners, what has been so frequently said before, that the *mental*—the *spiritual*—is the *only real*, and hence eternal; the *material*, or what is known as such to our *external* senses, is a merely temporary and evanescent instrumentality produced and organized by spirit, to subserve certain of its uses. Beside, the scenery of the Spirit-world—the grove-scenery, witnessed in the case of dream-life instanced above, for example—appealed to the *spiritual* senses as intensely as any external objects in this world can appeal to the *natural* senses, if not *more so*; and if this is not a demonstration of the real existence of the spiritual scenery, then certainly, for the same reason, no sensuous perception of objects in the *natural* world can be relied on as proving a *real* existence of that world.

But what we wish especially to urge at this time is the truth that the spiritual world differs from the material, as mind differs from matter, as the scenes of a well-ordered and developed nocturnal vision or dream differ from the ordinary waking scenes of terrestrial life, and as a man's life-principle differs from the organism of bones and muscles which it moves. In other words, the two differ by what has been called a *discrete degree*, and while the two, on their *different planes*, in all respects *correspond* to each other, yet *considered in respect to those planes*, they have absolutely *nothing in common* with each other; and if we are correct in these conceptions, then it is most certain that whoever attempts to conceive of the things of the spiritual world as a mere *refinement* of externally sensuous objects, to be discerned and located by a mere refined perception of the *natural* senses, will unavoidably err in every particular of his theory. In fact we may say that to the natural five senses of man, however acute we may suppose them to be, the *spiritual* world absolutely has no existence, as poetry has no existence to the horse. The spiritual world exists to the *mental* or *spiritual* senses alone; and

the waking body) can the nature of the spiritual world be properly conceived.

Again, we say, *Study your dreams*, if you would understand the mysteries involved in this subject; and as all have dreams, all have this exponent. By this we do not mean to say that *every* dream, or even one dream in a thousand, presents the scenes of the spiritual world as they will appear to the soul after it "shuffles off its mortal coil." In almost every dream the properly *spiritual* exercises of the soul are more or less disturbed, or rendered disorderly, by the close relations which it still preserves with the body, and which latter is often badly conditioned. But in *every* dream, without exception, there is *something* of the supersensuous—the ultramundane—the properly *spiritual*. Let this be carefully discriminated and studied, while the mundane is referred to its proper source; and the mind which throws itself open to instructions from this quarter, and properly pursues them, at the same time purifying its affections and adapting its interiors to the reception of divine influxes, will soon be astonished at the increased clearness and immense elevation of its conceptions concerning all spiritual things.

"The Road to Spiritualism."

Under the title of "The Road to Spiritualism;" being a series of four Lectures delivered at the opening of the New York Lyceum, by Dr. R. T. Hallock, author of "The Child and the Man," we have in press a neat pamphlet of about sixty-four pages, which will be ready for delivery by the time our present issue shall have been received by its distant subscribers. The lectures are entitled as follows:

- LECTURE I.—SPIRITUALISM CONSIDERED AS A SCIENTIFIC PROBLEM.
- LECTURE II.—SPIRITUALISM CONSIDERED AS A SCIENCE.
- LECTURE III.—SPIRITUALISM CONSIDERED WITH RESPECT TO ITS DIFFICULTIES AND OBJECTIONS, BOTH INTRINSIC AND EXTRINSIC.
- LECTURE IV.—THE SCIENCE IMPARTIALLY APPLIED.

The object sought to be accomplished in these Lectures is, by a plain and earnest presentation of the more obvious claims of Spiritualism, to commend it to public consideration. Of their literary character, it would perhaps be sufficient to say that the well-known racy and pungent style of Dr. Hallock finds in them a full and favorable representation. It may be noted as among the prominent merits of this and other productions of Dr. Hallock, that the reader is never in doubt as to the real sentiments of the author, who is in the habit, in all cases, of "speaking right out in meetin'," and with little regard to the reception anticipated for his teachings. The reader, be he Spiritualist or otherwise, will find this little work both useful and interesting as an exponent of the subject of which it treats. For sale at this office. Price 25 cents.

Religious Lunacy in Indiana.

The Report for 1856, from the "Indiana Hospital for Insane," in its "Table No. IX," in relation to the "profession of religion of the patients," states that they were, as follows: Methodists 227, Presbyterians 77, Baptists 90, Campbellites 69, Quakers 46, Catholics 69, Lutherans 27, Episcopalians 15, Reformers 11, United Brethren 18, Universalists 7, etc., etc.

It will be perceived, that notwithstanding modern Spiritualists are very numerous in Indiana, and there is a general disposition to hold it responsible for human ills of all kinds, and especially for lunacy, *not one* Spiritualist is reported as among the inmates of the lunatic asylum, where 656 of our accusers are found. This illy comports with the allegation of our brethren—devotees to the ancient spiritual manifestations—that "modern Spiritualism tends to insanity." Behold the melancholy wreck of reason among the devotees of the Spiritualism of Moses, and among authoritarian Christians. What is it but "evangelical religion" (so called) gone to seed that has produced all this? Many persons in the Church do not use their reason, because they are forbidden. Those in the asylum do not use their reason, because they have so religiously obeyed the Church that they have subjugated it, and can not.

Ethan Allan's Bones.

Gen. Clark, of the *Burlington Times*, is concerned about the whereabouts of the bones of the patriot Ethan Allan, and is making some stir to find them. Hawley Witters writes him from West Georgia, Vt., as follows:

"I attended his funeral, and the militia were out to bury him. They (the militia) went across the river to Winoski, and Allan's brother rolled out a barrel of rum and tanned it for them. They then drank and marched over the river to the burying place."

THE NEW CONVERT TO THE NEW CHURCH.

A brother writing over the signature of "D." in the *New Jerusalem Messenger*, is much troubled that people generally consider Swedenborgianism and Spiritualism to be the same thing—which is substantially the fact, with this difference, that the New Church are timid, and accept Swedenborg as their mediator, and subjugate themselves to his writings as authority, while Spiritualists go directly to the fountain of spiritual wisdom, as Swedenborg did; they talk with Spirits, but maintain their individuality, their senses, and their integrity. This unfledged convert to the New Church seems to think there is great danger of being misled through converse with Spirits, and he says he thinks so because Swedenborg says so; and he dares not investigate to know whether it is so or not. Well, for the present, we think this weakling is in good hands. The matrons of the "New Church" will take good care of him, and nurse him until he puts away childish things and becomes a man.

But we esteem manhood worthy of being maintained even at the expense of some conflict, and a personal knowledge is worth a few scars, if need be; and we are encouraged to go on in manhood. But if intercourse with Spirits is so pregnant with delusions, how happens it this child has accepted as his guide the man, Swedenborg, who claims to have held converse with Spirits during thirty years? If this brother is correct as to the danger of delusion by such intercourse, Swedenborg must have been above all men deluded.

But we perceive the secret of regarding Swedenborg as authority over more modest and discreet men to consist in his self-conceit*—that he was right and everybody else was wrong—that he had been Divinely guided in spiritual investigations, but that every body else had been and would be "devilishly" guided in such investigations—that he had been instructed, and that every body else had been and would be demented in the same pursuit.

There are many persons now investigating Spiritualism, and discussing topics with Spirits, who think they have been instructed, purified, humanly and divinely elevated, and their speech and conduct confirm these good results to their friends; but we know of none of these who desire to monopolize the source of instruction, or the good they have derived, and therefore they have not broken out the rounds in the ladder upon which they ascended, neither pitched the scarecrow flag from the pinnacle of their elevation. They constantly say to their timid children below, "It is good; come and see."

Manhood has been brooded over by authority, and the result of this incubation begins to appear. Some men through natural growth have burst the shell, and stand out in the dignity of manhood, freely and fearlessly surveying all the wonders of God's universe. These are the world's hope—natural, discreet, true and progressive men. Others have picked their shell for the purpose of a peep-hole, and the Divine effulgence has flowed in and caused them to be born before their time. These are astonished that they are so happy and get along so well. They are opposed to progress, and they constantly turn their faces backward. Nevertheless they are forced to progress, and always hold their breath for fear when the wheel turns, but breathe long and boast of their boldness at every station. They consider their success forced upon them by special Divine favor, simply because they are forced to speak and to do better than they know or mean. Looking backward, they constantly warn others of the danger of seeking for themselves the blessings they are constrained to enjoy.

Others, again, are peeping in their shells, which shows that some of the eggs are not entirely rotten—that they have life, but doubtful capacities to become men. These dare not make a peephole for fear the "devil" will flow in and oust them out upon the car of progress. These are nearest in affinity, and give heed to those born by accident out of due time. The one feels that he enjoys more than he merits, and warns those in their shells not to venture out, but take him as authority and remain quiet.

It takes these two fag-ends of humanity to make an ecclesiasticism. Those born out of due time, with heads turned backward, constitute the hierarchic authority; and those who "peep and mutter" in their shells, the dupes. But true man-

An Editor in Hot Water.

We see that our old friend, L. F. W. Andrews, of the *Georgia Citizen*, from whom we published, in our issue of week before last, an extract from an article stating, from his own observation and knowledge, some facts of table-tippings, medium-writings with bandaged eyes, and Spirit-cures—has plunged himself into water of a rather high temperature, by his temerity in publishing said facts. In short, and to reveal at once the extent of his misfortune, the papers are "down upon him." Some of his brethren of the Southern Press do not seem to relish his obtrusion upon their notice, of a theme which seems to them so *outré* and unearthly, and have kindly taken it upon themselves to correct his aberrations from the beaten path of fashionable and conservative journalism. Several papers have taken him in hand, and by dint of jeers, sneers, grimaces, and pious ejaculations, have endeavored to conform him to their Procrustean bedstead. He lays about him vigorously, right and left, however, to the evident damage of the sconces of his manipulators, and under his racking movements even the bedstead itself shows evident signs of going to pieces.

Let Bro. Andrews stick close to the facts of spiritual manifestations, and they will undoubtedly take good care of him, and see him safely through the whole controversy.

Dark Circles.

The writer of this paragraph was present, the other evening, at the rooms of Dr. Von Vleck, 17 Stuyvesant-street (near the Bible House), and witnessed some phenomena which seem particularly noteworthy. Mr. Von Vleck has acquired considerable notoriety at the West, as a medium for the production of such physical wonders as are witnessed at Koon's celebrated cabin; but singularly enough, is of so skeptical a turn himself, that it is with great difficulty he can be made to believe in the reality of the marvels which occur in his presence. At the time in question, some ten or a dozen persons were present, when the medium was bound to his chair with a common bed-cord with all the skill which a Cape Cod sea captain and a New York lawyer, could command, and was released by some invisible power in the space of about five minutes. Another part of the exercises consisted in the movement about the room of a couple of guitars, with great velocity, making an abundance of *outré* music as they went, and touching the various parties present; and this, too, was done while the medium's hands and feet were securely held by a couple of persons selected for that purpose.

Dr. Von Vleck, it is understood, will continue these *séances* for the present—to a select few—on Monday, Tuesday, Wednesday and Thursday evenings.

Medallion of Washington.

Col. A. W. Jones, the well-known designer and sculptor of this city, has just finished a magnificent bronze medallion of Washington, which for correctness of design and gracefulness of finish, has perhaps never been excelled in our country. In the execution of his model, the artist has studied the portraits of Trumbull, Stuart, and Peale, and has succeeded very happily in producing the striking excellences of all these celebrated artists in his imperishable work. The medallion is a beautiful dark bronze, surrounded by a magnificent scroll-work of national devices, which gives it a massive and yet graceful fullness of finish very rarely obtained in the larger works of this kind. Its size is twenty inches by thirty, and its weight about forty pounds. Specimens may be seen at Boardman, Gray & Co.'s music store, No. 437 Broadway, where Mr. H. C. Hart, the gentlemanly agent, will be in attendance, to wait upon all who may favor him with a call.

Drs. Hamilton and Calkins' Institute.

We would call attention to an advertisement in another column, of Drs. Hamilton and Calkins' Medical Institute at Saratoga. This Institute is spoken of in the highest terms by a portion of the press, as, for example, see an article from the *Saratogian* and Rev. J. W. Harsha, which we copied last week.

Mrs. Wilbour's Lecture.

We intended to give some extracts from Mrs. Wilbour's el-

Meeting at Lamartine Hall.

SUNDAY, June 6, 3½ P. M.

The meeting was opened by an address of the chairman, HORACE DRESSER, Esq., and singing and prayer; during which Mrs. COLES, becoming entranced, took the desk, and announcing the subject—*The kingdom of heaven—what is it—and where is it?* spoke for an hour and a quarter, elucidating this topic with a flow of language incessant, and most sublime and beautiful. Had this discourse come through any of the great divines of this city, it would be heralded through the land as a most extraordinary production, and would immediately be put into pamphlet form, and scattered throughout their churches. In the evening, after the usual introductory religious exercises by the chairman, Mrs. C. was again entranced; and the Spirit, taking for the subject of discourse these words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life," addressed an audience which completely filled the hall, continuing to speak for more than an hour with astonishing power of eloquence and fervor of soul. All present must have felt that it was good for them to be there.

This hall, now in beautiful order, having been put in complete repair by its present lessee, Mr. ASA SMITH, one of the association which steadily worships there every Sunday afternoon and evening—affords a delightful and unequalled gathering-place for Spiritualists in that part of the city. With such interesting and profitable exercises as characterized it on this day, it can not fail to be filled as often as its doors are opened. D.

Saleratus and Soda.

These articles have entered largely into bread making in this country during the last few years, and to the free use of them is attributed not only much ill health and decayed teeth, but the general frailness of our people, and especially of females. These articles tend to destroy the bloom, freshness and vigor of our people, and make them puny and sickly. A revolution is evidently necessary in bread making. In many countries they have laws regulating bread making, and inspectors of public bakeries. Nothing can be of greater importance to the health of the present generation, and the mental and physical status of the generation to follow us, than the food we eat, and especially the bread, which forms so large a portion of our food. We think that if no lady were allowed to marry until she could make good, light, plain, substantial, healthy bread, without poisonous drugs, and that if the promise to make such bread should be made a part of the marriage contract, we would all live happier and longer, and the children of subsequent generations would come into the world laughing instead of crying.

Case of False Imprisonment.

The Cincinnati *Gazette* speaks as follows of an interesting lawsuit which recently came off in that city for damages for confining a young lady in a lunatic asylum on the false charge of insanity:

"Several years ago a young woman of this city, a member of one of the churches, was confined in the lunatic asylum for five or six months, through the instrumentality of the officers of the church, who honestly believed her to be in a deranged state of mind. After her liberation, the young woman, Miss Fanny Hale, commenced suit against B. Vandergriff and others, for false imprisonment, and upon the first trial, some years ago, the jury rendered a verdict for the plaintiff for \$10,000. A new trial was had, when the jury failed to agree. The case was again re-tried in the Common Pleas Court, this week, and the jury last evening returned a verdict for Miss Hale for \$3,500. This will probably be the end of litigation in this curious case.

We suggest to those bigots, who neither love truth and humanity nor really fear God, to look at that \$3,500 again, before they falsely swear away the liberty and sanity of Spiritualists, simply because they affirm to be true that which the professed Christians unbelievably teach.

Spiritual Tracts.

S. T. Munson, 5 Great Jones-street, has just issued a series of eight Spiritual Tracts, from the pen of Judge Edmonds, elegantly printed on fine white paper. Their general titles are as follows: No. 1. Appeal to the Public on Spiritualism; No. 2. Reply to Bishop Hopkins on Spiritualism; No. 3. The Newshoy; No. 4. Uncertainty of Spiritual Intercourse; No. 5. Certainty of Spiritual Intercourse; No. 6. Speaking in many Tongues; No. 7. Intercourse with Spirits of the Living; No.

TEST INTERVIEWS WITH SPIRITS.

MY DEAR TELEGRAPH:

During my late visit to New York, I determined upon having a palpable proof of the existence of Spirits, if such could be obtained. I returned home, perfectly convinced of the truth of their existence, and of their ability to commune with mortals in different ways.

I shall, however, before giving an *exposé* of those occurrences which convinced me, pay a just and merited tribute to those persons who kindly helped me on in my investigations. Judge Edmonds, Miss Laura Edmonds, Charles Partridge, Mr. and Mrs. Coles, Mrs. Kellogg, Miss Irish, Miss Hardinge, and Mrs. A. L. Brown, showed me all possible kindness and attention. Being an entire stranger to them, I had still more reason to feel grateful to them; I may assure them that my gratitude is unbounded.

Judge Edmonds very kindly invited me to his house, where I spent the evening, upon the first day of my arrival. He being engaged, I was introduced by him to Miss Laura, his daughter. Three other persons came in after me, and spent the evening with us. During the *soirée*, Miss Laura described the appearance of several Spirits who stood around the other visitors. The description of one of the Spirits could not be remembered by the lady to whom the description was addressed. Miss Laura said: "The Spirit says she will make herself known to you." We waited in silence a few minutes. All at once, Miss Laura exclaimed, "Do you know where I came from?" "No," answered we. "From Albany," said she. "I was carried opposite a building which bears this Spirit's name." The lady to whom this was addressed then remembered perfectly this Spirit. Is not that a very novel way of giving out one's name? and is it not a positive proof of an occult intelligence? Several other descriptions of Spirits were also given, which satisfied the parties for whom they were intended.

I was anxiously waiting for my turn. At last it came. Miss Laura gave me the description of two Spirits near me, one of whom was an aunt of mine. They agreed very well. I however felt somewhat incredulous, thinking that those descriptions might be the reflex from my mind, those two Spirits having already spelled out their names at circles where I had been sitting previously. I was indulging those conflicting thoughts, when all at once Miss Laura exclaimed, "I see another Spirit near you." She then gave me the description of an old priest who died a few years ago at Montreal, bearing the name of St. Pierre, whom I had well known, but of whom I was not thinking. He had never appeared to any of the circles I had frequented before. My doubts were at once annihilated. That could not be any reflex of thought. I was intellectually convinced.

Miss Laura, while describing the Spirits she sees in her natural state, keeps on conversing with her visitors in that amiable and unassuming way which peculiarly characterizes her. An aura of purity surrounds her person, which is to the soul like the sweetest perfumes to the senses. Toward ten o'clock, her father came down, and conversed with us until the time of our leaving. If he has no more the legal title of Judge, he has it still in the spiritual cause, where his decisions are often called for, and in whom we still find the judge. Is the last one not more enviable than the first one?

(While writing this last line, I felt an overpowering and delicious influence coming over me, and the large desk upon which I am writing, moved five or six inches toward me. My wife, who is an unbeliever in Spiritualism, coming into the room at the moment, plainly saw it move, and became frightened. Is it some Spirit-friend of the Judge who moved the desk? There is a tremor in the desk and in my chair, as an answer. . . Is not this significant that Spirits have cognizance of our doings, writings and thoughts? How pleasant and consoling is that conviction! . . . How much it stimulates us toward perfection! . . . This interruption in my narrative has been a pleasant incident to me—so pleasant, that I wish to please others by the recital of it.)

The Judge's house is, I believe, open to investigators of Spiritualism, once a week, or once a month; his large and sumptuous rooms are then all thrown open to inquirers, and he does all in his power to render the entertainment cheerful and useful.

Mr. Coles, of the SPIRITUAL TELEGRAPH office, also kindly invited me to his house. This gentleman has a practical way of looking into this new great dispensation, which coincides very much with my own way of thinking. Enthusiasm is often more hurtful to a good cause than the persecutions it may encounter from its opponents. How pleasant it is to find friends in a strange place—friends who were strangers to us a few moments before. Mrs. Coles is a speaking medium, having delivered lectures a few years back. She rendered her house very pleasant to me. I joyfully address her my thanks through this. We formed a circle at her house. We had quite a merry time at that sitting. Some gay Spirit or Spirits took possession of our circle, and made us laugh so that our sides nearly burst with merriment. A gentleman and his lady had called a few minutes before our sitting. He had been but an instant in the room, when he burst out in an exclamation that "he felt my plane, my great mesmeric power!" The exclamation was so spontaneous, so sudden, that I could not imagine what was the matter with him; I was astonished and dumb-struck. Well, well, he still felt it more a few minutes afterward, in the circle which he formed part of, and it was his contortions and exclamations which formed part of our great merriment.

I was five days in New York. I meant to leave on the fourth day, and therefore called on Mrs. Cole to bid her adieu. While conversing there with her, Miss Irish and Dr. Scott, I told them that I intended to leave the same afternoon by the six o'clock boat. Mrs. Coles then said that she had an impression that I would not leave. I laughed at her assertion. It was then about two o'clock. Well, it so happened that I did not leave that day, as I was certain I would, I became so taken up with what occurred. Miss Irish was mesmerized, Mrs. Coles got

into the trance state, and so many interesting things happened, that when I looked at the time-piece to be off, it was half-past five. It was too late to think of starting; the boat was too far off from the house.

That same night I attended a circle with Mrs. Coles, in Hudson-street, where I played a conspicuous part. I forget the lady's name who was having that circle. It was through my hand being applied over the eyes of this lady, who is a medium, that she was made able to give out the name of the butcher of the *Central America*, whom she personified—also to tell the name and number of the street he lived in in New York. She went through the agony by drowning, which was most heart-rending to witness. She had already personified him several times before, but without being able to do any more. She personified also a Spirit who was the nephew of a gentleman of the circle, and this nephew had a conversation with his uncle through the medium. It was a very interesting communication. I did not keep any note of the details of that night's circle. I simply wish to show that there is in my hand a power which Spirits find sometimes useful, and which may be also very useful to suffering humanity.

At eleven o'clock of the same day that I left New York, I called on Miss Emma Hardinge, whom I had the pleasure of knowing at Montreal, where she delivered a series of lectures last winter. She also acknowledged my mesmeric power. She advised me to call on Mrs. A. L. Brown, and to use her name as an introduction.

I at once called on Mrs. Brown, whom I luckily found at home. I had called previously, but she was in the country. I was introduced to Mrs. S., an elderly lady, who was, I believe, having a sitting. I sat at the table, and I felt at once an invisible hand seizing hold of one of my legs. I made a jump and retreated somewhat from the table. Mrs. Brown was sitting at a distance from me; her hands and the other lady's hands were upon the table. It therefore must have been a Spirit-hand. I did not expect to be touched so soon, and the novelty of it surprised me. I however came back to the *charge*. I had gone to that medium to test such facts. I again felt other hands; the pressure of every finger was plainly felt. They would at times flatter me, and pull at my pants, so that I perfectly saw the lower part of them moving. Mrs. Brown commenced singing a song; a hand would then press itself on my toes, and accompany the tune by knocking one finger over another quite plainly, and loud enough to be heard. There could have been no deception about it. I was quite alive to the tests; my eyes kept a constant search. I asked the Spirit to press my leg more; it did so until it became painful to endure. The medium said it was my father's hand. She described him; also my mother. They are happy. She told me that my mother had departed this life first, which was true; and many other things, the relation of which would fill up too much space here. She then told me to write down names, that when I should come to one of those which my children bore in the flesh, three raps would be heard in every instance. I did so, and the raps did occur as stated. I happened, beside, to write down *Afaria Louise*, which belongs to one of my living children; innumerable finger tipplings—at least it seemed so—were at once heard all over the room and furniture. I, as a father, understood that expression of joy from those dear little cherubs.

At that moment one of Mrs. Brown's children came into the room. She is a sweet little creature, four years old. She sees the Spirits in her natural state, and describes them in her own peculiar childish language, which is very amusing. That little dear had fallen from a ladder a few days before, upon a stone, which had struck her over her eye, and a large bump was there disfiguring somewhat her sweet countenance. I laid my fingers a few minutes over it, and it disappeared. I then asked her to look under the table, and tell me what she there saw. "Three little children, who are jumping on you." How could she have known that I had lost three children? In moving my legs under the table I happened to hit something. I looked, and with astonishment found there one of my India rubber shoes, which I had laid near the door upon coming into the room. I asked the little daughter to look under the table and tell me who had put my India rubber shoe there. "It is your little boy, and he is holding on to it and laughing," answered she. I tried hard to bring it back to me with my foot; it resisted strongly, and it was with difficulty that I brought it to the reach of my hand.

Mrs. Brown was complaining of being unwell. Her lungs were oppressed, so that it was with difficulty she drew breath. By laying one hand on the pit of her stomach and the other hand to her back, she was perfectly relieved. My hands were afterward influenced to make paces and to apply themselves on her eyes, for about half an hour, if not more; and during that time she gave very extraordinary communications to Mrs. S., which I do not feel bound to publish. A Spirit-son of that lady was conversing with her through the medium. The mother was deeply moved. I wanted to know what part I had been acting in that extraordinary communication, and I asked the medium. "You have been kept from leaving yesterday by the Spirit-friends of this lady, and your meeting here with her had been arranged before hand. You will derive great benefits from this, because these Spirits are of a high order, and they will be about you hereafter. I could not have gone through this communication properly without you." Her answer was, as nearly as I can recollect, in these very words.

I will not indulge in any observations on these facts. Let the reader digest them. Beside, I have still something more to say concerning my experience at home, and room must be left in your valuable columns for others.

I attend two circles in Montreal. They are, I believe, the only ones here. One is on the physical plane, the other intellectual and moral. Swedenborg and other high Spirits frequent this last one, and write occasionally through the hand of a lady medium, Miss B. They have not been able to write through my hand yet, except some few words.

They have found too much opposition in my muscles. However, I hope I may soon be able to write and startle our people with communications from the other world. That is my great desire. Since the few months that Spiritualism has been for me a fact, I have, however, made long strides in different kinds of mediumship. I have personified a great many Spirits to the entire satisfaction of those who were asking for it. Beside, I answer, in the Spirit's name, to mental questions. I do so in my natural state. I have several times tested my mesmeric power, and I find it developing very fast. At circles I am always pushed to take the lead. I call myself *Maitre de Cérémonie*. My impressions are very correct, and I have been thought worthy of receiving the persecutions of evil Spirits, at two sittings, who have tried to strangle me; also another medium, at the physical circle. That will not, however, stop me; my life is in the hands of the Almighty, who may do with it as he likes. I am determined upon pushing on this great cause, with the help of God and his good Spirits. Nothing will arrest me in this great career, which is leading mankind toward freedom and happiness. All those who are convinced of these great truths must feel as I do. There is an unbounded happiness in these feelings which full well repays the worker for the sneers he encounters, and the persecution which is dogging him. When he least expects it he receives consolations from above in different ways. Oh! it is not a barren ground.

At the physical circle, we are four regular members—a lady, two brothers, and myself. One of the brothers is a very powerful physical medium. We have had at this circle very extraordinary physical manifestations. The father of these two brothers, who is a Spirit of the fifth sphere, has been with us often. We obtain raps on the table and in different parts of the room. The table is lifted up completely from the floor, and dances about in a great style. It jumps about on furniture, pushes us at the end of the room, knocks down chairs and picks them up, and goes through a great many more experiments. We asked this Spirit one night to play a tune on an accordion, which we laid on the table for that purpose. A few minutes afterward the table lifted on my side, and the instrument was flung by me, knocking me and my neighbor upon our fingers, and fell on the floor. The Spirit said it was too much out of tune for him to play upon it, and he therefore showed us another experiment, which he could do. Had the instrument fallen upon the other side when the table was inclined, we would not have thought much of it. As it happened, it is a very good test. When living in the form this Spirit was very much esteemed. He was not, however, a church-going man. He departed this life not many years ago, therefore his being in the fifth sphere is the best proof of what he was in the flesh. This Spirit has touched the lady's hand once quite plainly. We feel his influence very strongly, and the fluid which he distributes to us is felt like a cool and soft wind. We occasionally see lights in different parts of the room and on the table.

Another Spirit, who bore the name of Neysmith while in the form, made his appearance to this circle the other night. I had brought a small basket with me, intending having some writing done by the Spirits through it. I attached a pencil to the side of it. This last Spirit agreed to write something by the basket. We each applied two fingers of our right hand on the basket, and it wrote out the Spirit's name and two other words.

I beg some indulgence for my inefficiency in the English language, which I have picked up by reading only. Hoping to have more soon to offer to your columns.

MONTREAL, CANADA, May 24, 1858.

HENRY LACHOIX.

LETTER FROM DR. WELLINGTON.

JAMESTOWN, CHAUTAUQUE Co., May 17, 1858.

FRIEND PARTRIDGE:

You asked me to write you from my country home. Would that I had more to say of the progress of Spiritualism and Reform. But here I am in a town of four or five thousand inhabitants, and only one or two ladies who are Spiritualists, and they continually opposed and thwarted. On every side I find that I am feared because I am a "Spiritualist," and all the absurd and objectionable views that can be imputed to any one, are circulated as the "opinions of all Spiritualists," and of course the presumption is that I endorse all.

The Spiritualists of Leon and of some place south of here, in Pennsylvania, are special subjects of village gossip, and I have a great desire to make their acquaintance, and compare their actual opinions with the views imputed to them. If reports are true, what awful beings Spiritualists are!

But a good Providence opened the way for my method of teaching to become known, and to my astonishment and delight, some of the most devoted adherents of the Established Church have been led by the slanders against Spiritualism to inquire into my method, and come frequently into my school, and have induced others to come in; and now without consulting me, have sent a communication to the neighboring papers explaining my method. The whole community are in a state of watchful interest on account of the slanders against Spiritualism, and this is to be turned in my favor by one of their own number. To a great extent it has already been. I wish, friend Partridge, you could look in and see our beautiful place, and in the hope of entailing you to do it, with your family, I will send you a picture of the front of our house, showing about half the buildings; and if you knock at our door some day, I promise to take you to a ride across our beautiful lake twenty-two miles, and treat you to some of the fish taken from its waters. Indeed, if you come, you should come by the way of Westfield and the lake, and we will have the fish ready if you send us notice beforehand of your coming. O. H. WELLINGTON, Jamestown Institute.

The picture, an engraving of our friends.

ceedingly inviting, and could we be relieved from the tread mill duties which are pressing upon us, we should go and take a few lessons under the Doctor's new system.

We are glad to hear that the wrath of man against Spiritualism is turning to the good account of our brother. We trust he will not cease to stand up for Spiritualism, and we know he will be strong in the building up of the cause of God and humanity there and in the region round about. We wish him success.

ALLEGED CONVERSION OF A SPIRITUALIST.

MAIDEN BRIDGE, COLUMBIA CO., N. Y.

I noticed in the semi-weekly *Tribune* of Tuesday, May 11, an article or communication from Farmington, Ill., to the *Congregational Herald*. I will send you the article, although, perhaps you may have noticed it. I would really like to know the truth of the statement made, respecting the Spiritualist who was "plucked out of the fire" of Spirit delusion, and caused to arise from his bed and scream and wail and gnash his teeth like a lost Spirit, and to renounce his errors, etc., etc.

Very respectfully yours,

J. W. PITTS.

We insert the article alluded to by our correspondent, willing that our readers should see the statement whether true or false. If true, we do not see that it proves very much, and if false, it will at least serve as a thermometer to indicate the temper of the opposition in Farmington, Ill. Will some one of our friends in that place write us what they know about the affair.

A letter from Farmington, Ill., to the *Congregational Herald* of Chicago, gives the following incidents:

At a Methodist meeting at Lancaster, one evening, a hardened, wicked man who was present, manifested some seriousness. He was invited to take his place at the altar of prayer. This he declined doing, but promised to pray for himself before retiring to rest. He went from the church to the residence of his wife's mother, and there he found six of his associates who were as wicked as himself. At 11 o'clock he informed them that he had promised to pray before retiring, and always kept his word. He instantly fell upon his knees and commenced crying aloud for mercy. Soon one after another of his associates followed his example, until all were on the floor calling upon God at the top of their voices for salvation. They remained in this attitude crying for mercy three and a half hours. At 2½ o'clock, six of the seven rose from their knees, rejoicing in the sense of pardoned sin. The seventh was lying upon the floor, pale, apparently lifeless. After some time, he was restored to consciousness; and before morning was rejoicing with his companions in God. Among the "brands plunged out of the fire," we rejoice over one who has long been considered a leader and high priest of the Spirit Delusion, of which our village has been a stronghold. The circumstances of this brother's conversion were interesting, and calculated to give it effect. He was laid upon a bed of sickness, and his life was despaired of. All Christian influences were carefully excluded, efforts were made to extort what was deemed his dying testimony in favour of the sustaining power of "Spiritualism," and, to human appearance, we were soon to have trumpeted abroad a case of peaceful dying in the full faith of a monstrous error. But the Spirit of God interfered with the programme. "Spiritualism" and "Harmonial Philosophy" were unable to stand in the presence of the "King of Terrors." The poor man's theories and hopes took to themselves wings, and he saw himself on the confines of eternity, totally unprepared. All the appliances and promises of a dark superstition failed to allay his fears and soothe his anguish. His distress increased until it became expressively awful. Though apparently at the very gates of the grave, with almost supernatural strength he rose from his bed, screamed and wailed and gnashed his teeth like a lost Spirit. "Were I," he now says, "to live fifty years, I can never think of those dreadful hours without a shudder." He finally confessed it was mental pain which was consuming him, and it was divine aid he needed, and with a purpose which could not be overcome, he dismissed his "Spiritualist" friends who had the care of him, and called for Christians and prayer. He fully renounced his errors, sought and found pardon through the Crucified, and from that hour commenced recovering. He has so far convalesced as to be able to publish a letter in the *Farmington Journal*, in which he publicly renounces "Spiritualism as one of the most pernicious and dangerous errors ever introduced into our world," and professes to have "found, in believing in Jesus, peace, passing understanding."

THE BRAIN FEELS NO PAIN.—The brain is enclosed in a bony case. All our bodily sensations are dependent upon the nerves, but even the nerves do not give the rise to feeling, unless they are in connexion with the brain. The nervous chord which, in familiar language, is called the spinal marrow, is the channel by which this communication is kept up as to the major part of them, and when a section of what may be termed the great trunk road for the conveyance of our sensations is severed, and by the breach in its continuity the nerves below the disordered part can no longer send their accustomed intelligence to the brain, the portion of the body which thus becomes isolated may be burned or hacked, and no more pain will result than if it belonged to a dead carcass instead of to a living man. The brain, therefore, in subordination to the mind, is the physical centre of all sensation. Yet, strange to say, it is itself insensible to the wounds which are torture to the skin, and which wounds the brain alone enables us to feel. "It is insensible," says Sir Charles Bell, "as the leather of our shoe, and a piece may be cut off without interrupting the patient in the sentence he is uttering." Because the bone which envelops it is its protection against injuries from without, it has no perception of them when directed against its own fabric, though it is, at the same time, the sole source of the pain which those injuries inflict upon other portions of the system. But the skull is no defense against the effects of intemperance, or a vitiated atmosphere, or too great mental toil. To these, consequently, the same brain, which has been created insensible to the cut of the knife, is rendered fully alive, and giddiness, headache, and apoplexy oppress, give ample notice to us to stop the evil, unless we are prepared to pay the penalty.—*Journal of Homeopaths.*

THE MOVING MENTAL WORLD—THE NEWS.

REVOLUTION IN NEW ORLEANS.—The most startling item of news with which we have to treat our readers this week, is that of the municipal revolution in New Orleans. For a long time that city had been the prey of pickpockets, assassins, and other desperadoes, inasmuch as that after nightfall a man was never safe in walking the streets alone, and every one was compelled to go well armed for self-protection. These enemies of morality and civil order were so numerous as to hold a balance at elections, by means of which they would succeed in placing in office those from whom they had reason to expect impunity for any crimes they might commit; and consequently criminal law in New Orleans has, to a great extent, been a farce. The order-loving inhabitants of that city concluded that they had borne this state of things long enough, and for some time, as it appears, have been secretly arranging plans for a *coup d'état*, similar to that which, under the same circumstances, was executed in San Francisco some years ago, and from which the latter city has realized untold benefits. Accordingly on Wednesday night, the 2nd inst., being fully organized under the name of a Vigilance Committee, they suddenly took possession of the Arsenal, Jackson Square, and the prisoners, and the next morning issued proclamations declaring their determination, and calling on all order-loving citizens to sustain them. The Mayor and Common Council manifested a faint resistance, but were too weak, confused and destitute of organization to put down the rebellion. The forces of the Vigilance Committee, on the other hand, were thoroughly organized, well drilled, and under the command of Major J. K. Duncan, late of the United States Army. At two o'clock on Friday afternoon, the telegraph reported the Vigilance Committee triumphant, the Mayor having resigned the municipal authority into their hands, and the city becoming quiet. It is one of the objects of the Committee to purge the city of the numerous and notorious desperadoes who have for a long time infested it, and who have been suffered to go unwhipped of justice. There will undoubtedly be a large and speedy exodus of these gentry from that city, and this paradise of knaves, New York, will most probably be greeted with the presence of a no very small proportion of them.

On the question of the justice of this movement we will not here speak further than to say that it establishes a precedent which in some communities would be exceedingly dangerous; and yet when the nominal administrators of the law are either too weak or too wicked to protect an order-loving community, of whom the Government should be the servant, and not the master, they have undoubtedly a right to protect themselves; and it can not be questioned that revolutions similar to what this is reported to have been, have, in many instances, been both just, and vastly contributive to the best interests of humanity.

WEEKLY LINE OF STEAMERS TO EUROPE.—Mr. Vanderbilt has determined to run a weekly line of steamers between New York and Southampton, Havre and Bremen. The *Vanderbilt*, *Ariel*, *North Star*, and *Northern Light*, with the *Queen of the Ocean*, not yet completed, will form the line. The enterprise is set on foot without regard to Government patronage.

SWILL MILK COWS EMANCIPATED.—About half of the stump-tail cows which have been kept in the large swill-milk establishment on Flushing avenue, Seventh Ward, Brooklyn, have disappeared from their steamy quarters, and rumor has it they are now ruminating upon fresh clover in the vicinity of Jamaica, where a large tract of land has been leased temporarily for their use. The falling off in the demand for swill-milk has set them free.

THE TRIAL OF GENERAL WALKER.—NEW ORLEANS, June 3.—The trial of General Walker for violation of the Neutrality laws, has concluded in a disagreement by the jury, ten of that body being for acquittal and two for conviction. Judge Campbell's charge was extremely partial and stringent. A new trial was urged immediately by Walker. The District Attorney has entered a *nolle prosequi* in Walker's case.

NEW JERSEY PEARLS.—The supply of real pearls in the Patterson brooks does not appear to be exhausted. The *Guardian* says that a number of pearls were recently put upon exhibition at one of the stores there—one of which was very fine, weighing 32 grains, or 11 carats, and being about the size of a pea.

In pursuance of an act passed at the last session, the notes of the Alabama State Bank and branches, remaining in the State Treasury, amounting to the sum of \$1,143,849.90, were burned lately by the State Treasurer, in the presence of the Governor, Comptroller of Public Accounts and Secretary of State.

COL. FREMONT'S ARRIVAL IN CALIFORNIA.—Col. Fremont arrived in Bear Valley, Mariposa County, on the 16th ult., and was welcomed by all with the greatest rejoicing. Public respect was shown by the lighting of huge bonfires on Mount Bullion, and the firing of quicksilver cans heavily charged with powder, in lieu of cannon. Festivities were kept up until a late hour.

THE LEAVENWORTH CONSTITUTION.—The Leavenworth Constitution was probably adopted by the people of Kansas at the election on the 18th inst. A heavy vote was not polled, but according to estimates made upon the spot, the majority was decisive.

A LARGE RAFT.—Parker, of the Chautauque County Democrat, says: "A story is going the rounds of the papers of 'the largest raft ever known,' that was recently run from Lacrosse, Wis., to St. Louis, and which contained a million feet of lumber."

The three barber boys who recently murdered Hugh Downie, at St. Louis, by choking, committed the deed for the purpose of obtaining spending money. The boy who suggested the murder by choking, said he had often seen it done in New Orleans.

On Monday last, says the Selma, Ala., *Sentinel*, Gen. Walker, (the filibuster), addressed a large concourse of the citizens of Dallas Co., Alabama, in the Court House at Cahawba, upon Nicaraguan affairs. Quite a number came forward and made proper appreciation of their earnestness by putting down large sums of money.

The proposition which was broached in the Louisiana Legislature to introduce African coolies into that State, has been denounced by nearly all the journals in the State. It was that absurd hoax, says the Philadelphia Ledger, that the Louisianians were actually landing cargoes of Africans for their plantations, which induced the British cruisers to overhaul every American vessel now in the Gulf.

A MAN named Sellers, at Dayton, Ohio, performed an act of daring recklessness, a short time since. He made an ascension, but instead of a silk balloon he had provided a huge muslin cocoon coated with glue, and white washed with yellow ochre, in size and shape very much resembling a showman's tent. It was to be set aloft by building a fire under it, and inflating it with rarified air; and during the operation it caught fire, but finally he went off, rising at least a mile high. After being at this height a brief period, a rent in the balloon, allowing the rarified air to escape rapidly, he began his perilous descent; but a current of wind struck him, and he came down safely in a marsh.

INTERESTING MISCELLANY.

MOUNTAIN AND VALLEY.

FROM THE GERMAN OF KREMMACHER.

On Alpine heights the love of God is shed;
He paints the morning red,
The flowerets white and blue,
And feeds them with his dew.

On Alpine heights a loving Father dwells.

On Alpine heights, o'er many a fragrant heath,
The loveliest breeze breathe;
So free and pure the air,
His breath seems floating there.

On Alpine heights a loving Father dwells.

On Alpine heights, beneath his mild blue eye,
Still vales and meadows lie;
The soaring glacier's ice
Gleams like a paradise.

On Alpine heights a loving Father dwells.

Down Alpine heights the silvery streamlets flow;
There the bold chamois go;
On giddy crags they stand,
And drink from his own hand.

On Alpine heights a loving Father dwells.

On Alpine heights, in troops all white as snow,
The sheep and wild goats go;
There in the solitude,
He fills their heart with food.

On Alpine heights a loving Father dwells.

On Alpine heights the herdsman tends his herd;
His Shepherd is the Lord;
For he who feeds the sheep
Will sure his offspring keep.

On Alpine heights a loving Father dwells.—[C. T. BROOKS.]

RINGS AROUND THE EARTH.

CURIOUS ASTRONOMICAL SPECULATIONS.

In England, the scientific men have recently been advancing some rather singular astronomical speculations. On the 12th of last month, Prof. Nichols, LL. D., delivered the third of a series of lectures on Astronomy, at Manchester. The subject treated had reference chiefly to the rings of Saturn, and other analogous phenomena. In the introductory lecture, the Professor made an observation respecting there being a ring, or probably several rings, around the earth. To this observation he referred in his last lecture, and said:

"What had hitherto been called the zodiacal light was only visible here in the form of a cone, but an American astronomer, who had gone to Japan and other favorable points, to investigate the subject, found that the cone opened out and extended across the heavens from horizon to horizon, and that he had by observations during the night, seen about three-fourths of the circle. This observer found that we had only been looking at the ring as we might do at a hoop held edgewise, thus making it assume a conical form. The learned Professor now proceeded to say that the theory previously held, that the zodiacal light proceeded from a nebulous ring around the sun, was thought to be premature, and that the appearance came from a great nebulous ring surrounding the earth. He explained, by means of a diagram, that we should see the rays from this ring reflected more strongly from our horizon than at its points higher up in the heavens. No ring round the sun could explain this appearance, but one round the earth could entirely. They were forced also to the conclusion that it was not one ring only, but perhaps several. Its distance was about 100,000 miles; its breadth 25,000; its depth was not yet known: the mass of matter in it must be enormous, and no doubt was fulfilling some important functions in regard to the earth and the solar system. The composition of Saturn's rings was then discussed, and an account given of the changes which had been noticed in them by various observers.

"From the dynamical conclusion of Laplace, combined with the changes ascertained, the lecturer drew the inference that the rings have no coherence; that they are neither vapor nor fluid, and gave as a theory of their constitution that they are composed of millions of asteroids circulating round the planet; the bright parts being where they are most thickly strewed, and the dark lines in the absence of them. There was a faint slaty colored ring within the others, and this appeared to be gradually approaching the planet. It had approached at the rate of 50 miles a year; lately at about 80 miles a year; and if it increased to 100 miles a year, it would reach the planet itself in 180 years. The remaining portion of the lecture was occupied with a consideration of the cause of the sun's heat, and how it was sustained. Its heat was estimated to be equivalent to one-third of a ton of coal consumed on every square foot of its surface in an hour. A certain amount of heat would produce a certain amount of mechanical effect; and the converse was equally true, that no mechanical effect or force could be destroyed without evolving as much heat as would reproduce it. The lecturer applied the latter part of his reasoning to the sun. If the planet Mercury was to fall upon the sun, it would be at the rate of 390 millions of miles in a second. An amount of mechanical effect would thereby be destroyed that would supply the sun with as much heat as he radiates in three years, and that heat would immediately flash through the stellar spaces. The lecturer attributed the sustained heat of the sun to the vast numbers of meteorites falling upon his surface, some of which might cause eddies in the atmosphere, and produce the spots which were frequently visible. After expressing his belief that from the retarding effect of ether in space, all bodies were approaching their centers, he concluded with some remarks of an impressive character.

A CURIOUS STORY.—The Edinburg correspondent of the Fifehire Advertiser is responsible for the following story:—The scene is laid up in a farmhouse not above one hundred miles from Pennicalk, and was only enacted a short time ago. A servant girl hired herself into the said farmhouse to do the dairy work, &c., about the place, which she did for a short time, taking care, however, to leave open on several occasions, letters addressed to herself, in which continued reference was made to an estate in the west of Scotland accompanied by a castellated residence, and worth £5,000 a year. The bait took, and the son of the worthy farmer threw off his old love, said to be a fair dame in the kingdom, and was immediately on with the new; questions were asked on both sides, and plausible answers returned. For example what made you become a dairy maid? "Oh because I wished to be able to instruct my servants on my estate." That was deemed satisfactory enough, and our heroine was invited to the table in the dining room, where she enjoyed the good things of this life, laughing in her sleeve at the trick she had played. Things progressed favorably. A match was proposed and mutually agreed upon. The goutleman ordered suits of clothing

Aches —Duty, 15 ¢ ct. ad val.		Timber, oak, scantling, 4	Yard Selling Price.
Pot, 1st sort, 100 lb.	— a 60	M feet	40 00 a 45 00
Paul, 1st sort	— a 60	Timber or Dms. E.	10 00 a 17 00
Receivax —Duty, 15 ¢ ct. ad val.		Georgia Pine, worked	30 00 a 35 00
American Yellow, 1/2 lb.	32 a	Plank, 6 ft. un.	24 00 a 28 00
Oristles —Duty, 4 ¢ ct. ad val.		Plank and Boards, N.R. cl.	40 00 a 45 00
Amer. gray and white	30 a	Plank and Boards, N.R. 2q.	30 00 a 35 00
Coffee —Duty, 15 ¢ ct. ad val.		Boards, N.R. box	17 00 a 16 00
Java, white, 1/2 lb.	— a 18 1/2	Boards, Alb. F. and pco.	16 a 22
Mocha	— a 18 1/2	Boards, city worked	22 a 28
Brazil	9 1/2 a	Boards, do. clr. p'lon	24 a 28
Laguayra	12 a	Plank, Alb. Pine	22 a 24
Maracabo	12 a	Plank, city worked	20 a 24
St. Domingo, cash	8 1/2 a	Plank, Alb. Spruce	18 a 20
		Plank, city Spruce wk'd.	22 a 23
		Shingles, 1/2 bunch	2 00 a 3 25
		Do. Ced. 3 ft. 1st q.	30 00 a 37 00
		Do. Ced. 3 ft. 2d q.	30 00 a 36 00
		Do. Company, 3 ft.	40 00 a —
		Do. Cypress, 3 ft.	22 00 a —
		Do. do. 3 ft.	10 00 a 20 00
		Laths, E. W. M.	— a 1 18
		States, W. M. p'lon	40 00 a 50 00
		Do. W.O. hhd.	35 00 a 50 00
		Do. W.O. bbl.	25 00 a 27 00
		Do. R.O. hhd.	— a 50 00
		Heading, W.O.	72 00 a 100
Molasses —Duty, 24 ¢ ct. ad val.			
New Orleans, 1/2 gal.	35 a		37
Porto Rico	27 a		33
Cuba Muscovado	23 a		31
Trinidad, Cuba	23 a		31
Card, etc., sweet	21 a		23
Nails —Duty, 24 ¢ ct. ad val.			
Cut, 4d. and 6d., 1/2 lb.	— a 2 1/2		
Wrought, American	7 a		7 1/2
Oils —Duty, Palm, 4; Olive, 24; Linseed,			
Sperm (foreign fisheries), and White			
or other Fish (for), 15 ¢ ct. ad val.			
Flor. 80.	—		
Olive, 12h. b. & bx	3 00	a 3 75	
Olive, in c., 1/2 gal.	1 12 1/2 a	1 15	
Palm, 1/2 lb.	60 a	8 1/2	
Linseed, common, 1/2 gal.	60 a	70	
Linseed, English	60 a	75	
Whale	80 a	83	
Do. Refined Spring	87 a	79	
Do. Refined Winter	—		
Sperm, crude	1 20	a 1 23	
Do. Winter, unbleached	1 25	a 1 22	
Do. bleached	1 30	a 1 37	
Elephant, refined blchd.	75 a	90	
Lord Oil, S. and W.	75 a	90	
Potatoes			
Bl.	2 00	a 3 00	
Potatoe Starch	5 00	a 5 60	
Provisions —Duty, Cheats, 24; all			
others, 15 ¢ ct. ad val.			
Beef, mess, count pr. 1/2 lb.	10 00	a 14 00	
Do. do. city	12 00	a 15 00	
Do. mess, extra	18 00	a 21 00	
Do. prime, country	7 75	a 11	
Do. prime, city	8 25	a 11 75	
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LATE OF ST. LOUIS, SPIRIT PHYSICIAN.

Inform his friends, and all those who may be suffering from disease, whether Chronic or Acute, that he has removed from St. Louis to the city of New York, where he has taken the large and commodious house, 6 BEACH STREET, near St. John's Park, and is now prepared to receive a few patients in the house, and also to treat those who may wish to be attended to through SPIRIT INFLUENCE. Office hours, from 9 a. m. to 1 p. m., and from 3 to 6 p. m.

CERTIFICATES.

Mrs. J. Linton, for a number of years, was afflicted with Cancer of the Womb. A perfect cure was made in 20 days. Address, Mrs. LINTON, Keokuk, Ia.

Mr. Rhinebold's daughter, aged 10 years, was cured in 3 days of St. Vitus' Dance. This was an extremely interesting case. The patient, when Dr. Scott was called upon, could not speak, lie down, or stand five consecutive minutes. Address, Mr. Rhinebold, 64 Fourth-street, St. Louis, Mo.

Mrs. Henry Choleau's boy, 6 years of age, was cured of Dumbness, never from his birth having spoken. Address, Mrs. Choleau, Clark-avenue, St. Louis, Mo.

Mrs. Seaford, Market-street, between Fourteenth and Fifteenth-streets, St. Louis, Mo., Cancer on the Breast, weighing 3½ lbs., surgical measurement. This was an extremely interesting and truly astonishing case. This cure took the entire faculty of St. Louis by surprise. The most eminent physicians and surgeons of England had operated upon her, likewise Dr. Pope, Dean of Pope's College, St. Louis, and all had pronounced her incurable. The history of this case has been published in all the leading papers and medical journals of America and Great Britain. A perfect cure was made in six visits.

Miss Ann Arnot, daughter of J. Arnot, exchange and livery stable, St. Louis, Mo., extreme case of inflammation of ankle and foot (horn 20). The St. Louis faculty had decided, that when maturing change occurred death would ensue. Entire cure made in three months, the young lady being now alive, well, and with a perfect formed foot and ankle. Drawings of the various forms during the change are now in possession of Mr. Arnot.

Andy Lemmon, of the firm of Lemmon & Overfall, St. Louis, Mo., called upon Dr. Scott, to relieve of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then informed by the Doctor that in a very short time he would lose the entire use of his limbs. In the course of a few weeks, business called Mr. Lemmon to the East. Upon his arrival at Baltimore, the power and use of his limbs suddenly left him, and he was compelled to be carried to the hotel, where he remained paralyzed. His brother went to Baltimore, and at his entreaty he was carried back to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr. Scott's hands entirely restored the use of his limbs.

Mrs. Ellen Miller, daughter of the Rev. Mr. Pensado, was pronounced by the physicians attending upon her to be in the last stage of consumption, and as such, was given up by them as hopeless. She expressed a desire to breathe her last surrounded by her family and amid the scenes of her youth, and was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as a writer wrote, *and, vidi, et credi*. He came, he saw the patient, and the disease was conquered. The lady is now hale and hearty.

Mr. M. Hard, gate keeper at the toll gate on the Warrenville road, had lost the entire use of one arm, and could not move it up or down. After the second visit to Dr. Scott, he was able to move it at pleasure and straighten it out; also, to lift and carry for some distance a peck of corn.

A. McLain, engineer on board the steamer *Australia*, erysipelas in hand; for eight days had not slept. Dr. Barr, of St. Louis, had, as a last resort, lanced the hand. This hand apparently had mortified, and was green up to the elbow. His friends became alarmed, and the doctors declared that he must either lose his arm or his life. His friends now prepared to take him to Pope's College, to undergo the operation. He was placed in a carriage to proceed to the College, when a Mr. R. Clarke jumped into the wagon, and said, "I am a better driver than any here. I will go to the College, you fellows." When, instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's, and in twenty eight minutes Dr. Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLain now resides in New Brighton, Beaver county, Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott, can testify in the above facts; or a letter sent to Mr. McLain, will be answered.

Dr. Rutledge, Louisville, Ky., was afflicted for 63 years with Rheumatism, was entirely cured in three weeks.

Mr. Carr, District Attorney, Lexington, Ky., cured of heart disease in ten visits.

Dr. Green, of Louisville, Ky., bad case of Rheumatism, perfectly cured in one week.

Miss Mary Chamblin, an aggravated case of Suppressed Menstruation. When called in, the patient was speechless.

In two days she was enabled to walk—perfectly cured in five days. Pine-street, between Twelfth and Thirteenth, St. Louis. John Brown, bar-keeper steamer *Flying Cloud*, given up by the regular physicians, and pronounced unable to live one hour, with Hemorrhage of the Lungs. The bleeding was stopped in four minutes.

Frank Newell, book-keeper to the firm of Statenous and January, St. Louis, cured of Stuttering by one application of the hands.

Mrs. McCannitt, St. Louis, a very bad case of Heart Disease, cured by one application of the hand.

Mrs. Mary Stewart, Hemorrhage of the Womb, Cancer upon the back, and several other diseases. This case being one of extreme delicacy, the full particulars will be made known and described to all who find it interesting.

J. M. Moore, of the firm of Moore & Patterson, Louisville, Ky., was nearly doubled up with rheumatism, perfectly cured in one month.

George E. Walcott, Esq., artist, of Columbus, O., Cancer-wart upon the Nose, fell off after two applications of the hand.

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REPLY TO DR. DWIGHT.—THE THREE

LECTURES OF J. C. WOODMAN, Esq. (a distinguished lawyer of Portland, Me.), in reply to the indiscriminate assaults of Rev. Dr. Dwight, on Spiritualism, will be on our counter and for sale before this paper reaches our readers. It is a strong production, clear, direct, logical, and we heartily commend it to the attention of the friends of the cause. The divine, with his foggy and foggy ideas absorbed from the schools of the Past, is no match for the lawyer with the mantle of a fresh inspiration resting upon him. Mr. Woodman meets him sternly, point and at every thrust of his lance manages to find an open joint or cracked link in his armor. Still he is compassionate, and forbears to make an unmanly use of his advantage. He does not press his opponent through the wall, nor mutilate him when he is down; he is satisfied to defeat him, and to erect around Modern Spiritualism a wall impregnable, even on the Doctor's own platform, which, we think, he has fully succeeded in doing. The work may be regarded as certainly one of the ablest expositions of Spiritualism, on Bible, historical and philosophical grounds, which the New Dispensation has called forth. Price, 25 cents; postage, 6 cents. Address, CHARLES PARTRIDGE.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

LITERARY REVIEW.

"SPIRITUALISM TESTED BY SCIENCE." An Essay from the May Number of the *New Englander*, a Quarterly, published by W. L. Kingsley: New Haven, Conn.

"The world moves!" The theory of universal development and eternal progress is established. Be reasonable in your Olympian joy, ye classic gods; a mother in our literary Israel, the *alma mater par excellence* of pedantic dullness, has actually GROWN A WART on her venerable nose! A *fac simile* of this modern miracle is to be found in that sacred receptacle "of the opinions of New England men on all the great moral questions of the day," entitled the *New Englander*.

"Not to put too fine a point upon it," the leading article in the May number of that solemn Quarterly, is a forty-five page essay, entitled "Spiritualism tested by Science." That the occupant of a professor's chair in any of our moldy institutions of learning, should condescend to grapple, however feebly, with *any living question*, is a prophecy of future health and usefulness. All things are finally possible to honest effort in the right direction, and even a professor whose cervical vertebrae have been limbered to the extent of allowing him to look straight ahead, may hope in time to rise with the multitude to the dignity of common sense. In any other sense than as a cheerful prophecy of future activity and regeneration, the essay is a failure. But for the tone of sincerity which pervades it, and the gravity of the periodical it adorns, it might be mistaken for a satire on scientific pretense.

That the Spiritualist may judge for himself, the value of this scientific scrutiny of his facts and faith, we subjoin the following extracts, with such remarks thereon as space and ability will allow. We confess, in the first place, to an almost irresistible desire to be severe upon the style and the self-delusive air of superficial candor pervading the entire work. We would not be willing to say that such measured gravity is the universal indication of shallowness of brain, or obliquity of purpose, but we do say it is very generally so.

The "learned judges" of our Supreme Court, when they

decided the Dred Scott Case, proclaimed to all the world, either that they could not or *would* not discriminate between a quibble and a principle; yet the style of the silly pronouncement, is as grave as a dead march.

For example, what gravity of style or dignity of pretence can atone for the shallow contradiction which treads directly on the heels of his opening profession of scientific faith? He says: "We must anchor ourselves on the great truths of nature, which have received or deserve universal recognition—we believe in the harmony of nature. The divinity that has stamped its inefaceable impress upon every detail of the creation never contradicts itself."

These are truisms; but how does the second article of his creed agree with them? In the next paragraph but one, he says: "But we hold that none but the Divine Spirit can act on matter, except through the medium of a material body. This law knows no exceptions, save the apparent ones which result, *perhaps*, from the exercise of a wider including law, which, at the Divine will, may suspend all proximate laws, in a manner that still is orderly and regular. Such are the miracles of the Christian faith, and the not less miraculous creation of new races of plants and animals, at the beginning of the geological epochs."

Here our essayist fairly surrenders his science to conjecture—to the bare *historical statement* of certain *alleged* facts; which facts, it is the animus of his entire effort to demonstrate can not occur on the face of this earth, now or ever. What are we to think of a general who surrenders his park of artillery at the very commencement of the campaign? But there is a sign of promise, after all, in the way our literary general does it, which bodes better things of him when he acquires more courage. It needs but the "hypnotism" (a pet phrase with him) of common sympathy to penetrate his flimsy veil of reverential words, and to discover that the writer still possesses the saving grace to be *ashamed of himself*—that he feels too mean and self-degraded even to state his surrender in straightforward English, but prefers to leave it, as it were, to sneak out from around the corner of an inference, as if in the half hope that in his absurd jumble of "geological epochs" and Jewish "miracles," the reader may fail to discover that he is both the traitor and slave he knows himself to be. Now, this wholesome sense of intellectual degradation is its own corrective, and he may be safely left to its redeeming power.

But suppose we give him the benefit of his clumsy recantation; if we allow him to shift his position and desert his own standard planted on the immutability of natural law, for the higher ground supposed to be monopolized by "the miracles of the Christian faith," even then he blows *himself*, not Spiritualism, sky-high by his own petard. He asserts that the "Divine

will," acting through a law more remote, "may suspend all proximate laws," and that, *from* such suspension, are the spiritual manifestations or "miracles of the Christian faith." This fairly established, all scientific demonstration and experience is directly to the point that the "Divine will has done it again and again, and moreover, that it will continue to do it forever." Having classified the "Divine will" as one of his unvarying natural laws, and introduced "miracle" as a sample of its necessary results, it is not for him who has just proclaimed the unvarying perpetuity of law, to turn around and read both the law and its facts out of existence; that is to say, if, as the writer asserts, a "higher law" (the law of miracle) did once produce certain phenomena on this earth, the inevitable scientific presumption would be, that it is still operative, and that unless the essayist has found a limit to the "Divine will," and an end to eternal law, he is scientifically concluded from a denial of their perpetual potency and consequent manifestation.

But to resume the thread of our extracts. Having made his road-side oblation due from science to ecclesiasticism, and devoutly crossed himself with that peculiar feeling of devotion which is inseparable from the vain attempt to serve two masters on the same day, he returns to the application of his mundane tests. Over one-third of his essay is a loosely stated narrative of mesmerism in its most familiar and publicly known phases. This was to have been expected. Like the ancient practitioners of medicine, who felt they had not done a patient justice until he had been made to swallow a piece of an Egyptian mummy, whenever the epidemic of Spiritualism falls under the care of a quack, down goes this antiquated dose of psychology. But with characteristic fidelity to the Pedantic school, he can not relate even *that* thrice told tale, without importing a foreign title wherewith to dignify it. We are gravely informed that one "Doctor James Braid, of Manchester, England," did, in the year of grace, one thousand, eight hundred and forty-two, discover the precious word, "HYPNOTISM," and did then and there apply it to certain phenomena as indicative of their origin or cause; which word we are given to understand, means a great deal more than the whole combination of phrases in vogue with the itinerant lecturers of our own country, who, he intimates, borrowed all their experimental philosophy and wonderful facts, *without leave*, from the afore-said Sage of Manchester, who first let the world into the secret of *sleepism*!

But after all, in the sober opinion of our essayist, 'tis a *scurvy fact*! Notwithstanding the authority of an English savan, and the dignity of the new name, he can not conceal his chagrin at being obliged to admit that such things as are classed by the itinerancy of his own country under the names of magnetism, psychology, etc., etc., actually exist. So, having made his obeisance to ecclesiasticism, on behalf of *natural law*, he must needs perform the same duty to worldly "respectability" on behalf of *existing fact*; and therefore he introduces the sub-

ject with an *humble apology* to that "large and respectable class of the community" who ride to church in a carriage, and go to the opera in a white cloak, ending with a devout prayer that they may so far condescend as not to throw down his essay in sheer disgust at the bare "*mention of these subjects*," intimating that he fully agrees with the very respectable ladies and gentlemen aforesaid; that nature ought to have been ashamed of herself to air such facts in "the wind of their nobility." However, as it can't very well be prevented now, she having (with that plebeian vulgarity to which he blushes to own she is now and then addicted) taken upon herself the responsibility to manifest such undignified proceedings, he holds out to them the pleasing prospect that through Dr. Braid as tailor in chief, and himself as journeyman in ordinary, he may so dress up these offensive facts of nature, as to make them, at least in some degree, *useful*, if not altogether presentable to the rightly attired class of society. But finally, and as a last appeal, he gives them to understand, that "these facts are of the utmost importance in sifting and explaining Spiritualism;" and therefore he *must* use them even at the risk of soiling his dignity by the contact, and the *dilettanti* must not desert him in this, his deep affliction.

Was ever philosopher so beleaguered by the high contending powers of popular faith on the one side, and popular fashion on the other? However, he derives great consolation in the descent from his lofty "*chair*" to the facts of mesmerism, from the consideration that the *Yankee* psychologists are all wrong. It is a sort of "poor man's plaster" to his bruised dignity, to know that at least, his Manchester prodigy has reduced all their impudent pretensions to a scientific zero. They, the merest drift-wood upon the sea of science, set forth the idea that there is really *some* connection between themselves and the subjects who manifest the strange phenomena, such as "*will*," acting upon a "fluid or force resident in the nervous system," which has close analogies with electricity or physical magnetism and may be made to pass from one person to another." *Nothing of the kind!* Dr. Braid demonstrated in Manchester (and it is a

he a hundred times in *New Haven*, but that amounts to nothing)—in *Manchester* and "*before an audience of about eight hundred persons* (think of that! no such numbers bow at the feet of science in this stupid land; but in Manchester, and before that mighty audience), that the cause of the phenomena is purely "*subjective or personal*." This overthrow of Yankee pretension is detailed at length, but the science of the matter lies in these two nut-shells. To be sure, their meat is not exactly of the same flavor to the unscientific taste; that of the latter tending rather to antagonize, and finally to acidulate and destroy the other. But here is one of them: "Fourteen male adult strangers came forward, a part of whom were desired to keep a steady, fixed gaze upon the end of a cork bound on the head so as to project from the middle of the forehead, each to give his own particular cork his undivided attention. Ten of the fourteen went into the sleep, and that while *I never touched one of them*." Here is the other: "During these proceedings three more of the company sent themselves into the condition, by fixing their gaze and thoughts upon points in the room, according to what I had indicated in my lecture as sufficient to produce the sleep. I knew nothing of their acts or intentions until called upon by their friends to *unlock them from the profound sleep into which they had fallen, and from which they could not succeed in arousing them*."

It is greatly to be lamented by the unscientific reader, that both Dr. Braid and his learned disciple, have forgotten to explain the *modus* by which he *unlocked* these hypnotic mortals and got out of them what he asserts, on the high authority of a *cork, was never in them*; to wit, an influence from himself. The secret of his power to do for these persons what he declares their friends could not do, would indeed be a valuable contribution to science, on the assumption that his theory is the correct one. For the present, it looks to the "groundlings" who inhabit a land where they sell quarto dictionaries for five dollars, and other literature in a like ratio, as though the body of the Doctor's theory rested upon a pair of legs bent in opposite directions, and each particular leg was determined to follow its bent, like the renowned jackass in the Ravel "pantomime of the Night Owl."

Our essayist fully indorses the sage hypothesis of his master, and says of it, that "Next to being convinced of the hypnotic

state, it is of the greatest consequence to have a full appreciation of this cork-established theory of it; that is to say, it is of great scientific consequence to a thorough sifting of Spiritualism, to fully appreciate a theory which rests upon the solid basis of *one cork leg*, and flourishes another, which instantly *trips it up*, and lays the whole fabric of Manchester "*hypnotism*" ignominiously by the heels. In this we are entirely agreed. It is of no little consequence to have "*a full appreciation*" of such a lame conclusion as the one he has imported at such heavy expense to common sense. Failing, however, to profit by his own advice (for the reason, probably, that doctors seldom take their own medicines), he rushes to battle, with a weapon in his hand, the nature of which he neither understands nor knows how to apply. In fact, the very lugging of this hypnotic engine into the field against Spiritualism, is demonstrative of his shallow comprehension of it; but thus it is that *fools rush in* where science herself should tread with caution, and are sure to come out with no blow dealt, save against their own reputation.

It is even so with our essayist. By indorsing the silly theory of Braid, refuted by ten thousand facts so well established that we would blush to insult the common experience of mesmeric observers by naming them, he destroys all confidence in the mind of the intelligent and earnest inquirer in his scientific ability to treat the subject he has taken in hand. In short, the man who voluntarily comes before the public in the sacred name of Science, and with her mantle upon his shoulders enacts the part of *Judas* in the presence of popular theology—who enacts the part of a *sneaking apologist* for the facts of Nature, in the face of the "*respectable*" world, and who lays an offering of the merest superficiality and inconsequence upon the altar of his *own profession*, is simply performing for himself the work of stultification; and to *honest* science he becomes a stumbling-block, which it is its first duty to get out of the way.

This is the position of the author of the essay under consideration. That he keenly feels it to be so, is apparent throughout. There is a lurking consciousness within him that he is acting a *sham* presently see, *it* *is* *not* *to* *be* *disguised*. He confesses, as we shall presently see, *that* *he* *is* *not* *with* *his* *own* scientific test of Spiritualism than those who know it to be utterly unsound and empirical; and as before stated, it is upon this *manly shame* that we predicate his final redemption. He says, at the outset, "we claim no discovery, no originality." Of himself, he has seen nothing, and knows nothing; his whole dependence is upon the most superficial examination of the statements of others. He indulges at prosaic length in learned common-places on the imperfection of the senses, *per se*, in addition to their total bedevilment through "hypnotism," though he has exemplified *a-priori*, in his adhesion to "the miracles of the Christian faith," his own want of confidence in the soundness both of his facts and his reasoning.

He fails to perceive the scientific absurdity of his own position, when he admits the verity of *Christian miracles*, and at the same time labors with all his might to sap the very foundation upon which they rest! Is not this so? He admits (what is not true, however,) that they are opposed to all law that science has yet verified. Then, of necessity, they stand upon *unsupported* human testimony derived through the very senses which he labors to prove are wholly unreliable. In other words, he asks his readers to believe that his science has swept away every vestige of the claim to spiritual origin set up for certain admitted facts of *to-day*; but either fails to apprehend, or refuses to apply, or furnish a scientific reason for *not* applying, it to the facts of ancient history. The test, as he applies it, "*sifts*" out rather too much *wheat* with his reputed chaff; it does more than was bargained for—it *proves too much*. He admits that "hypnotism" is a law of the human constitution, and if so, it must be at least as old as man, and then shows himself void either of the ability to perceive the necessity of the question, or the honesty to ask it of himself, whether or not, the apostles, when they testified to the spiritual facts of their sensuous observation, were "hypnotized."

With respect to analogous facts of the present day, he says: "Our position is, that *they are physically false, but may be psychologically true*." Now, if he would like to ascertain the exact scientific value of his "*position*" measured by his own estimation, let him apply it to the alleged spiritual facts recited in the twenty-first chapter of St. John, or to any other facts of the same class, testified to by the apostles, and state the result in

the next number of "*the New Englander*." "Hypnotism" being as old as St. John, and the facts of St. John being no more outside of his individual experience than are the similar facts of modern times, on his own confession, why not begin with St. John, and show *his* facts to be *physically false*? As far as he is concerned, all the facts of Spiritualism, whether ancient or modern, rest on the same basis—*human testimony*, and unless he can show a scientific preference for the integrity of the senses of twelve men in the past over those of twelve thousand in the present, he has no shield from the unlucky consequences of his own broadside.

After this self-inflicted satire upon his own "*position*," we can afford to tread lightly on the ashes of "*Herr Alexander*" and the wonderful "*Wizard of the North*"—on "*the elaborate trials of Sir Michael Faraday*"—the "*hypnotism*" of the mighty Braid, "*the repeated displacement of the tendon of the peroneous longus muscle in the sheath which slides behind the external malleolus*" of the Buffalo Doctors, all gathered with affectionate care, and deposited with pious hands in the sacred mausoleum of his scientific essay; for, not only has he fully illustrated their *no value*, but doubtless one and all, if they ever had one-tenth part of the shame that our author can not conceal when he quotes them, have at least blushed *at*, if not repented of, the folly and ignorance manifested in their several explanations of spiritual phenomena, and it would be wanton cruelty to torment them farther. Peace be to their ashes!

There is one feature apparent throughout this test of Spiritualism, with which we are especially edified. The author takes no pains to conceal his ignorance. Whether or not he thinks the mention of the word science, which occurs in the title of his essay, absolved him from the necessity of all farther notice of it in addressing an unlearned world, we do not pretend to say, but certain it is he has maintained from beginning to end, a most dignified and "*masterly inactivity*" with respect to such vulgar things as facts, or their scientific value in the construction of a theory. He does not appear to regard it as at all necessary to a scientific test, that he should have the least knowledge of the facts to which he applies it. He says: "*The only facts we have had an opportunity to hear, were the mere creakings and groanings of loose jointed tables*!"

This completes his stock of material out of which he constructs his test. Carefully inventoried it amounts to—

1. The "annihilation of the theories of the Spiritualists" by reason of the Divine order of "*invariableness*" in natural law.
2. An immediate surrender of the doctrine of *invariability*, and a profession of the faith, that the "*Divine will*" did entirely subvert the Divine order aforesaid, from "*the beginning of the geological epochs*," to the end of the Apostolic age; which interference of the "*Divine will*" with the Divine government, makes the "*miracles of the Christian faith*" possible and purely scientific, and the facts of Spiritualism *impossible* and absurd.
3. An imported hypothesis concerning the facts of mesmerism, which the discoverer firmly establishes on the authority of a new name and the scientific basis of a *cork*, and then demolishes it gratis.
4. The "*Herr Alexander*."
5. "His own motive apparatus getting into involuntary spasmodic action" whilst "*watching the sliding hands of a powerful medium*."
6. A rickety table.

Now, if the memorable saying of General Jackson, that "he who trades on borrowed capital ought to break," be of like authority in science, that it is in commerce, there need be no surprise at the entire failure of our essayist, so candidly acknowledged in his "*conclusion*." Having stated his tests, invoked his authorities, applied his science, and boasted on every page the complete route of the enemy, he says, with the truly hopeful consciousness of a man who has just discovered that he had previously *said nothing*, and accomplished still less—"In conclusion, we can not avoid remarking, how desirable it is that these phenomena should be submitted to "*sober and scientific investigation*." With this "*conclusion*" we do most heartily concur, and we cordially unite with the essayist in commending it to the sober attention of all men who profess the ability to discriminate between things and words.

R. T. HALLOCK.

THE two thousand six hundred and eleventh anniversary of the founding of Rome was celebrated by the Archaeological Institute in Rome, on the 24th ultimo.

SPIRITUAL LYCEUM AND CONFERENCE.

EIGHTH SESSION OF THE CONFERENCE.

Dr. HALLOCK read a paper reviewing the essay entitled "Spiritualism tested by Science," read by Dr. Gray at the last session. The review will be found on the first page. The question, Which is the more reliable, the deductions of science or the evidences of the senses, was then taken up, and

Mr. PARTRIDGE said: It would be an absurdity bordering on an insult, to ask the persons assembled in this room, whether they could trust their own senses as to the fact of their being here. Are we to affirm that we are here by the evidence of our senses, or are we to permit the question to be rendered uncertain by a scientific demonstration on paper, of the impossibility of being quite sure of it? When normal consciousness and reputed science were at loggerheads, it was entirely safe to trust the former in preference to science so-called. Science, in its best sense, presupposes that the senses have verified two or more facts at least. Without observation there can be no science; and hence if the senses are not to be trusted, science can not be. There is as much blind credulity manifested with respect to this much abused and over-estimated word science, as there is in behalf of religious creeds. It is a gratuitous imposition to suppose that the human spirit and the life beyond the grave were discovered by science; either natural or theological. There is no science of the soul or of its hereafter, aside from that which rests on facts revealed to us through the senses. It is claimed by the superficial devotees of the popular faith, that Christianity rests on a basis wholly superior to the senses, and this silly assumption has done much mischief by inducing many to undervalue their indispensable usefulness. But where would have been their Christianity and evidence of immortality without the evidences of the senses of Peter, and Paul and John? The senses are at the bottom of all solid acquirement—they are the pioneers of all true progress. They always testify truly when their owner is in true order; and one of their uses is, that we also should testify truly of what they say. His opinion is, if men would pay more attention to what their senses testify, and less to the opinions of the venerable Mrs. Grundy, it would be better for all parties.

Mr. DEVOS instanced the case of an amputated limb, where the person feels the pain the same as though it were still present, and asked Mr. Partridge if that was not a direct impeachment of the senses?

Mr. PARTRIDGE answers: In the case alluded to, all the senses which testified at all told the truth. But here was a case in which to form a correct judgment it required other evidence than that derived from the one sense—feeling. His position is, that the senses must act—testify. Here was a complex question requiring the testimony of sight as well as sensation or feeling. Moreover, that of the man which alone can feel, was still present; that is to say, his consciousness and spiritual body. His real limb was not amputated. That which simply represented it to the sense of sight was taken away. That which simply represented that sense, it would have informed him truly of that fact.

Mr. VAN VLECK said: The external senses testify truly on their own plane, of the external limb. It is not theirs to speak concerning the verities of the spiritual organism; that chapter belongs to the spiritual or internal senses. No science can conflict with the facts of observation on any plane.

Dr. HALLOCK said: The origin of the slander just now so prevalent against the senses arises from the self-infliction of asking them one question, and then unconsciously demanding that they shall answer two. As for example, no one impeaches the veracity of a pair of healthy eyes when they testify to the presence of that column in the center of this room. But suppose another one just like it should suddenly make its appearance, standing by its side. In that case, "all-out-doors" would feel itself religiously called upon to declare at once that we were all deceived by our senses, and some in-doors might feel inclined to join in the verdict, but for no other reason, whatever, than the slight-of-hand dexterity with which we have mingled the question of origin as to the second column, with the question of fact. Our experience having informed us how the first column might have gotten there, but not how the second could be placed by its side in the way it appears, we dexterously make our experience the measure of all possibility, and accuse our senses of falsehood, when we should rather convict ourselves of folly. As Mr. Partridge well observes, in this case our senses have not yet acted—they have not testified at all on the question of origin as to the duplicate column. The cause and the phenomenon are distinctly separate questions, and are to be considered separately. To quarrel with our senses when we have fairly tested their good working condition, simply because we may be ignorant of the origin or cause of that whereof they testify, is to duplicate the profundity of the ancient matron who repudiated the existence of flying-fish as incompatible with the stomach of her experience, but swallowed a cart wheel from Pharaoh's park of artillery, because it was congenial to the palate of her faith.

Mr. COLES defined science to be what the mind observes through the senses. He would like to vary the question, and ask, what is the difference between one observation, and the aggregate of observation? He thinks the senses are not safe guides. A man may frequent a corner grocery under the guidance of senses which testify that he is imbibing genuine French brandy, when in fact it is a miserable compound, got up to imitate it; or he may send his child to the same place after milk, and his senses may deceive him equally as to that.

Mr. PARTRIDGE said: Blot out the senses, and we can have no evidence of either Christianity, science or fact.

Mr. BRUCE presented a paper on "The Subject of Education for the

Children of Spiritualists," as his contribution to the inquiry on that topic, raised by Mrs. Davis at a previous session. The paper was laid over for the present, to await the question to which it immediately applies. Adjourned. R. T. HALLOCK.

THE AMERICAN INDIAN AID ASSOCIATION.

Owing to the refusal of a certain individual to give up the Book of Records, and other documents belonging to the American Indian Aid Association, in the re-organization of which he is not an official member, the following is proposed as the Constitution under which the undersigned have agreed to serve:

Art. 1. This Association shall be called the American Indian Aid Association.

Art. 2. The purposes of this Association are to promote the better protection and civilization of the American Indians.

Art. 3. All persons who contribute, by money or labor, to the furtherance of these objects, shall be considered members of the Association.

Art. 4. The executive power shall consist of a Chairman, a Treasurer, Corresponding and Recording Secretaries, and a General Agent.

Art. 5. The Annual Meeting will be in the second week of May of each year.

Art. 6. The Board of Managers shall consist of not less than thirteen members, or more than twenty-five, to be elected at the Annual Meeting.

THE EXECUTIVE FOR THE YEAR 1858.

John W. Farmer, 47 Ludlow-street, Chairman; Charles Partridge, 26 West Fifteenth-street, Treasurer; Mrs. Cordelia Smalley, M. D., 15 Laight-street, Recording Secretary; Mrs. Eliza Farnham, 15 Laight-street, Corresponding Secretary; John Beeson, 15 Laight-street, General Agent.

TO THE PUBLIC.

The Executive, seeing that they have undertaken a work for the redress of wrongs which have for generations accumulated upon an injured race (a work in which not any of their predecessors have been particularly successful, and in regard to which there is a general apathy and lack of hope, feel deeply the magnitude of their undertaking. Nevertheless, they have strong faith in God, and in the absolute progression of all humanity to conditions far higher and nobler than any heretofore attained.

Availing themselves of the experience which the Anglo-Saxon civilization affords, they will not aim to force it upon the Indian's life, but rather to furnish him with the knowledge of our superior arts, and the genial influence of true Christian examples, and thus aid him to self-development in a natural growth from the pure basis of his less-perverted instincts.

In the prosecution of this work, it is incumbent upon every lover of God and his country to give hearty co-operation, and thus evince his loyalty to those ennobling truths which unfold the Divine paternity, and make man feel as a brother to his fellow.

Our first effort will be to change and reform public sentiment in regard to the red man's race. This will require documents and lecturers, and means to circulate them. The ultimate object of this Organization will be attained sooner or later, in proportion to the means at command. Suffice it to say that the Committee pledge themselves to the adoption of the wisest measures they can conceive, and to God, to conscience, and to a deserving public, for a faithful appropriation of all intrusted to their care.

To prevent imposition on the benevolent, it is proper for us to say that there are no persons whatever authorized to collect funds in behalf of this Association, except the Committee, and such as they may furnish proper credentials for so doing.

Confession Concerning Spiritualism.

The editor of the *Independent*, published at Janesville, Mich., makes the following sensible remarks about Spiritualism. He says:

That it is assuming a place so prominent as not to be successfully combated by mere denunciation, is conceded by every one who is not blinded to the integral evidences of the age. Even the "great revival" which has been an interesting theme from Maine to Minnesota, has not arrested, nor perhaps retarded, its progress. Silently but rapidly it is arising to take a formidable position, and we have to meet it as we would any daring antagonist, with the shafts of well-digested reasoning, test the potency of argument, and abide the result of the strife. It will not be ignored. It will not be slighted. It will not be terrified by mere assertion. Facts—reasons—must be brought to bear in the contest. Presses and divines must catch the watchword, and manfully

step forward to decide whether Spiritualism be truth or an error. If it be a falsity, it may be mastered; if not, let us welcome the good, come to us in what way it may. The Jews rejected Christ because he did not appear in the expected manner—we may reject other truth, because, forsooth, rapping, tipping, writing, speaking and seeing media between the mundane and the celestial, may not be a dignified link when judged by our criterion.

The same paper contains the following:

Those wishing to get one of the organs of a modern "dispensation," or "humbbug," will find in the N. Y. SPIRITUAL TELEGRAPH, published by Charles Partridge at \$2. a year, a leading advocate.

Thank you, Mr. Lewis, we shall put you on our exchange list for a year.

Requests of Anson G. Phelps.

It is announced that the late Anson G. Phelps, after having made abundant provision for his wife, and bequests to other relatives and friends, has given the following legacies, which alone the public is concerned to know:

To the American and Foreign Christian Union, to satisfy a mortgage on their premises.....\$12,500
The Union Theological Seminary.....30,000
American Bible Society.....20,000
American Board of Commissioners.....15,000
American Home Missionary Society.....10,000
New York State Colonization Society.....10,000
Southern Aid Society.....5,000
American Tract Society.....5,000
Central American Ed. Society.....5,000
Institute for the Blind.....1,000

If the amounts given to these institutions were regulated by what he considered the ratio of their blindness, no doubt Mr. Phelps is still satisfied with them, but if his eyes are open to suffering humanity, and the utter worthlessness of some of these institutions for good, this last act must be felt as one of the greatest errors of his earth-life.

DR. WATTS A SPIRITUALIST.

PITTSFORD, N. Y., May 31, 1858.

FRIEND PARTRIDGE:

Having all of the published works of the Rev. I. Watts, my attention has been arrested by his remarks respecting apparitions, which are found in the fifth Volume, page 466, in "An Essay toward a Proof of a Separate State of Souls between Death and the Resurrection." The opinions and Scripture references of so excellent a Christian minister on that subject, I think would be pleasing to many of the readers of the TELEGRAPH. If you think the same you can record them for their gratification, by which they will see that good men in the Christian Church have not all been spiritualists and spiritual intercourse. He says:

"At the conclusion of this chapter, I can not help taking notice, though I shall but just mention it, that the multitude of narratives which we have heard of in all ages of the apparitions of the Spirits or ghosts of persons departed from this life, can hardly be all delusion and falsehood. Some of them have been affirmed to appear upon such great and important occasions as may be equal to such an unusual event; and several of these accounts have been attested by such witnesses of wisdom, prudence and sagacity, under no distempers of imagination, that they may justly demand a belief; and the effects of these apparitions, in the discovery of murders and things unknown, have been so considerable and useful, that a fair disputant should hardly venture to run counter to such a cloud of witnesses, without good assurance from the contrary side. He must be a shrewd philosopher indeed, who, upon any other hypothesis, can give a tolerable account of all the narratives in Glanvil's 'Sadducismus Triumphatus,' or Baxter's 'World of Spirits and Apparitions,' etc. Though I will grant some of these stories have but insufficient proof, yet if there be but one real apparition of a departed Spirit, then the point is gained that there is a separate state."

"And indeed the Scripture itself seems to mention such sort of ghosts or appearances of souls so departed. Matt. 14: 26. When the disciples saw Jesus walking on the water, 'they thought it had been a Spirit;' and Luke 24: 37: After his resurrection they saw him at once appearing in the midst of them, and they supposed they had seen a Spirit; and our Savior doth not contradict their notion, but argues with them upon the supposition of the truth of it: 'A Spirit hath not flesh and blood as ye see me have;' and Acts 23: 8th and 9th verses, the word 'Spirit' seems to signify the 'apparition of a departed soul,' where it is said: 'The Sadducees say there is no resurrection, neither angel, nor Spirit;' and, verse 9, 'If a Spirit or an angel hath spoken to this man,' etc. A Spirit here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body?"

From your friend, etc., EDWARD BEERS.

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE WAR WITH THE CHURCHES.

PORTLAND, FOUNTAIN CO., IND., May 11, 1858.

FRIEND PARTRIDGE:

I have taken the liberty to send you a few thoughts, in company with my subscription. I hope you may not fall out with me because my religious views are different from those of many of the leading Spiritualists.

There are writers who seem to show an overbearing spirit of intolerance in respect to churches and creeds. They war against all ideas of miraculous and sudden changes, brought about by the interposing hand of Providence. The idea of regeneration of heart, or of a sudden change of mind called conversion, and of experimental religion, is a preposterous idea, a rock of offense, a stumbling block, to all who as yet have not felt the power of the inward witness, to waken up and bless their souls. Therefore the inexperienced are ever at war with, and persecuting, the churches for upholding such dark, mysterious notions, as they consider them to be. They think it a delusion, a whim of the imagination, and consequently sneer at, deride and destroy, a portion of the enjoyments of professors. They make light of their experience and worship, which to them is sacred—sacred because the Holy Spirit has visited them, and does visit and bless all who continue faithful, giving a foretaste of heaven, and driving from the mind evil distempers, envious feelings, corrupting thoughts, giving in exchange desires of holiness, which are the fruits of Divine love.

But because professing Christians sometimes fail to live up to the mark of their high calling, the persecutors say, it is all delusion, and their works prove it. To represent the matter, the conduct of some weak brother who has fallen from grace, is presented as a specimen, and the churches are measured by such, and stigmatized as if there were no good people belonging to them. Such misrepresentations are beneath the dignity of a gentleman. But those who delight to scatter and trample upon religious creeds, seek every advantage to accomplish their object. They try to make it appear that the love of money and popularity is at the bottom of all church organizations, and that churches are perpetuated and sustained only by this cause. Worthless arguments! Is religion so vain and worse than nealson's head upon so rotten a foundation? Some may think it; *where it not*.

Our high attainments, as a nation, in the enjoyments of political freedom, intellectual greatness, and moral worth, are attributed by many of our ablest men, to religious training. Even at this present age, enlightened as we are, we venture to assert that the moral character of our nation is based upon the churches and sustained by the ministers. Yet there are many who seek the dissolution of all church organizations, and would glory in their downfall! Can it be possible religion is thus worthless, and we, as an intelligent people, in a land of freedom, be so humbugged as to waste our time and money, year after year for naught, or to sustain worthless deceivers to domineer over us, and live in idleness? No; professors of religion are not so insane as some imagine. If there was no real enjoyment in religion, no cementing love to attract and bind the hearts of men together, churches would not be organized or sustained.

There are many public and private characters, professors and unprofessors, who are so weak and unstable in mind, as to suffer themselves to be led or driven by a retaliating spirit, to please their party by combating each other. Some are for holding fast to the old land-marks of theology, no matter how inconsistent. They want their followers to believe the Bible to be all inspiration, dictated by the Eternal God himself—also to be strong and firm in the belief of hell and a devil. Others are for destroying the old theology root and branch, and for burning Bibles to stop their influence, believing the same to be a bone of contention, filled with exaggerated stories, and mysterious contradictions. Others are more consistent, and select such parts of scripture as may seem to suit their peculiar views, in order to defend their doctrinal points and combat with their neighbors. I see no good arising from this mental warfare, but the evil is abundant. The parties stand in each other's way, stopping the progress of truth and true principles, and by their arguments become more confirmed in their positions, and not so open to receive truth.

O ye short-sighted and stiff-necked partisans, why spend your time in keeping the people in darkness and contention?

If the new doctrine advocated by Spiritualists be founded upon correct principles, let its advocates go forth without a murmur, and fill the earth with heavenly truths. Truth will not poison a Christian. If the Spiritualist's doctrine is a humbug, it will fall without the assistance of man. If true, and the world is to be made better by it, let us encourage those to press forward who are in search of truth and true principles. And to those friends who are so ready to pull down old theology because they see some inconsistencies taught in it, I would say, be consistent with yourselves; get the beams from your eyes and then you can see clearly to pull out motes from your brother's eyes. Spend not your time in fault-finding and ridiculing your professing neighbors, cutting asunder friendship and sowing discord, building up separate parties to envy each other and stop the progress of truth. I would have you get out of the way and let those who feel divinely impressed go forth upon their heavenly mission. Being filled with a cementing love, they will gather that which is scattered, and bind up the broken hearted. Religion would prosper and shape her garments after the new fashion of theology, and Spiritualism would flourish and illuminate the dark, benighted world, gradually removing or exchanging the old, tattered garments of theology for that which is more congenial and lovely.

Yours in friendship, J. M. ROMINE.

H. W. BEECHER AND THE INDIANS.

BEECHER'S LETTER, NO. 2.

Rev. Sir—My former epistle was intended as an appeal to your manly sympathies in view of your high position, that your voice might be heard in behalf of the perishing Indian as well as for the enslaved African. I am persuaded that had you not been imbued with the prevalent idea that for the Indian there is neither help nor hope, there would have been no occasion for such an appeal. I am unwilling to think that you or the clergy, as a body, are deficient in philanthropic zeal, or wilfully unjust in its application. Nevertheless, when I see whole tribes of human beings within arm's length of our influence, cut down by diseases, starvation, and wholesale slaughter deliberately inflicted upon them, and that neither the Tract Society, nor H. W. Beecher, nor any of the 30,000 of the profession to which he belongs, utters a protest, I am instinctively led to inquire

THE CAUSE.

The chief cause I conceive to be a want of information as to the actual condition and capacity of the Indian for improvement; for although the reports of the Indian Agents are published annually as regularly as the President's Message, yet I have not met with a single clergyman who seemed to know any thing in relation to the details of those important public documents. Assuming, then, dear Sir, that your lack of interest arises from a lack of information, permit me to present you with a few extracts from the reports published by the Indian Department at Washington, in 1857 and 1858. I propose to offer authentic testimony: 1st. To demonstrate the Indian's capacity and desire for improvement; 2d. To show the reason why previous and present means are inadequate for the purpose; 3d. To indicate measures more likely to succeed.

The Monomonees of the Northern Superintendency cultivated, last year, 800 acres of grain and vegetables, and the Agent says they make as good farmers as the people of any other nation. They used up, during the year, 238,300 feet of lumber for the following purposes:

For flooring, etc., of 100 log houses.....	130,000
For building a church.....	30,000
For coffins and grave-yard fences.....	1,100
For fences on the central farm.....	25,000
For bridge across the Wolf River.....	6,000
For two stores.....	25,000
For building houses for Stockbridge Indians.....	21,200
	238,300

The above was all done by Indians. Joseph Ostroph, their school-teacher, reports that the children make good progress in writing and arithmetic; that many of them possess a good talent for music, and solve the notes as easy as they would say the A B C. John E. Fletcher reports that the Winnebagoes cultivated, last year:

Wheat.....	200 acres.
Oats.....	150 "
Corn.....	213 "
Potatoes.....	103 "
Turnips.....	19 "
Peas, beans and buckwheat.....	6 "
Besides numerous gardens.	

They also cut 200 tons of hay, and made 200,000 bricks for chimneys and ovens.

Forty girls in their manual school made, during the year, 386 garments, in addition to their studies.

Fifty boys in the same school made 200 rods of fence, dug a well, and cultivated three and a half acres in good order as a garden, beside cutting hay enough to winter a span of horses.

Vincent E. Geiger, Agent of the Nome-Lackee Reserve, Cal., reports that they raised last year, ten thousand bushels of wheat. The harvesting, threshing, stacking and hauling were all done by Indians, with only three white men to superintend. It is truly wonderful how quick these people acquire the industrial habits of civilized life wherever they have sufficient encouragement to do so.

The Agent adds that they have not only learned to work, but to manage with skill the work-horses and oxen used upon the Reserve. Two of them will take five yoke of oxen and a wagon fifteen miles to the mountains, load up with heavy timber, and drive down steep, circuitous declivities, requiring great tact to do it safely.

The agent at the Mendocino reserve on the Pacific coast, reports that the Indians have learned to drag the seines as fishermen, and to man a schooner of twenty tons burden; that on one occasion the captain, who was the only white man belonging to the vessel, being on shore intoxicated when a violent storm threatened to dash the vessel to pieces on the rocks, making it necessary to raise the anchor and put to sea, the Indians managed to do this with skill, returning to port the next day, since which the craft has been under their entire control.

It has often been said that the California digger Indians are the most hopelessly depraved specimens of humanity within our Territories, but I think great injustice is done these people, particularly by the Rev. Mr. Stratton in his narrative of the Oatman Captives, as well as in his public lectures.

He represents them as revengeful, stupid, and filthy in the extreme; as objects of disgust rather than of sympathy; but if the Reverend gentleman had borne in mind that their miserable condition is the result of contact with those who have perpetrated upon them every species of outrage which man can inflict upon his fellow, he would have been more just and impartial in his statements. He should have told the cause, and pointed out the remedy; for until this is done no wonder if, like the Israelites of old, when peeled and scattered, they drooped their heads. They clothed themselves with sackcloth and ashes, and went mourning all the day. It is as unfair to characterize these Indians from their present appearance as it would be that of the Jews when in the above circumstances. It is cruel in the extreme to feed and excite a hard-hearted prejudice against a wronged and helpless people, particularly as the following from the *Trinity Times* will show that a kind, considerate treatment would be productive of results much more honorable to our humanity and religion.

PITY THE POOR DIGGER INDIANS.

"A benevolent citizen of our town has rescued two of them from their wild haunts. The male has intelligence and capacity equal to white striplings of his age, and has become an able assistant in the business of his excellent guardian and patron. The younger, a female, is now an attendant at our village school, betrays an eagerness and alacrity, and power for scholastic acquisitions that would do credit to her white playmates."

I could, reverend Sir, fill a volume with similar testimony, all showing that with proper treatment, the Indian children are gentle, easy to be controlled, and exceedingly apt to learn; but, as you observe, "*The hell of our civilization burns up all it touches*;" and this noble race is crumbling away, not from any inherent tendency to decay, but because Christian CHARITY has failed to encompass them in her kind embrace. You, Sir, have labored with becoming zeal for the rights of the whites and the blacks in Kansas; but in all this long struggle you have said not a word for the rights of the red man, in regard to whom the agent in that Territory reports:

"That the most dishonorable and demoralizing means have been made use of to obtain his property. Trespasses and depredations of every conceivable kind have been committed upon the Indians. They have been personally maltreated, their property stolen, their timber destroyed, their possessions encroached upon, notwithstanding all of which the Indians have afforded a praiseworthy example of good conduct, under the most trying circumstances. In the din and strife between the Anti-slavery and Pro-slavery parties, with reference to the condition of the African race there, and in which the rights and interests of the red man have been utterly disregarded, the good conduct and patient submission of the latter, contrast favorably with the disorderly and lawless conduct of many of their white brethren, who, while they have quarrelled about the African, have united upon the soil of Kansas in wrong doing toward the Indian."

Can you, Sir—can the Republicans—can the reformers of every class who have been so deeply interested in the Kansas struggle, think of this oversight without a blush, especially when

it is known that the Indians are purposely destroyed with strychnine whisky; that when their late annuity was paid, several were killed and numbers wounded as usual in a drunken fracas, yet the newspapers reported that all went off "very much to the satisfaction of the traders?" And for this wickedness, not a word of rebuke is heard from either pulpit or Tract Society in any part of the land!

Permit me to call your attention to the reports in regard to the condition of the Camanches and other tribes in our extreme western territories; for the common opinion, in which I presume you participate, is, that these are so wild and untamable that there is really no alternative but to conquer or to kill them. The Camanches have long been the terror of the Mexican and the frontiersman; but no wonder, for their country is invaded by Mexicans on one side, and Americans on the other. Their game is scarce, and subsistence difficult. They are thus driven by starvation to desperation, and they should not be denounced as such insatiate savages, because with brave hearts and strong arms they make an occasional foray on their invaders to feed their famishing wives and children.

When the agent had a talk with them about cultivating the earth, they acknowledged their entire ignorance of even the rudest mode of agriculture, never having planted a seed of any kind; but they expressed a determination to try, and with the assistance of a farmer they soon planted a fine crop of corn, melons, beans, peas and pumpkins, which they cultivated remarkably well. The *Caddoes* show a great desire to adopt the habits of the civilized man. Already they have several villages, with neat cottages and gardens, and fields adjacent, and many conveniences on every hand, give abundant evidence of their capacity and desire to improve. The agent adds, "there has been but one case of drunkenness during the year, and the chiefs are taking every precaution to keep the fire-water from their people."

Of the *Puebla* Indians, the agent reports that "they are in a state of civilization too far advanced to be recognized as Indians in the ordinary acceptation of the term." There are twenty villages of these Indians, containing a population of about eight thousand souls. They are generally industrious, peaceable and cleanly, earning their bread by the sweat of their brow. No appropriation to aid them has ever been made, and the agent adds, "if they had the means, they would soon become intelligent and useful citizens."

The *Apache* Indians in the *Gila* Valley, about the savageness of whom so much has been written, expressed a willingness to become cultivators at the first request of the agent to do so; and with a little instruction, they soon had seventy-five acres prepared and planted with corn and vegetables. They were miserably poor, and often subject to starvation, all their game being destroyed.

The *Pimoes*, another tribe described by the agent as the most interesting and docile tribe of Indians on the continent, occupy a beautiful portion of the *Gila* Valley, about twenty miles in length by four in breadth. They live in villages, and raise luxuriant crops of corn, wheat, millet, melons and pumpkins, and also cotton of excellent quality. They spin and weave their cotton by hand into blankets of a beautiful texture—an art not acquired from the Spaniards, but found among them three hundred years ago.

The *Shoshonees*, who occupy the great basin east of Utah, numbering fifty thousand, are also a fine race, being industrious, cleanly, temperate, and pure in all their habits. At present there has been no missionary, and scarcely a white man, among them.

It is, Reverend Sir, in behalf of these unpurged tribes that I invite your special attention. I ask, have we not science and religion enough to impart to these simple children of Nature? and is there not wealth and wisdom sufficient, in this great nation of ours, to protect them from the evils from which we are striving to free ourselves? I think there is; yes, I am sure there is! I can not doubt but there are thousands of men and women, who, when the material means are provided, will spontaneously arise from every sect and party, and offer themselves as living gospels to carry glad tidings of great joy unto all of these tribes.

And though it is true, sadly true, Sir, that the past is but a record of efforts and failures, so much so that faith and hope have almost expired for the future of the Indians, nevertheless

there is a brighter destiny that awaits them, and if those who profess to be the ambassadors of Him who came to seek and to save the lost, are unwilling or incompetent for the mission, the God of Love will call and qualify other agencies, who will gather in the outcasts, and accomplish all his saving plans.

The testimonies I have presented are but a few, which I have taken from the Annual Reports. I could have multiplied them to a great extent. I believe every agent, without exception, speaks decidedly of the Indian's capacity and desire for improvement; but alas, they are equally unanimous in declaring the utter insufficiency of existing means to meet their necessities.

I have omitted to say anything about the Indians within this State, or of the rapid progress which is being made by the *Seminoles*, the *Choctaws*, and *Cherokees*, who have numerous schools and native teachers giving instruction in all the higher branches of literature, and in some important respects are outstripping their pale-faced neighbors, and in a comparatively short time will prove themselves, in high intellect, in general knowledge and sterling worth, vastly superior to those who have heretofore slandered and destroyed them.

I trust, Dear Sir, that enough has been advanced to explode the horrible fantasy that Indians are "destined" to "crumble away," and to "soon go down with the setting sun, but to a night that will know no rising."

I intend to address one more epistle, and endeavor to point out the serious and fatal mistakes in reference to the civilization of the Indian, and also what, in my humble opinion, are the essential requisites for certain success.

I remain truly yours for the Indian. JOHN BEESON.
15 LAIGHT-STREET, NEW YORK, May 26, 1858.

THE CAUSE IN MINNESOTA.

RIVER LAKE, DODGE Co., MINNESOTA, May 15, 1858.

MR. PARTRIDGE:

Sir—As the subject of Spiritualism is in a somewhat lethargic state in our community at the present time—not for lack of the proper elements required—but for want of a concerted plan of action to guide the movement, and mold the plastic materials, I drop you these lines detailing our wants and necessities.

The great theme of man's endless progression has agitated channels, and has created a deep spirit of inquiry among the thinking portion of the masses. It was not thought expedient to advocate it openly, from the fact that the clergy never lost an opportunity to rant upon the theme from the sacred desk. Old and stale arguments, such as the "Devil," knee-and-toe-ology, deception, fraud, and collusion, that have become thread-bare from repetition, that have been refuted so often, that an ordinary schoolboy must have known it, are repeated as glibly as ever by these gentlemen clothed in the livery of heaven. All facts seem to be steadily ignored, and a proclivity for slander seems to prevail in respect to this subject, even though upon all others men seem to be rational. But all such efforts have a limit, and I look forward with hope to the period when people can vindicate their right to worship the Deity according to the dictates of reason, without undue interference from any one.

We need some lecturers badly. Dr. Mayhew was through here during the past winter, but he did not stop to lecture. A gentleman by the name of Sunrise, who has a daughter that is a clairvoyant of some celebrity, possessing the faculty of detecting counterfeit money, reading in the dark, prescribing for invalids, describing scenery, etc., is going about the country giving exhibitions to the curious at twenty-five cents a head. The exhibition is quite novel, and draws crowds; and if the gentleman would keep in his sphere, no one would feel disposed to disturb his speculations. But he has dragged in the question of Spiritualism and in conjunction with his mammonish enterprise, proposes to reveal its hidden mysteries, and expose its transparent absurdities. It is quite amusing to listen to this pseudo philosopher's exposé of the phenomena of Spiritualism, which he does to his own satisfaction, at least, though an intelligent audience upon this topic (which fortunately for his reputation he does not often have), might not appreciate it. The animal and muscular seem to predominate in his organism, and he has yet to take the initiatory step in the rudiments of progression. Warped by prejudice and bigotry, sensual, and gross in his reasonings, he can not detach the material from the im-

mortal. Judaism and a God of wrath is his highest conception of a Deity. He knows nothing of our theory, and can influence only the ignorant and bigoted. Truth is mighty, and in the end must prevail. Our motto—"onward and upward" will not permit us to falter.

We expect Dr. Mayhew, of N. Y. City to visit us this season, and he will improve the opportunity to lecture to us. The orthodox world has been all agog the past winter on the subject of revivals. But they have borne off very few trophies. Hell appears to have lost a great portion of its terrors. The fact is, the great body politic have become diseased spiritually, and demand something beside husks or chaff, found in the popular religion of the day. The time is drawing near, and will soon arrive, when we shall sit down in the great temple of Nature, as children of one common parent, having inspirations direct from the great fountain's head, with right, reason, and nature for our translators. Our priests will be philosophers and philanthropists, and our anthems will be chanted in deeds of love and mercy, by the regenerated of earth.

Yours fraternally, A. D. BROWN.

THE FINITE HUMAN ORGANISM,

BY WHICH THE BIBLE OR THE WORD OF GOD WAS PRODUCED FROM THE DIVINE.

The human race, as a whole, is one Man or Person—the universal finite man, the individuals of our race being its constituent forms or organs. It is one Man by virtue of being, as a whole, the created or finite body and mind, or substance and form, of Divine use, or of the Divine Man, who is one—i. e., the individuals of our race are finite human forms, or organized complexes of the infinite things which are the constituents of the uncreated or Divine Man.

Hence the different nations or divisions, classes, tribes, etc., of the people of our race, are different, distinct racial organs, constituting the whole Person of our Race.

And it is suggested, that in like or corresponding manner as the heart and lungs and other organs of an individual of our race, are necessary constituents of him, so the different nations, classes, tribes, etc., of our race, are necessary parts, organs, or viscera of the universal finite Man. And that in like or corresponding manner as the constituent organs of a man perform uses or functions that are necessary for his integrity or welfare, so it is rationally seen, that the various nations of our race—

Man of our race—the universal finite man—perform uses or functions that are necessary for the integrity or welfare of our whole race.

And it is also suggested, that this organic economy of Man is the basis and efficient cause or means of the Ethnological divisions of Man into distinct nations of people, which nations are racial organs necessary for the performance of the Ethnological uses of Man. The production of the Bible for the spiritual rule of our race, was an Ethnological use of the Jewish nation.

And it is also suggested that, in a like or corresponding manner, as the heart and lungs of a man are the animal organic Word, or Mind of use that rules as law in the living action of all things of him, so, or correspondently, it is seen, that a nation of People—the Jews—were the racial heart and lungs, or the finite human organism which by influx of the substance and form of their mission into forms or powers of the spiritual organism of their specific Ethnological Mission or Church-use, performed the use or mission of revealing the Divine Word or Laws for the conduct of life as to the fulfillment of our destiny, for the progressive development of all of our race into perfect finite human organic forms of the Divine Humanity—the common and final destiny of all of our race.

It is also suggested that in like manner as the nation of the Jews was the heart and lungs, or finite human organism of the Word of spiritual laws for our progressive development, so the Anglo-Saxon division of our race in this age or day, is performing an Ethnological use or function which is productive of a political Word, that shall own or acknowledge the Bible or Jewish Word as a basis, i. e., that shall acknowledge the Divine in all affection and thought of the conduct of life.

The General Assembly of Presbyterians, recently in session in Chicago, has decided in a vote of 160 to 52, that divorces cannot be granted unless adultery be clearly shown; and that any one marrying a person divorced for any other cause, is himself guilty of adultery in a moral view of the case.



SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PRITCHELL,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 12, 1858.

STUDY YOUR DREAMS.

Most persons are disposed to consider those mental perignations, pleasures and sufferings known as *dreams*, as mere idle and insane fancies, governed by no laws and observing no method. Viewing them thus, they regard them as scarcely worthy of any notice in the waking state, or of any serious investigation in respect to their cause, their philosophy, or their indications in reference to the soul's constitution and powers. The general neglect of philosophers to observe and reason in this department of psychological phenomena has, we think, been equivalent to a rejection of some of the surest elements of a solution of the great problem of our interior being, both as relating to this mundane sphere, and to the world hereafter. There is no more reason, in our opinion, why dreams should be considered as the lawless productions of a blind fatuity, and totally insignificant in themselves, than there is to believe that a complicated steam engine which was not made directly before our eyes, is the result of a chance aggregation of the atomic particles of iron, or that a solar system could keep up an unvarying regularity of movement for thousands of years as a mere ungoverned and capricious accident. If the movement of a world involves a cause and a law, and is significant of correlative truths in realms of surrounding being and manifestation, then a similar predicate is equally self-evident in respect to the movement of a single human thought, whether this thought occur during the bodily sleep or wakefulness of the thinker. However foolish or trivial (apparently) my dream may be, there is something to make me dream it, and between the nature of that something and the nature of the mind or soul which dreams, there must be a definite relation, and a definite law of interaction, a knowledge of either of which cannot fail to aid the truly reasoning mind to some true conception of the others.

Our dreams our thoughts are sometimes desultory, incoherent and foolish; yet the fact remains that this is far from being always the case. Wit the most subtle, poetry, sensible and often sublime, philosophy far-reaching and profound, have often sprung, as it were without effort, from the mind during the hours of outward unconsciousness. Mathematical problems have been solved, and useful and complicated mechanical inventions have been achieved in the dream state, which had long resisted the efforts of the mind during bodily wakefulness. Beside it is in the dream state that the mind often receives warnings of danger, prudential monitions, and prescience of the future, of which it is totally unsusceptible at any other times. It was by dreams and visions of the night, "when deep sleep fell upon man," that the ancient prophets and seers, not only of the Jewish but of other nations, received foreshadowings of human conditions and destiny, not only as regarded the immediate personal and social affairs of their own day, but extending through remote future ages, and involving the vital interests of humanity at large; and some of these nocturnal far-seeings have been put on record, and now serve as bright stars to guide millions in the darkness of a religious night.

Ye materialists, whose sensuous reasonings have stopped short of any glimpses of a transmundane state of human consciousness, and whose continual clamor is, "Give us proof of your doctrine of immortality"—behold in your own experiences during bodily slumber, the positive proof of an interior and intelligent entity which acts in its own peculiar mode when the lily channels of sense, perception, and feeling are closed up, no longer serve as instruments of inner impression. Behold the frequent superior subtlety of dream-intelligence, in its powers, under favorable conditions, of introspecting the future, of mastering present problems which would baffle the mind when engrossed by the wakeful organism of external sense. We say, in these phenomena, the demonstration that there is a Spirit in man, and that the inspiration of the Almighty giveth it understanding; and until you have appropri-

ated the significance of these familiar facts, and explained them consistently with the integrity of a merely materialistic philosophy, seek no farther proof of an ultra corporeal state of human consciousness, perception, feeling, reasoning, enjoyment, and suffering. Let not the familiarity of these phenomena of dream-life any longer induce their neglect by the philosopher who would range the fields of science for facts more far fetched, and who would torture the imagination and metaphysical powers for the upyielding of laws more recondite, and proofs more uncertain, in respect to the reality of a transmundane life.

And ye Spiritualists who have vainly striven for a consistent conception of a properly spiritual world while reasoning from the basis of the external senses, and who have brought the physical measuring line and two foot rule into requisition while endeavoring to define some conception of the position and distance in space, of the spiritual world, in respect to our natural earth—first tell us, by an accurate measurement, how many miles yards, feet, inches, and barleycorns, from where your material bodies now stand, is that beautiful grove abounding with ambrosial fruits, and loaded with perfumes of unearthly flowers, through which a certain Spirit roamed in the dreams of yesternight. Say not that that grove with its waving trees, its gentle breezes sighing among the leaves, its paradisiacal birds caroling in the branches, its ambrosial fruits and celestial flowers—say not that the thoughts, perceptions, reasonings, and ravishing delights of that rapt soul, as it contemplated this delightful scene—were a *nothing*. "From nothing nothing comes," is an axiom of old philosophy; and if the objective surroundings and subjective movings of that soul in this passage of its dream-life, must all pass for a *nothing*, then certainly we have no assurance that anything is.

Advocates of the theory of a spiritual world composed of super-refined materiality, as definitely located in relative planetary space, often object to any proposition adverse to such a hypothesis, on the ground that such to them would seem to annihilate all reality as applied to the things of the invisible world, and convert them into a congeries of mere mental images, emotions, and thoughts. As though there could be a "mental" without a substantial mind from which it is derived, and as though there could be a world of innumerable, substantial, and co-related minds and other spirit substances, without

objectively as do the beings of this world, if not more so! We would say to all such reasoners, what has been so frequently said before, that the mental—the spiritual—is the *only* real, and hence eternal; the material, or what is known as such to our external senses, is a merely temporary and evanescent instrumentality produced and organized by spirit, to subserve certain of its uses. Beside, the scenery of the Spirit-world—the grove-scenery, witnessed in the case of dream-life intimated above, for example—appealed to the spiritual senses as intensely as any external objects in this world can appeal to the natural senses, if not more so; and if this is not a demonstration of the real existence of the spiritual scenery, then certainly, for the same reason, no sensuous perception of objects in the natural world can be relied on as proving a real existence of that world.

But what we wish especially to urge at this time is the truth that the spiritual world differs from the material, as mind differs from matter, as the scenes of a well-ordered and developed nocturnal vision or dream differ from the ordinary waking scenes of terrestrial life, and as a man's life-principle differs from the organism of bones and muscles which it moves. In other words, the two differ by what has been called a *discrete degree*, and while the two, on their different planes, in all respects correspond to each other, yet considered in respect to those planes, they have absolutely *nothing* in common with each other; and if we are correct in these conceptions, then it is most certain that whoever attempts to conceive of the things of the spiritual world as a mere refinement of externally sensuous objects, to be discerned and located by a mere refined perception of the natural senses, will unavoidably err in every particular of his theory. In fact we may say that to the natural five senses of man, however acute we may suppose them to be, the spiritual world absolutely has no existence, as poetry has no existence to the horse. The spiritual world exists to the mental or spiritual senses alone; and only in proportion as these latter senses are open and active (as they may be in a degree even while the soul is connected with

the waking body) can the nature of the spiritual world be properly conceived.

Again, we say, *Study your dreams*, if you would understand the mysteries involved in this subject; and as all have dreams, all have this exponent. By this we do not mean to say that every dream, or even one dream in a thousand, presents the scenes of the spiritual world as they will appear to the soul after it "shuffles off its mortal coil." In almost every dream the properly spiritual exercises of the soul are more or less disturbed, or rendered disorderly, by the close relations which it still preserves with the body, and which latter is often badly conditioned. But in every dream, without exception, there is something of the supersensuous—the ultramundane—the properly spiritual. Let this be carefully discriminated and studied, while the mundane is referred to its proper source; and the mind which throws itself open to instructions from this quarter, and properly pursues them, at the same time purifying its affections and adapting its interiors to the reception of divine influxes, will soon be astonished at the increased clearness and immense elevation of its conceptions concerning all spiritual things.

"The Road to Spiritualism."

Under the title of "The Road to Spiritualism," being a series of four Lectures delivered at the opening of the New York Lyceum, by Dr. R. T. Hallock, author of "The Child and the Man," we have in press a neat pamphlet of about sixty-four pages, which will be ready for delivery by the time our present issue shall have been received by its distant subscribers. The lectures are entitled as follows:

LECTURE I.—SPIRITUALISM CONSIDERED AS A SCIENTIFIC PROBLEM.

LECTURE II.—SPIRITUALISM CONSIDERED AS A SCIENCE.

LECTURE III.—SPIRITUALISM CONSIDERED WITH RESPECT TO ITS DIFFICULTIES AND OBJECTIONS, BOTH INTRINSIC AND EXTRINSIC.

LECTURE IV.—THE SCIENCE IMPARTIALLY APPLIED.

The object sought to be accomplished in these Lectures is, by a plain and earnest presentation of the more obvious claims of Spiritualism, to commend it to public consideration. Of their literary character, it would perhaps be sufficient to say that the well-known easy and pungent style of Dr. Hallock finds in them a full and favorable representation. It may be noted as among the prominent merits of this and other productions of Dr. Hallock, that the reader is never in doubt as to the real sentiments of the author, who is, in the habit, in all cases, of "speaking plain," and never holds regard to the reception anticipated for his teachings. The reader, be he Spiritualist or otherwise, will find this little work both useful and interesting as an exponent of the subject of which it treats. For sale at this office. Price 25 cents.

Religious Lunacy in Indiana.

The Report for 1856, from the "Indiana Hospital for Insane," in its "Table No. IX," in relation to the "profession of religion of the patients," states that they were, as follows: Methodists 227, Presbyterians 77, Baptists 90, Campbellites 69, Quakers 46, Catholics 69, Lutherans 27, Episcopalians 15, Reformers 11, United Brethren 18, Universalists 7, etc., etc.

It will be perceived, that notwithstanding modern Spiritualists are very numerous in Indiana, and there is a general disposition to hold it responsible for human ills of all kinds, and especially for lunacy, not one Spiritualist is reported as among the inmates of the lunatic asylum, where 656 of our accusers are found. This illy comports with the allegation of our brethren—devoted to the ancient spiritual manifestations—that "modern Spiritualism tends to insanity." Behold the melancholy wreck of reason among the devotees of the Spiritualism of Moses, and among authoritarian Christians. What is it but "evangelical religion" (so called) gone to seed that has produced all this? Many persons in the Church do not use their reason, because they are forbidden. Those in the asylum do not use their reason, because they have so religiously obeyed the Church that they have subjugated it, and can not.

Ethan Allan's Bones.

Gen. Clark, of the *Burlington Times*, is concerned about the whereabouts of the bones of the patriot Ethan Allan, and is making some stir to find them. Hawley Witters writes him from West Georgia, Vt., as follows:

"I attended his funeral, and the militia were out to bury him. They (the militia) went across the river to Winoski, and Allan's brother rolled out a barrel of rum and tapped it for them. They then formed and marched over the river to the burying ground on the hill near Winoski Falls, in Burlington, and buried him in the north-west corner of the burying-ground, as it was then."

We suggest that Gen. Clark ask the Spirit (not of the barrel, or the one who tapped it, but) of Allan, where his bones are.

THE NEW CONVERT TO THE NEW CHURCH.

A brother writing over the signature of "D." in the *New Jerusalem Messenger*, is much troubled that people generally consider Swedenborgianism and Spiritualism to be the same thing—which is substantially the fact, with this difference, that the New Church are timid, and accept Swedenborg as their mediator, and subjugate themselves to his writings as authority, while Spiritualists go directly to the fountain of spiritual wisdom, as Swedenborg did; they talk with Spirits, but maintain their individuality, their senses, and their integrity. This unfledged convert to the New Church seems to think there is great danger of being misled through converse with Spirits, and he says he thinks so because Swedenborg says so; and he dares not investigate to know whether it is so or not. Well, for the present, we think this weakling is in good hands. The matrons of the "New Church" will take good care of him, and nurse him until he puts away childish things and becomes a man.

But we esteem manhood worthy of being maintained even at the expense of some conflict, and a personal knowledge is worth a few scars, if need be; and we are encouraged to go on in manhood. But if intercourse with Spirits is so pregnant with delusions, how happens it this child has accepted as his guide the man, Swedenborg, who claims to have held converse with Spirits during thirty years? If this brother is correct as to the danger of delusion by such intercourse, Swedenborg must have been above all men deluded.

But we perceive the secret of regarding Swedenborg as authority over more modest and discreet men to consist in his self-conceit*—that he was right and everybody else was wrong—that he had been Divinely guided in spiritual investigations, but that every body else had been and would be "devilishly" guided in such investigations—that he had been instructed, and that every body else had been and would be demented in the same pursuit.

There are many persons now investigating Spiritualism, and discussing topics with Spirits, who think they have been instructed, purified, humanly and divinely elevated, and their speech and conduct confirm these good results to their friends; but we know of none of these who desire to monopolize the source of instruction, or the good they have derived, and therefore they have not broken out the rounds in the ladder upon which they ascended, neither pitched the corner-stone from the pinnacle of their elevation. They constantly say to their timid children below, "It is good; come and see."

Manhood has been brooded over by authority, and the result of this incubation begins to appear. Some men through natural growth have burst the shell, and stand out in the dignity of manhood, freely and fearlessly surveying all the wonders of God's universe. These are the world's hope—natural, discreet, true and progressive men. Others have picked their shell for the purpose of a peep-hole, and the Divine effulgence has flowed in and caused them to be born before their time. These are astonished that they are so happy and get along so well. They are opposed to progress, and they constantly turn their faces backward. Nevertheless they are forced to progress, and always hold their breath for fear when the wheel turns, but breathe long and boast of their boldness at every station. They consider their success forced upon them by special Divine favor, simply because they are forced to speak and to do better than they know or mean. Looking backward, they constantly warn others of the danger of seeking for themselves the blessings they are constrained to enjoy.

Others, again, are peeping in their shells, which shows that some of the eggs are not entirely rotten—that they have life, but doubtful capacities to become men. These dare not make a peephole for fear the "devil" will flow in and oust them out upon the car of progress. These are nearest in affinity, and give heed to those born by accident out of due time. The one feels that he enjoys more than he merits, and warns those in their shells not to venture out, but take him as authority and remain quiet.

It takes these two fag-ends of humanity to make an ecclesiasticism. Those born out of due time, with heads turned backward, constitute the hierarchichal authority; and those who "peep and mutter" in their shells, the dupes. But true manhood accepts no mediator, heeds no authority but the soul's truth, and makes no alliance to propagate power or fame. It is virtuous; it is righteous, not for fear, but for virtue and righteousness' sake.

* If his friends rightly represent him, which we do not believe.

An Editor in Hot Water.

We see that our old friend, L. F. W. Andrews, of the *Georgia Citizen*, from whom we published, in our issue of week before last, an extract from an article stating, from his own observation and knowledge, some facts of table-tippings, medium-writings with bandaged eyes, and Spirit-cures—has plunged himself into water of a rather high temperature by his temerity in publishing said facts. In short, and to reveal at once the extent of his misfortune, the papers are "down upon him." Some of his brethren of the Southern Press do not seem to relish his obtrusion upon their notice, of a theme which seems to them so *outré* and unearthly, and have kindly taken it upon themselves to correct his aberrations from the beaten path of fashionable and conservative journalism. Several papers have taken him in hand, and by dint of jeers, sneers, grimaces and pious ejaculations, have endeavored to conform him to their Procrustean bedstead. He lays about him vigorously, right and left, however, to the evident damage of the sconces of his manipulators, and under his racking movements even the bedstead itself shows evident signs of going to pieces.

Let Bro. Andrews stick close to the facts of spiritual manifestations, and they will undoubtedly take good care of him, and see him safely through the whole controversy.

Dark Circles.

The writer of this paragraph was present, the other evening, at the rooms of Dr. Von Vleck, 17 Stuyvesant-street (near the Bible House), and witnessed some phenomena which seem particularly noteworthy. Mr. Von Vleck has acquired considerable notoriety at the West, as a medium for the production of such physical wonders as are witnessed at Koon's celebrated cabin; but singularly enough, is of so skeptical a turn himself, that it is with great difficulty he can be made to believe in the reality of the marvels which occur in his presence. At the time in question, some ten or a dozen persons were present, when the medium was bound to his chair with a common bed-cord with all the skill which a Cape Cod sea-captain and a New York lawyer, could command, and was released by some invisible power in the space of about five minutes. Another part of the exercises consisted in the movement about the room of a couple of guitars, with great velocity, making an abundance of *outré* music as they went, and touching the various parties present; and this, too, was done while the medium's hands and feet were securely held by a couple of persons selected for that purpose.

Dr. Von Vleck, it is understood, will continue these séances for the present—to a select few—on Monday, Tuesday, Wednesday and Thursday evenings.

Medallion of Washington.

Col. A. W. Jones, the well-known designer and sculptor of this city, has just finished a magnificent bronze medallion of Washington, which for correctness of design and gracefulness of finish, has perhaps never been excelled in our country. In the execution of his model, the artist has studied the portraits of Trumbull, Stuart, and Peale, and has succeeded very happily in producing the striking excellences of all these celebrated artists in his imperishable work. The medallion is a beautiful dark bronze, surrounded by a magnificent scroll-work of national devices, which gives it a massive and yet graceful fullness of finish very rarely obtained in the larger works of this kind. Its size is twenty inches by thirty, and its weight about forty pounds. Specimens may be seen at Boardman, Gray & Co.'s music store, No. 487 Broadway, where Mr. H. C. Hart, the gentlemanly agent, will be in attendance, to wait upon all who may favor him with a call.

Drs. Hamilton and Calkins' Institute.

We would call attention to an advertisement in another column, of Drs. Hamilton and Calkins' Medical Institute at Saratoga. This Institute is spoken of in the highest terms by a portion of the press, as, for example, see an article from the *Saratogian* and Rev. J. W. Harsha, which we copied last week.

Mrs. Wilbour's Lecture.

We intended to give some extracts from Mrs. Wilbour's eloquent lecture at Dodworth's Academy, last Sunday night, but for want of room we are obliged to postpone them till next week.

"FRIEND K.—Your article is received, and we will endeavor to make room for it soon.

Meeting at Lamartine Hall.

SUNDAY, June 6, 3½ P. M.

The meeting was opened by an address of the chairman, HORACE DRESSER, Esq., and singing and prayer; during which Mrs. COLES, becoming entranced, took the desk, and announcing the subject—*The kingdom of heaven—what is it—and where is it?*—spoke for an hour and a quarter, elucidating this topic with a flow of language incessant, and most sublime and beautiful. Had this discourse come through any of the great divines of this city, it would be heralded through the land as a most extraordinary production, and would immediately be put into pamphlet form, and scattered throughout their churches. In the evening, after the usual introductory religious exercises by the chairman, Mrs. C. was again entranced; and the Spirit, taking for the subject of discourse these words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life," addressed an audience which completely filled the hall, continuing to speak for more than an hour with astonishing power of eloquence and fervor of soul. All present must have felt that it was good for them to be there.

This hall, now in beautiful order, having been put in complete repair by its present lessee, Mr. ASA SMITH, one of the association which stately worships there every Sunday afternoon and evening—affords a delightful and unequalled gathering-place for Spiritualists in that part of the city. With such interesting, and profitable exercises as characterized it on this day, it can not fail to be filled as often as its doors are opened.

Saleratus and Soda.

These articles have entered largely into bread making in this country during the last few years, and to the free use of them is attributed not only much ill health and decayed teeth, but the general frailness of our people, and especially of females. These articles tend to destroy the bloom, freshness and vigor of our people, and make them puny and sickly. A revolution is evidently necessary in bread making. In many countries they have laws regulating bread making, and inspectors of public bakeries. Nothing can be of greater importance to the health of the present generation, and the mental and physical status of the generation to follow us, than the food we eat, and especially the bread, which forms so large a portion of our food. We think that if no lady were allowed to marry, until she could make good, light, plain, substantial, healthy bread, without poisonous drugs, and that if the promise to make such bread should be made a part of the marriage contract, we would all live happier and longer, and the children of subsequent generations would come into the world laughing instead of crying.

Case of False Imprisonment.

The Cincinnati *Gazette* speaks as follows of an interesting lawsuit which recently came off in that city, for damages for confining a young lady in a lunatic asylum on the false charge of insanity:

"Several years ago a young woman of this city, a member of one of the churches, was confined in the lunatic asylum for five or six months, through the instrumentality of the officers of the church, who honestly believed her to be in a deranged state of mind. After her liberation, the young woman, Miss Fanny Hale, commenced suit against B. Vandergriff and others, for false imprisonment, and upon the first trial, some years ago, the jury rendered a verdict for the plaintiff for \$10,000. A new trial was had, when the jury failed to agree. The case was again re-tried in the Common Pleas Court, this week, and the jury last evening returned a verdict for Miss Hale for \$3,500. This will probably be the end of litigation in this curious case.

We suggest to those bigots, who neither love truth and humanity nor really fear God, to look at that \$3,500 again, before they falsely swear away the liberty and sanity of Spiritualists, simply because they affirm to be true that which the professed Christians unbelievably teach.

Spiritual Tracts.

S. T. Munson, 5 Great Jones-street, has just issued a series of eight Spiritual Tracts, from the pen of Judge Edmonds, elegantly printed on fine white paper. Their general titles are as follows: No. 1. Appeal to the Public on Spiritualism; No. 2. Reply to Bishop Hopkins on Spiritualism; No. 3. The New-boy; No. 4. Uncertainty of Spiritual Intercourse; No. 5. Certainty of Spiritual Intercourse; No. 6. Speaking in many Tongues; No. 7. Intercourse with Spirits of the Living; No. 8. False Prophesying. These Tracts will afford edifying reading to many Spiritualists, and will be useful for general circulation. Price 24 cents for the set, or \$1.50 the hundred. Mr. Munson has in press, and will publish in a few days, a second edition of the recent Discussion between S. B. Brittain and Dr. Hanson.

TEST INTERVIEWS WITH SPIRITS.

MY DEAR TELEGRAPH:

During my late visit to New York, I determined upon having a palpable proof of the existence of Spirits, if such could be obtained. I returned home, perfectly convinced of the truth of their existence, and of their ability to commune with mortals in different ways.

I shall, however, before giving an *exposé* of those occurrences which convinced me, pay a just and merited tribute to those persons who kindly helped me on in my investigations. Judge Edmonds, Miss Laura Edmonds, Charles Partridge, Mr. and Mrs. Coles, Mrs. Kellogg, Miss Irish, Miss Hardinge, and Mrs. A. L. Brown, showed me all possible kindness and attention. Being an entire stranger to them, I had still more reason to feel grateful to them; I may assure them that my gratitude is unbounded.

Judge Edmonds very kindly invited me to his house, where I spent the evening, upon the first day of my arrival. He being engaged, I was introduced by him to Miss Laura, his daughter. Three other persons came in after me, and spent the evening with us. During the *soirée*, Miss Laura described the appearance of several Spirits who stood around the other visitors. The description of one of the Spirits could not be remembered by the lady to whom the description was addressed. Miss Laura said: "The Spirit says she will make herself known to you." We waited in silence a few minutes. All at once, Miss Laura exclaimed, "Do you know where I came from?" "No," answered we. "From Albany," said she. "I was carried opposite a building which bears this Spirit's name." The lady to whom this was addressed then remembered perfectly this Spirit. Is not that a very novel way of giving out one's name? and is it not a positive proof of an occult intelligence? Several other descriptions of Spirits were also given, which satisfied the parties for whom they were intended.

I was anxiously waiting for my turn. At last it came. Miss Laura gave me the description of two Spirits near me, one of whom was an aunt of mine. They agreed very well. I however felt somewhat incredulous, thinking that those descriptions might be the reflex from my mind, those two Spirits having already spelled out their names at circles where I had been sitting previously. I was indulging those conflicting thoughts, when all at once Miss Laura exclaimed, "I see another Spirit near you." She then gave me the description of an old priest who died a few years ago at Montreal, bearing the name of St. Pierre, whom I had well known, but of whom I was not thinking. He had never appeared to any of the circles I had frequented before. My doubts were at once annihilated. That could not be any reflex of thought. I was intellectually convinced.

Miss Laura, while describing the Spirits she sees in her natural state, keeps on conversing with her visitors in that amiable and unassuming way which peculiarly characterizes her. An *aura* of purity surrounds her person, which is to the soul like the sweetest perfumes to the senses. Toward ten o'clock, her father came down, and conversed with us until the time of our leaving. If he has no more the legal title of *Judge*, he has it still in the spiritual cause, where his decisions are often called for, and in whom we still find the judge. Is the last one not more enviable than the first one?

(While writing this last line, I felt an overpowering and delicious influence coming over me, and the large desk upon which I am writing, moved five or six inches toward me. My wife, who is an unbeliever in Spiritualism, coming into the room at the moment, plainly saw it move, and became frightened. Is it some Spirit-friend of the Judge who moved the desk? There is a tremor in the desk and in my chair, as an answer. . . . Is not this significant that Spirits have cognizance of our doings, writings and thoughts? How pleasant and consoling is that conviction! . . . How much it stimulates us toward perfection! . . . This interruption in my narrative has been a pleasant incident to me—so pleasant; that I wish to please others by the recital of it.)

The Judge's house is, I believe, open to investigators of Spiritualism, once a week, or once a month; his large and sumptuous rooms are then all thrown open to inquirers, and he does all in his power to render the entertainment cheerful and useful.

Mr. Coles, of the SPIRITUAL TELEGRAPH office, also kindly invited me to his house. This gentleman has a practical way of looking into this new great dispensation, which coincides very much with my own way of thinking. Enthusiasm is often more hurtful to a good cause than the persecutions it may encounter from its opponents. How pleasant it is to find friends in a strange place—friends who were strangers to us a few moments before. Mrs. Coles is a speaking medium, having delivered lectures a few years back. She rendered her house very pleasant to me. I joyfully address her my thanks through this. We formed a circle at her house. We had quite a merry time at that sitting. Some gay Spirit or Spirits took possession of our circle, and made us laugh so that our sides nearly burst with merriment. A gentleman and his lady had called a few minutes before our sitting. He had been but an instant in the room, when he burst out in an exclamation that "he felt my plane, my great mesmeric powers!" The exclamation was so spontaneous, so sudden, that I could not imagine what was the matter with him; I was astonished and dumb-struck. Well, well, he still felt it more a few minutes afterward, in the circle which he formed part of, and it was his contortions and exclamations which formed part of our great merriment.

I was five days in New York. I meant to leave on the fourth day, and therefore called on Mrs. Cole to bid her adieu. While conversing there with her, Miss Irish and Dr. Scott, I told them that I intended to leave the same afternoon by the six o'clock boat. Mrs. Coles then said that she had an impression that I would not leave. I laughed at her assertion. It was then about two o'clock. Well, it so happened that I did not leave that day, as I was certain I would, I became so taken up with what occurred. Miss Irish was mesmerized, Mrs. Coles got

into the trance state, and so many interesting things happened, that when I looked at the time-piece to be off, it was half-past five. It was too late to think of starting; the boat was too far off from the house.

That same night I attended a circle with Mrs. Coles, in Hudson-street, where I played a conspicuous part. I forget the lady's name who was having that circle. It was through my hand being applied over the eyes of this lady, who is a medium, that she was made able to give out the name of the butcher of the *Central America*, whom she personified—also to tell the name and number of the street he lived in in New York. She went through the agony by drowning, which was most heart-rending to witness. She had already personified him several times before, but without being able to do any more. She personified also a Spirit who was the nephew of a gentleman of the circle, and this nephew had a conversation with his uncle through the medium. It was a very interesting communication. I did not keep any note of the details of that night's circle. I simply wish to show that there is in my hand a power which Spirits find sometimes useful, and which may be also very useful to suffering humanity.

At eleven o'clock of the same day that I left New York, I called on Miss Emma Hardinge, whom I had the pleasure of knowing at Montreal, where she delivered a series of lectures last winter. She also acknowledged my mesmeric power. She advised me to call on Mrs. A. L. Brown, and to use her name as an introduction.

I at once called on Mrs. Brown, whom I luckily found at home. I had called previously, but she was in the country. I was introduced to Mrs. S., an elderly lady, who was, I believe, having a sitting. I sat at the table, and I felt at once an invisible hand seizing hold of one of my legs. I made a jump and retreated somewhat from the table. Mrs. Brown was sitting at a distance from me; her hands and the other lady's hands were upon the table. It therefore must have been a Spirit-hand. I did not expect to be touched so soon, and the novelty of it surprised me. I however came back to the charge. I had gone to that medium to test such facts. I again felt other hands; the pressure of every finger was plainly felt. They would at times flatter me, and pull at my pants, so that I perfectly saw the lower part of them moving. Mrs. Brown commenced singing a song; a hand would then press itself on my toes, and accompany the tune by knocking one finger over another quite plainly, and loud enough to be heard. There could have been no deception about it. I was quite alive to the tests; my eyes kept a constant search. I asked the Spirit to press my leg more; it did so until it became painful to endure. The medium said it was my father's hand. She described him; also my mother. They are happy. She told me that my mother had departed this life first, which was true; and many other things, the relation of which would fill up too much space here. She then told me to write down names, that when I should come to one of those which my children bore in the flesh, three raps would be heard in every instance. I did so, and the raps did occur as stated. I happened, beside, to write down *Marie Louise*, which belongs to one of my living children; innumerable finger tipplings—at least it seemed so—were at once heard all over the room and furniture. I, as a father, understood that expression of joy from those dear little cherubs.

At that moment one of Mrs. Brown's children came into the room. She is a sweet little creature, four years old. She sees the Spirits in her natural state, and describes them in her own peculiar childish language, which is very amusing. That little dear had fallen from a ladder a few days before, upon a stone, which had struck her over her eye, and a large bump was there disfiguring somewhat her sweet countenance. I laid my fingers a few minutes over it, and it disappeared. I then asked her to look under the table, and tell me what she there saw. "Three little children, who are jumping on you," How could she have known that I had lost three children? In moving my legs under the table I happened to hit something. I looked, and with astonishment found there one of my India rubber shoes, which I had laid near the door upon coming into the room. I asked the little daughter to look under the table and tell me who had put my India rubber shoe there. "It is your little boy, and he is holding on to it and laughing," answered she. I tried hard to bring it back to me with my foot; it resisted strongly, and it was with difficulty that I brought it to the reach of my hand.

Mrs. Brown was complaining of being unwell. Her lungs were oppressed, so that it was with difficulty she drew breath. By laying one hand on the pit of her stomach and the other hand to her back, she was perfectly relieved. My hands were afterward influenced to make passes and to apply themselves on her eyes, for about half an hour, if not more; and during that time she gave very extraordinary communications to Mrs. S., which I do not feel bound to publish. A Spirit-son of that lady was conversing with her through the medium. The mother was deeply moved. I wanted to know what part I had been acting in that extraordinary communication, and I asked the medium. "You have been kept from leaving yesterday by the Spirit-friends of this lady, and your meeting here with her had been arranged before hand. You will derive great benefits from this, because these Spirits are of a high order, and they will be about you hereafter. I could not have gone through this communication properly without you." Her answer was, as nearly as I can recollect, in these very words.

I will not indulge in any observations on these facts. Let the reader digest them. Beside, I have still something more to say concerning my experience at home, and room must be left in your valuable columns for others.

I attend two circles in Montreal. They are, I believe, the only ones here. One is on the physical plane, the other intellectual and moral. Swedenborg and other high Spirits frequent this last one, and write occasionally through the hand of a lady medium, Miss B. They have not been able to write through my hand yet, except some few words.

They have found too much opposition in my muscles. However, I hope I may soon be able to write and startle our people with communications from the other world. That is my great desire. Since the few months that Spiritualism has been for me a fact, I have, however, made long strides in different kinds of mediumship. I have personified a great many Spirits to the entire satisfaction of those who were asking for it. Beside, I answer, in the Spirit's name, to mental questions. I do so in my natural state. I have several times tested my mesmeric power, and I find it developing very fast. At circles I am always pushed to take the lead. I call myself *Maitre de Cérémonie*. My impressions are very correct, and I have been thought worthy of receiving the persecutions of evil Spirits, at two sittings, who have tried to strangle me; also another medium, at the physical circle. That will not, however, stop me; my life is in the hands of the Almighty, who may do with it as he likes. I am determined upon pushing on this great cause, with the help of God and his good Spirits. Nothing will arrest me in this great career, which is leading mankind toward freedom and happiness. All those who are convinced of these great truths must feel as I do. There is an unbounded happiness in these feelings which full well repays the worker for the sneers he encounters, and the persecution which is dogging him. When he least expects it, he receives consolations from above in different ways. Oh! it is not a barren ground.

At the physical circle, we are four regular members—a lady, two brothers, and myself. One of the brothers is a very powerful physical medium. We have had at this circle very extraordinary physical manifestations. The father of these two brothers, who is a Spirit of the fifth sphere, has been with us often. We obtain raps on the table and in different parts of the room. The table is lifted up completely from the floor, and dances about in a great style. It jumps about on furniture, pushes us at the end of the room, knocks down chairs and picks them up, and goes through a great many more experiments. We asked this Spirit one night to play a tune on an accordeon, which we laid on the table for that purpose. A few minutes afterward the table lifted on my side, and the instrument was flung by me, knocking me and my neighbor upon our fingers, and fell on the floor. The Spirit said it was too much out of tune for him to play upon it, and he therefore showed us another experiment, which he could do. Had the instrument fallen upon the other side when the table was inclined, we would not have thought much of it. As it happened, it is a very good test. When living in the form this Spirit was very much esteemed. He was not, however, a church-going man. He departed this life not many years ago, therefore his being in the fifth sphere is the best proof of what he was in the flesh. This Spirit has touched the lady's hand once quite plainly. We feel his influence very strongly, and the fluid which he distributes to us is felt like a cool and soft wind. We occasionally see lights in different parts of the room and on the table.

Another Spirit, who bore the name of *Neynath* while in the form, made his appearance to this circle the other night. I had brought a small basket with me, intending having some writing done by the Spirits through it. I attached a pencil to the side of it. This last Spirit agreed to write something by the basket. We each applied two fingers of our right hand on the basket, and it wrote out the Spirit's name and two other words.

I beg some indulgence for my inefficiency in the English language, which I have picked up by reading only. Hoping to have more soon to offer to your columns.

MONTREAL, CANADA, May 24, 1858.

HENRY LAGROIX.

LETTER FROM DR. WELLINGTON.

JAMESTOWN, CHAUTAUQUE Co., May 17, 1858.

FRIEND PARTRIDGE:

You asked me to write you from my country home. Would that I had more to say of the progress of Spiritualism and Reform. But here I am in a town of four or five thousand inhabitants, and only one or two ladies who are Spiritualists, and they continually opposed and thwarted. On every side I find that I am feared because I am a "Spiritualist," and all the absurd and objectionable views that can be imputed to any one, are circulated as the "opinions of all Spiritualists," and of course the presumption is that I indorse all.

The Spiritualists of Leoni and of some place south of here, in Pennsylvania, are special subjects of village gossip, and I have a great desire to make their acquaintance, and compare their actual opinions with the views imputed to them. If reports are true, what awful beings Spiritualists are?

But a good Providence opened the way for my method of teaching to become known, and to my astonishment and delight, some of the most devoted adherents of the Established Church have been led by the slanders against Spiritualism to inquire into my method, and come frequently into my school, and have induced others to come in; and now without consulting me, have sent a communication to the neighboring papers explaining my method. The whole community are in a state of watchful interest on account of the slanders against Spiritualism, and this is to be turned in my favor by one of their own number. To a great extent it has already been. I wish, friend Partridge, you could look in and see our beautiful place, and in the hope of enticing you to do it, with your family, I will send you a picture of the front of our house, showing about half the buildings; and if you knock at our door some day, I promise to take you to a ride across our beautiful lake twenty-two miles, and treat you to some of the fish taken from its waters. Indeed, if you come, you should come by the way of Westfield and the lake, and we will have the fish ready if you send us notice beforehand of your coming. O. H. WELLINGTON, Jamestown Institute.

The picture, an engraving of our friend's new home, looks ex-

ceedingly inviting, and could we be relieved from the tread mill duties which are pressing upon us, we should go and take a few lessons under the Doctor's new system.

We are glad to hear that the wrath of man against Spiritualism is turning to the good account of our brother. We trust he will not cease to stand up for Spiritualism, and we know he will be strong in the building up of the cause of God and humanity there and in the region round about. We wish him success.

ALLEGED CONVERSION OF A SPIRITUALIST.

MALDEN BRIDGE, COLUMBIA Co., N. Y.

I noticed in the semi-weekly *Tribune* of Tuesday, May 11, an article or communication from Farmington, Ill., to the *Congregational Herald*. I will send you the article, although, perhaps you may have noticed it. I would really like to know the truth of the statement made, respecting the Spiritualist who was "plucked out of the fire" of Spirit delusion, and caused to arise from his bed and scream and wail and gnash his teeth like a lost Spirit, and to renounce his errors, etc., etc.

Very respectfully yours, J. W. PITTS.

We insert the article alluded to by our correspondent, willing that our readers should see the statement whether true or false. If true, we do not see that it proves very much, and if false, it will at least serve as a thermometer to indicate the temper of the opposition in Farmington, Ill. Will some one of our friends in that place write us what they know about the affair.

A letter from Farmington, Ill., to the *Congregational Herald* of Chicago, gives the following incidents:

At a Methodist meeting at Lancaster, one evening, a hardened, wicked man who was present, manifested some seriousness. He was invited to take his place at the altar of prayer. This he declined doing, but promised to pray for himself before retiring to rest. He went from the church to the residence of his wife's mother, and there he found six of his associates who were as wicked as himself. At 11 o'clock he informed them that he had promised to pray before retiring, and always kept his word. He instantly fell upon his knees and commenced crying aloud for mercy. Soon one after another of his associates followed his example, until all were on the floor calling upon God at the top of their voices for salvation. They remained in this attitude crying for mercy three and a half hours. At 2½ o'clock, six of the seven rose from their knees, rejoicing in the sense of pardoned sin. The seventh was lying upon the floor, pale, apparently lifeless. After some time, he was restored to consciousness; and before morning was rejoicing with his companions in God. Among the "brands plunged out of the fire," we rejoice over one who has long been considered a leader and high priest of the Spirit Delusion, of which our village has been a stronghold. The circumstances of this brother's conversion were interesting, and calculated to give it effect. He was laid upon a bed of sickness, and his life was despaired of. All Christian influences were carefully excluded, efforts were made to extort what was deemed his dying testimony in favour of the sustaining power of "Spiritualism," and, to human appearance, we were soon to have trumpeted abroad a case of peaceful dying in the full faith of a monstrous error. But the Spirit of God interfered with the programme. "Spiritualism" and "Harmonial Philosophy" were unable to stand in the presence of the "King of Terrors." The poor man's theories and hopes took to themselves wings, and he saw himself on the confines of eternity, totally unprepared. All the appliances and promises of a dark superstition failed to allay his fears and soothe his anguish. His distress increased until it became inexpressibly awful. Though apparently at the very gates of the grave, with almost supernatural strength he rose from his bed, screamed and wailed and gnashed his teeth like a lost Spirit. "Were I," he now says, "to live fifty years, I can never think of those dreadful hours without a shudder." He finally confessed it was mental pain which was consuming him, and it was divine aid he needed, and with a purpose which could not be overcome, he dismissed his "Spiritualist" friends who had the care of him, and called for Christians and prayer. He fully renounced his errors, sought and found pardon through the Crucified, and from that hour commenced recovering. He has so far convalesced as to be able to publish a letter in the *Farmington Journal*, in which he publicly renounces "Spiritualism as one of the most pernicious and dangerous errors ever introduced into our world," and professes to have "found, in believing in Jesus, peace, passing understanding."

THE BRAIN FEELS NO WOUND.—The brain is enclosed in a bony case. All our bodily sensations are dependent upon the nerves, but even the nerves do not give the rise to feeling, unless they are in connexion with the brain. The nervous chord which, in familiar language, is called the spinal marrow, is the channel by which this communication is kept up as to the major part of them, and when a section of what may be termed the great trunk road for the conveyance of our sensations is deceased, and by the breach in its continuity the nerves below the disordered part can no longer send their accustomed intelligence to the brain, the portion of the body which thus becomes isolated may be burned or hacked, and no more pain will result than if it belonged to a dead carcass instead of to a living man. The brain, therefore, in subordination to the mind, is the physical centre of all sensation. Yet, strange to say, it is itself insensible to the wounds which are torture to the skin, and which wounds the brain alone enables us to feel. "It is insensible," says Sir Charles Bell, "as the leather of our shoe, and a pioc may be cut off without interrupting the patient in the sentence he is uttering." Because the bone which envelops it is its protection against injuries from without, it has no preception of them when directed against its own fabric, though it is, at the same time, the sole source of the pain which those injuries inflict upon other portions of the system. But the skull is no defense against the effects of intemperance, or a vitiated atmosphere, or too great mental toil. To these, consequently, the same brain, which has been created insensible to the cut of the knife, is rendered fully alive, and giddiness, headaches, and apoplectic oppression, give ample notice to us to stop the evil, unless we are prepared to pay the penalty.—*Journal of Homoeopathy.*

THE MOVING MENTAL WORLD—THE NEWS.

REVOLUTION IN NEW ORLEANS.—The most startling item of news with which we have to treat our readers this week, is that of the municipal revolution in New Orleans. For a long time that city had been the prey of pickpockets, assassins, and other desperadoes, inasmuch as that after nightfall a man was never safe in walking the streets alone, and every one was compelled to go well armed for self-protection. These enemies of morality and civil order were so numerous as to hold a balance at elections, by means of which they would succeed in placing in office those from whom they had reason to expect impunity for any crimes they might commit; and consequently criminal law in New Orleans has, to a great extent, been a farce. The order-loving inhabitants of that city concluded that they had borne this state of things long enough, and for some time, as it appears, have been secretly arranging plans for a coup d'etat, similar to that which, under the same circumstances, was executed in San Francisco some years ago, and from which the latter city has realized untold benefits. Accordingly on Wednesday night, the 2nd inst., being fully organized under the name of a Vigilance Committee, they suddenly took possession of the Arsenal, Jackson Square, and the prisoners, and the next morning issued proclamations declaring their determination, and calling on all order-loving citizens to sustain them. The Mayor and Common Council manifested a faint resistance, but were too weak, confused and destitute of organization to put down the rebellion. The forces of the Vigilance Committee, on the other hand, were thoroughly organized, well drilled, and under the command of Major J. K. Duncan, late of the United States Army. At two o'clock on Friday afternoon, the telegraph reported the Vigilance Committee triumphant; the Mayor having resigned the municipal authority into their hands, and the city becoming quiet. It is one of the objects of the Committee to purge the city of the numerous and notorious desperadoes who have for a long time infested it, and who have been suffered to go unwhipped of justice. There will undoubtedly be a large and speedy exodus of these gentry from that city, and this paradise of knaves, New York, will most probably be greeted with the presence of a no very small proportion of them.

On the question of the justice of this movement we will not here speak farther than to say that it establishes a precedent which in some communities would be exceedingly dangerous; and yet when the nominal administrators of the law are either too weak or too wicked to protect an order-loving community, of whom the Government should be the servant, and not the master, they have undoubtedly a right to protect themselves; and it can not be questioned that revolutions similar to what this is reported to have been, have, in many instances, been both just, and vastly contributive to the best interests of humanity.

WEEKLY LINE OF STEAMERS TO EUROPE.—Mr. Vanderbilt has determined to run a weekly line of steamers between New York and Southampton, Havre and Bremen. The *Vanderbilt*, *Ariel*, *North Star*, and *Northern Light*, with the *Queen of the Ocean*, not yet completed, will form the line. The enterprise is set on foot without regard to Government patronage.

SWILL MILK COWS EMANCIPATED.—About half of the stump-tail cows which have been kept in the large swill-milk establishment on Flushing avenue, Seventh Ward, Brooklyn, have disappeared from their steamy quarters, and rumor has it they are now ruminating upon fresh clover in the vicinity of Jamaica, where a large tract of land has been leased temporarily for their use. The falling off in the demand for swill-milk has set them free.

THE TRIAL OF GENERAL WALKER.—NEW ORLEANS, June 3.—The trial of General Walker for violation of the Neutrality laws, has concluded in a disagreement by the jury, ten of that body being for acquittal and two for conviction. Judge Campbell's charge was extremely partial and stringent. A new trial was urged immediately by Walker. The District Attorney has entered a nolle prosequi in Walker's case.

NEW JERSEY PEARLS.—The supply of real pearls in the Patterson brooks does not appear to be exhausted. The *Guardian* says that a number of pearls were recently put upon exhibition at one of the stores there—one of which was very fine, weighing 32 grains, or 11 carats, and being about the size of a pea.

In pursuance of an act passed at the last session, the notes of the Alabama State Bank and branches, remaining in the State Treasury, amounting to the sum of \$1,143,849.90, were burned lately by the State Treasurer, in the presence of the Governor, Comptroller of Public Accounts and Secretary of State.

COL. FREMONT'S ARRIVAL IN CALIFORNIA.—Col. Fremont arrived in Bear Valley, Mariposa County, on the 16th ult., and was welcomed by all with the greatest rejoicing. Public respect was shown by the lighting of huge bonfires on Mount Bullion, and the firing of quicksilver cans heavily charged with powder, in lieu of cannon. Festivities were kept up until a late hour.

THE LEAVENWORTH CONSTITUTION.—The Leavenworth Constitution was probably adopted by the people of Kansas at the election on the 18th inst. A heavy vote was not polled, but according to estimates made upon the spot, the majority was decisive.

A LARGE RAFT.—Parker, of the Chautauque County Democrat, says: "A story is going the rounds of the papers of 'the largest raft ever known,' that was recently run from Lacrosse, Wis., to St. Louis, and which contained a million feet of lumber."

The three barber boys who recently murdered Hugh Downie, at St. Louis, by choking, committed the deed for the purpose of obtaining spending money. The boy who suggested the murder by choking, said he had often seen it done in New Orleans.

On Monday last, says the Selma, Ala., *Sentinel*, Gen. Walker, (the filibuster), addressed a large concourse of the citizens of Dallas Co., Alabama, in the Court House at Cahawba, upon Nicaraguan affairs. Quite a number came forward and made proper appreciation of their earnestness by putting down large sums of money.

The proposition which was broached in the Louisiana Legislature to introduce African coolies into that State, has been denounced by nearly all the journals in the State. It was that absurd hoax, says the Philadelphia *Ledger*, that the Louisianians were actually landing cargoes of Africans for their plantations, which induced the British cruisers to overhaul every American vessel now in the Gulf.

A MAN named Sellers, at Dayton, Ohio, performed an act of daring recklessness, a short time since. He made an ascension, but instead of a silk balloon he had provided a huge muslin concern coated with glue, and white washed with yellow ochre, in size and shape very much resembling a showman's tent. It was to be set afloat by building a fire under it, and inflating it with rarified air; and during the operation it caught fire, but finally he went off, rising at least a mile high. After being at this height a brief period, a rent in the balloon, allowing the rarified air to escape rapidly, he began his perilous descent; but a current of wind struck him, and he came down safely in a marsh.

INTERESTING MISCELLANY.

MOUNTAIN AND VALLEY.

FROM THE GERMAN OF KRUMMACHER.

On Alpine heights the love of God is shed;
He paints the morning red,
The flowerets white and blue,
And feeds them with his dew.

On Alpine heights a loving Father dwells.

On Alpine heights, o'er many a fragrant heath,
The loveliest breezes breathe;
So free and pure the air,
His breath seems floating there.

On Alpine heights a loving Father dwells.

On Alpine heights, beneath his mild blue eye,
Still vales and meadows lie;
The soaring glacier's ice
Gleams like a paradise.

On Alpine heights a loving Father dwells.

Down Alpine heights the silvery streamlets flow;
There the bold chamois go;
On giddy crags they stand,
And drink from his own hand.

On Alpine heights a loving Father dwells.

On Alpine heights, in troops all white as snow,
The sheep and wild goats go;
There in the solitude,
He fills their heart with food.

On Alpine heights a loving Father dwells.

On Alpine heights the herdsman tends his herd;
His Shepherd is the Lord;
For he who feeds the sheep
Will sure his offspring keep.

On Alpine heights a loving Father dwells.—[C. T. BROOKS.]

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for several friends, and all went merry as a marriage bell. The castles built in the air were innumerable. The fine shooting was dilated upon, and arguments made for a condescending visit to see the old folks at home during the season. The fair lady when spoken to about this matter, referred to her agent in this city, and no suspicion existed in the minds of any but that all was right. At length the banns were proclaimed, and the marriage all arranged for, but the bride had fled! Of course it was thought that the lady had been detained by some unfortunate accident, but as time went on there was no word of her entertaining even an appearance. Inquiry was then made at the 'agent's,' but it was found that he was only an agent to defend her in a case of petty larceny and some other misdemeanors.

LYMAN BEECHER'S COURTSHIP.—An eminent divine, who is universally respected as he is well known, many years since came to the conclusion that it is not well for man to be alone. After considerable pondering, he resolved to offer himself in marriage with a certain member of his flock.

No sooner was the resolution formed than it was put into practice and getting out his cane, he speedily reached the dwelling of his mistress. It chanced to be on Monday morning, a day which not many New Englanders need be told is better known as 'washing day.' Unconscious of the honor that was intended her, the lady was standing behind a tub in the back kitchen, with her arms immersed in the suds, busily engaged in an occupation which, to say the least of it, is more useful than romantic. There was a knock at the door.

"Jane, go to the door, and if it is any body who wishes to see me, tell them that I am engaged and can not see them." The message was faithfully rehearsed.

"Tell your mistress," said Parson B., "that it is very important I should see her."

"Tell him to call in the afternoon," said the lady, "and I will see him." But it was unavailing.

"But I must see her now," said the minister of the gospel. "Tell me where she is."

So saying he followed the servant into the kitchen, to the great surprise of her mistress.

"Miss—, I have come to the conclusion to marry; will you have me?" was the minister's opening speech.

"Have you?" replied the astonished lady. "This is a singular time to offer yourself. Such an important step should be made a matter of prayer and deliberation."

"Let us pray," was Mr. B.'s only response, as he knelt down beside the tub, and prayed that a union might be formed which should enhance the happiness of both parties. His prayer was answered, and from that union so singularly formed, has sprung up a family remarkable for talent, including Rev. Henry Ward Beecher, of Brooklyn, N. Y., and Mrs. H. B. Stowe, author of "Uncle Tom's Cabin."

ACTION OF THE KING OF BURMAH AGAINST THE BUDDHIST PRIESTS.—*Interesting Intelligence.*—The Baptist Missionary Union has just received interesting intelligence from their various stations in India, of which the Boston *Traveler* gives the following particulars:

"Dr. Dawson writes, December 21st, that the King of Burmah is reported to have withdrawn his confidence from a host of Buddhist priests at Ava, who have hitherto crowded the royal city, having banished hundreds of them from the monasteries in the neighborhood of Amara-pura, who have accordingly emigrated down into the territory of Pegu. This measure has been carried out, not by any direct persecution on the part of the king and his government, but simply by his withdrawing the royal favor through which they were enabled to subsist and to maintain their popularity among the people.

"The enemies of the king assert that he has embraced Christianity. Others report that, being a strict Buddhist, he has undertaken to purge the priesthood of an immense number of unworthy members, for the honor of the institution. It is also a well-known fact that the king is a great student of books, and there is a strong probability that he may have taken to the Bible—a copy of which was put into his hands on the occasion of Dr. Dawson's visit to the palace in April, 1855.

"Dr. Dawson was contemplating another visit to the capital. He says the way is entirely open, and that Burmah Proper will be entirely accessible and safe, so long as the present king sits on the throne of his fathers. The king's steamer runs up and down the Irrawadi about once a month, so that the capital may be easily reached."

Mr. and Mrs. Danforth are returning to the United States; Mr. and Mrs. Arkmore have gone to Hong Kong, Messrs. Jarett and Douglass have returned to their labors at Nellore. The missionaries have been very much interrupted and harassed by the war during the past year.

DEATH IS NOT PAINFUL.—The placid feelings which accompany natural death are known from the evidence of multitudes, who have testified to their ease with the latest breath. The very pleasurable feelings which accompany drowning and hanging have been recorded by numbers who have been recovered after consciousness had ceased. Death from cold we should suppose to be one of the worst forms in which the king of terrors could approach; but, instead of the frosty horrors we picture, the victim finds himself rocked, at last, into a soothing slumber. "I had treated," says Dr. Kane, in his Arctic Explorations, "the *sleepy comfort* of freezing as something like the embellishment of romance. I had evidence, now, to the contrary. Two of our stoutest men came to me, begging permission to sleep; 'they were not cold; the wind did not enter them now; a little sleep was all they wanted.' From this sleep, if they had been allowed to indulge in it, they would never have waked. The pain was not in dying, but in the effort to avoid it; the descent to the grave was easy and grateful: all the resolution was required to keep the steep and toilsome road which led back to life."

EARTHQUAKE AT SEA.—The captain of the ship Pacific reports that on the 17th ult., at 8:45 P. M., lat. 27.28, long. 79.28, with sea perfectly smooth, a severe shock of an earthquake was felt. It commenced with a noise like distant thunder, and kept increasing until it sounded like a heavy cannonade a few miles distant. The fourth or fifth shock was so heavy that it shook the ship all over, as if she had struck the bottom, causing all the window frames and glasses to rattle and shake, and it seemed as if some one was rolling a large empty cask about the deck. The shocks lasted about 12 or 15 minutes, but there was only one heavy one. The day had been very sultry and the sky had a very strange appearance at sunset. The noise was in a north and east direction from the ship. There was no swell after the shock, the sea remaining perfectly smooth.

A young lady having fallen into a river, was drowning; but succor came, and she was drawn out senseless. On coming to, she declared to her family that she must marry him who had saved her.

"Impossible," said her papa.

"What, is he already married?"

"Certainly not."

"Wasn't it that interesting young man who lives in our neighborhood?"

"Dear me, no—it was a Newfoundland dog!"

A LADY'S OPINION OF A LADY'S MAN.—Mrs. Stephens, in her excellent Monthly Magazine, thus "pitches in" against a class of men which is becoming far too numerous:

"Our own private opinion of the lady's man is, that he is thoroughly contemptible—a sort of specimen of the life hardly worth thinking about—a handful of oam drifting over the wine of life, something not altogether unpleasant to the fancy, but of no earthly use. A woman of sense would as soon put to sea in a man-of-war made of shingles, or take up her residence in a card-house, as dream of attaching herself to a lady-killer.

"Women worth the name are seldom deceived into thinking our lady's man the choicest specimen of his sex. Whatever their ignorance may be, womanly intuition must tell them that the men who live for great objects, and whose spirits are so firmly knit that they are able to encounter the storms of life—men whose depth and warmth of feeling resemble the powerful current of a mighty river, and not the bubbles on its surface, who, if they love, are never smitten by mere beauty of form and features—that these men are far more worthy even of occupying their thoughts in idle moments than the fops and men about town with whose attentions they amuse themselves. If we were to tell him this, he would only laugh; he has no pride about him, although full of vanity; and it matters not to him what we may broadly affirm or quietly insinuate.

"Soft and delicate though he be, he is as impervious to ridicule as a hod-carrier, and as regardless of honest contempt as a city alderman. Were you to hand him this article, he would take it to some social party, and read it aloud in the most mellifluous voice, as a homage to his own attractions."

NOVEL METHOD TO PREVENT POTATO ROT.—Some Belgian boys, a few years since, for amusement, inserted some peas into potatoes and planted them. The result was an unusual yield of peas and a crop of tubes perfectly sound, though in a field where the potatoes were badly affected. Acting on the hint, Mr. Jackson, of Leeds, England, developed the theory that the potato being deficient in nitrogen, would receive an equivalent of that article from the pea, during the time of growing, and so its tendency to disease would be counteracted. He then tried the experiment, inserting four or five peas into each potato, carefully avoiding injury to the eyes, and then planting in the usual way. The result was perfect success—an unusual yield of both peas and potatoes, and the latter perfectly free from disease. The tubes were found healthy the next spring, and were again planted with the same results.

REMARKABLE TRANSMISSION OF A PHYSICAL DEFORMITY.—One of the most remarkable instances of the transmission of a singular physical deformity from parents to children through successive generations, is to be found in our own city. A man some forty or fifty years of age, has four short fingers on each hand, reaching about to the first joint of a finger of the usual length; and what is very remarkable is the fact that this physical deformity of the hand can be traced back through various members of the family for a period of one hundred and eighty years! Whether or not any of his ancestors previous to that time were similarly afflicted is not known. Another singular feature is the fact that but a part of the children of each generation have been similarly afflicted—some of them having as perfect hands and fingers as the generality of persons.—*Cincinnati Gazette.*

PERSONAL AND SPECIAL NOTICES.

Mr. Harris' Sunday Meetings.

T. L. Harris lectures every Sunday morning and evening at the small chapel of the University, corner of University Place and Waverly Place, opposite Washington Square.

Dodsworth's, Next Sunday.

Lecture next Sunday, morning and evening; but the lecturer had not been ascertained on Sunday evening last.

Andrew Jackson Davis.

Will deliver a course of four lectures in Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, commencing at half-past 3 P. M., and to be continued at half-past 7 in the evening of Sunday, 13th inst., and at the same hours on the Sunday following.

Lamartine Hall.

This Hall, which has been handsomely fitted up by Brother Asa Smith, is on Sundays especially devoted to Spiritualism. Normal or Trance speakers who would like to address audiences at this place either in the afternoon or evening, will please address Asa Smith, 12 Lamartine Place (29th-street), between Eighth and Ninth Avenue. All honest investigators are earnestly invited to attend these meetings, at 3½ P. M., and 7½ evening.

Mr. G. C. Stewart, of Newark, New Jersey, will lecture in Lamartine Hall, corner of Twenty-ninth street and Eighth avenue, on Sunday, at 3½ o'clock P. M., and 7½ o'clock in the evening.

Lectures in Massachusetts.

Lewis C. Welch, impressionist medium, will speak at Canton, Mass., on the second Sunday in June; third Sunday at Foxboro, fourth Sunday at Stoughton, and the first Sunday in July at Bridgewater.

Another Lecturer.

L. C. Welch is now ready to answer calls to lecture Sundays or week day evenings, after the first Sunday in July. For week day evenings he is unengaged at present.

Spiritual Lyceum.

At Clinton Hall, Astor Place, a brief essay or lecture is given every Sunday afternoon at 3 o'clock, after which remarks are made upon it by those who may feel moved. Also at the same place, meetings of the Spiritual Conference every Friday evening.

Drs. Orton and Redman

Have removed their medical office to 82 Fourth-avenue, directly in the rear of Grace Church.

Investigating Circles.

At the rooms of S. T. Munson, 5 Great Jones-st., circles for the investigation of spiritual phenomena are held every Tuesday and Thursday evening, Mr. Redman being the medium.

Reformers Boarding House.

Mr. Levy has moved into a fine and commodious house, 231 West 35th-street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—Duty, 15 ct. ad val.		Yard Selling Prices—	
Pot, 1st sort, 100lb.	6 00	Timber, oak, scantling, 40	00
Pearl, 1st sort	6 00	M feet	45 00
Beeswax—Duty, 15 ct. ad val.		Timber or Bms. E.	00
American Yellow, 10 lb.	32 a	Georgia Pine, worked	00
Bristles—Duty, 4 ct. ad val.		Plank, GP, un.	00
Amer. gray and white	30 a	Plank and Boards, NR. cl.	00
Coffee—Duty, 15 ct. ad val.		Plank and Boards, NR. 2q.	00
Java, white, 10 lb.	18½	Boards, NR. box.	00
Mocha	11½	Boards, Alb. P. and pce.	00
Brazil	9½	Boards, city worked	00
Laguayra	12 a	Boards, do. cir. p'tion.	00
Maracaibo	12 a	Plank, Alb. Pine	00
St. Domingo, cash	8½	Plank, city worked	00
Cotton.		Plank, Alb. Spruce	00
Ordinary	10½	Plank, city Spruce wk'd.	00
Middling	12½	Shingles, 10 bunch	00
Middling Fair	13½	Do. Ced. 3 ft. 1st qu. M. 35	00
Feathers—Duty, 25 ct.		Do. Ced. 3 ft. 2d qu.	00
Live Geese, 10 lb.	42 a	Do. Company, 3 ft.	00
Tennessee	40 a	Do. Cypress, 2 ft.	00
Flax—Duty, 15 ct. ad val.		Do. do. 3 ft.	00
American, 10 lb.	8 a	Laths, E., 10 M.	00
Flour and Meal—Duty, 15 ct. ad val.		Staves, W.O. pipe	00
Sour	3 50	Do. W.O. hhd.	00
Superfine, No. 2	3 50	Do. W.O. bbl.	00
State, common brand	4 20	Do. R.O. hhd.	00
State, straight brand	4 30	Heading, W.O.	00
State, extra brand	4 30	Molasses—Duty, 24 ct. ad val.	
Western mixed, do.	4 20	New Orleans, 24 gal.	35 a
Mich. and Ind. state, do.	4 30	Porto Rico	27 a
Michigan fancy brands	4 45	Cuba Muscovado	23 a
Ohio, good brands	4 50	Trinidad, Cuba	23 a
Ohio, round hoop, com.	4 40	Card, etc., sweet	21 a
Ohio, fancy brands	4 50	Nails—Duty, 24 ct. ad val.	
Ohio, extra brands	4 60	Cut, 4d. and 6d., 10 lb.	3½
Genesee, fancy brands	4 70	Wrought, American	7 a
Genesee, extra brands	5 00	Oils—Duty, Palm, 4; Olive, 24; Linseed,	
Canada, superfine	4 30	Sperm (foreign fisheries), and Whale	
Canada, extra	4 40	or other Fish (for.), 15 ct. ad val.	
Brandywine	5 75	Flor. 30 fl.	00
Georgetown	6 30	Olive, 12b. b. & bx	3 00
Petersburg City	6 30	Olive, in c., 10 gal.	1 12½
Rich. Country	5 60	Palm, 10 lb.	8 a
Alexandria	4 75	Linseed, common, 10 gal.	60 a
Baltimore, Howard-street	4 75	Linseed, English	60 a
Rye Flour	3 00	Whale	57 a
Corn Meal, Jersey	3 50	Do. Refined Winter	67 a
Do. Brandywine	3 95	Do. Refined Spring	60 a
Do. do. Punch	18 00	Sperm, crude	1 20
Grain—Duty, 15 ct. ad val.		Do. Winter, unbleached	1 25
Wheat, w. G., 10 bush	1 27	Do. bleached	1 30
Do. do. C.	1 20	Elephant, refined blchd.	78 a
Do. Ohio	1 12	Lard Oil, S. and W.	75 a
Do. Michigan, white	1 16	Potatoes.	
Chicago, s.	99 a	Bl.	2 00
Milwaukee club	1 01	Potatoes Starch	5 00
Rye, Northern	69 a	Provisions—Duty, Cheese, 24; all	
Corn, round yellow	76 a	others, 15 ct. ad val.	
Do. do. white	73 a	Beef, mess, count. pr. 10 lb.	14 00
Do. Southern white	73 a	Do. do. city	12 50
Do. do. yellow	76 a	Do. mess, extra	14 00
Do. do. mixed	73 a	Do. prime, country	7 75
Do. Western do.	—	Do. prime, city	8 25
Barley	60 a	Do. do. mess, tierce	18 00
Oats, Canada	48 a	Pork, mess, 10 lb.	17 90
Do. Canal	47 a	Do. prime	14 65
Do. Ohio	47 a	Do. do. mess	16 50
Do. Jersey	42 a	Do. do. clear	19 50
Peas, bl. e. 2 bush	3 37½	Lard, O. P. 10 lb.	11 a
Hay.		Hams, pickled	9½ a
N. R. in bls. 100 lb.	40 a	Shoulders, pickled	6½ a
Hemp.		Beef Hams, in pkts. 10 lb.	10 a
Russia, cl. 100 lb.	210 00	Beef, smoked, 10 lb.	10½ a
Do. outshot	8 a	Butter, Orange county	25 a
Manilla, 10 lb.	6½ a	Do. State, fair to prime	16 a
Sisal	6½ a	Do. Ohio	12 a
Italian, 10 lb.	90 00	Cheese	7 a
Jute	90 00	Rice—Duty, 15 ct. ad val.	
American dewr.	105 00	Ordinary to fair, 10 cwt.	3 25
Do. do. dressed	160 00	Good to prime	3 25
Hides—Duty, 4 ct. ad val.		Salt—Duty, 15 ct. ad val.	
R. G. and B. Ayres, 20a	25	Turk's Island, 10 bush	18½
24lb., 10 lb.	25	St. Martin's	19½
Do. do. gr. s. C.	20 a	Liverpool, gr. sack	75
Orinoco	20 a	Do. fine	1 12
San Juan	21 a	Do. do. Ashton's	1 40
Savanna, etc.	16½ a	Seeds—Duty, FREE.	
Maracaibo, s. and d.	15 a	Clover, 10 lb.	7
Manrah. ox, etc.	15 a	Timothy, 10 lb.	16 00
Matamoros	20 a	Flax, American rough	1 50
P. Cab., direct	20 a	Sugars—Duty, 24 ct.	
Vera Cruz	20½ a	St. Croix, 10 lb.	5½ a
Dry South	12½ a	New Orleans	4 15a
Calcutta Buff	11 a	Cuba Muscovado	5½ a
Do. Kips, 10 piece	1 20	Porto Rico	6 a
Do. Dry Salted	1 10	Havana, white	9 a
Black, dry	1 00	Havana, B. & Y.	6 a
Honey—Duty, 24 ct. ad val.		Manilla	6½ a
Cuba, 10 gal.	60 a	Stuarts' D. R. L.	11½
Hops—Duty, 15 ct. ad val.		Stuarts' do. do. e.	11½
1856, Eastern & Western	4 a	Stuarts' do. do. g.	10½
1857, Eastern & Western	4 a	Stuarts' A.	11
Horas—Duty, 4 ct. ad val.		Stuarts' ground ex. sup.	11
Ox, B. A. & R., G. & C.	6 a	Tallow—Duty, 8 ct. ad val.	
Leather—(Sole)—Duty, 15 ct. ad val.		American prime, 10 lb.	10½
Oak, Sl., Lt., 10 lb.	26 a	Teas—Duty, 15 ct. ad val.	
Do. middle	25 a	Gunpowder	28 a
Do. Heavy	25 a	Hyson	25 a
Do. dry hide	24 a	Young Hyson, mixed	17 a
Do. Ohio	21 a	Hyson Skin	10 a
Do. Southern Light	21 a	Twankay	10 a
Do. all weights	21 a	Ning and Oolong	19 a
Hemlock, light	21 a	Powchong	19 a
Do. middling	21½ a	Ankol	23 a
Do. heavy	19½ a	Congou	25 a
Do. damaged	17 a	Wool—Duty, 24 ct. ad val.	
Do. pr. do.	12 a	A. Saxon Fleece, 10 lb.	40 a
Lime—Duty, 10 ct. ad val.		A. F. B. Merino	36 a
Rockland, com.	80	A. ¼ and ½ Merino	32 a
Lump	80	A. ¼ and ½ Merino	28 a
Lumber—Duty, 15 ct. ad val. Pro-		Sup. Pulled Co.	25 a
duct of North American Colonies, FREE.		No. 1 Pulled Co.	22 a
Wholesale Prices.		Extra Pulled Co.	30 a
Timber, WP, 10 cub. ft.	18 a	Peruv. Wash	nom.
Do. oak, 10 cub. ft.	22 a	Valparaiso Unwashed	10 a
Do. GI. Wo.	35 a	S. Am. Com. W.	10 a
Do. Geo. Y.P. by car, c.f.	26 a	S. A. E. R. W.	15 a
Eastern Spruce and Pine,		S. Am. Unwashed W.	nom.
by c'go.	10 00	S. A. Cord'a W.	20 a
		E. I. Washed	18 a
		African Unwashed	9 a
		African Washed	16 a
		Smyrna Unwashed	14 a
		Smyrna Washed	23 a

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DR. JOHN SCOTT.

LATE OF ST. LOUIS, SPIRIT PHYSICIAN, informs his friends, and all those who may be suffering from disease, whether Chronic or Acute, that he has removed from St. Louis to the city of New York, where he has taken the large and commodious house, 6 BEACH-STREET, near St. John's Park, and is now prepared to receive a few patients in the house, and also to treat those who may wish to be attended to through SPIRIT INFLUENCE. Office hours, from 9 A. M. to 1 P. M., and from 8 to 6 P. M.

CERTIFICATES.

Mrs. J. Linton, for a number of years, was afflicted with Cancer of the Womb. A perfect cure was made in 20 days. Address, Mrs. Linton, Keokuk, Ia.

Mr. Rhinebold, daughter, aged 10 years, was cured in 3 days of St. Vitus' Dance. This was an extremely interesting case. The patient, when Dr. Scott was called upon, could not speak, lie down, or stand five consecutive minutes. Address, Mr. Rhinebold, 64 Fourth-street, St. Louis, Mo.

Mrs. Henry Choteau's boy, 5 years of age, was cured of Dumbness, never from his birth having spoken. Address, Mrs. CHOTEAU, Clark-avenue, St. Louis, Mo.

Mrs. Scaffel, Market-street, between Fourteenth and Fifteenth-streets, St. Louis, Mo., Cancer on the Breast, weighing 5½ lbs., surgical measurement. This was an extremely interesting and truly astonishing case. This cure took the entire faculty of St. Louis by surprise. The most eminent physicians and surgeons of England had operated upon her, likewise Dr. Pope, Dean of Pope's College, St. Louis, and all had pronounced her incurable. The history of this case has been published in all the leading papers and medical journals of America and Great Britain. A perfect cure was made in six visits.

Miss Ann Arnot, daughter of J. Arnot, exchange and livery stables, St. Louis, Mo., extreme case of malformation of ankle and foot (born so). The St. Louis faculty had decided, that when maturing change occurred death would ensue. Entire cure made in three months, the young lady being now alive, well, and with a perfect formed foot and ankle. Drawings of the various forms during the change are now in possession of Mr. Arnot.

Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, Mo., called upon Dr. Scott, to be relieved of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then informed by the Doctor that in a very short time he would lose the entire use of his limbs. In the course of a few weeks, business called Mr. Lemmon to the East. Upon his arrival at Baltimore, the power and use of his limbs suddenly left him, and he was compelled to be carried to the hotel, where he remained paralyzed. His brother went to Baltimore, and at his entreaty he was carried back to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr. Scott's hands entirely restored the use of his limbs.

Mrs. Ellen Miller, daughter of the Rev. Mr. Peasdale, was pronounced by the physicians attending upon her to be in the last stage of consumption, and as such, was given up by them as hopeless. She expressed a desire to breathe her last surrounded by her family and amid the scenes of her youth, and was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as Caesar wrote, *veni, vidi, vici*. He came, he saw the patient, and the disease was conquered. The lady is now hale and hearty.

Mr. M. Bard, gate keeper at the toll-gate on the Warrenville road, had lost the entire use of one arm, and could not move it up or down. After the second visit to Dr. Scott, he was able to move it at pleasure and straighten it out; also, to lift and carry for some distance a peck of corn.

A. McLean, engineer on board the steamer *Australia*, erysipelas in hand; for eight days had not slept. Dr. Barr, of St. Louis, had, as a last resort, lanced the hand. The hand apparently had mortified, and was green up to the elbow. His friends became alarmed, and the doctors declared that he must either lose his arm or his life. His friends now prepared to take him to Pope's College, to undergo the operation. He was placed in a carriage to proceed to the College, when a Mr. H. Clarke jumped into the wagon, and said, "I am a better driver than any here. I will go to the College, you fellows." When, instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's, and in twenty-eight minutes Dr. Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLean resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLean now resides in New Brighton, Beaver county, Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott, can testify to the above facts; or a letter sent to Mr. McLean, will be answered.

Dr. Rutherford, Louisville, Ky., was afflicted for 55 years with Rheumatism, was entirely cured in three weeks.

Mr. Carr, District Attorney, Lexington, Ky., cured of heart disease in ten visits.

Dr. Green, of Louisville, Ky., bad case of Rheumatism, perfectly cured in one week.

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Mrs. Mary Stewart, Hemorrhage of the Womb, Cancer upon the back, and several other diseases. This case being one of extreme delicacy, the full particulars will be made known and described to all who find it interesting.

J. M. Moore, of the firm of Moore & Patterson, Louisville, Ky., was nearly doubled up with rheumatism, perfectly cured in one month.

George E. Walcott, Esq., artist, of Columbus, O., Cancer-wart upon the Nose, fell off after two applications of the hand.

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