

"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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NEW YORK, SATURDAY, JUNE 12, 1858.

THE SPIRITUAL TELEGRAPH.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE. LITERARY REVIEW.

"SPINITUALISM TESTED BY SCIENCE." An E-say from the May Number of the New Englander, a Quarterly, published by W. L. Kingsley ; New Haven, Coun.

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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 irresistable dosire 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.

decided the Dred Scott Case, proclaimed to all the world, will," acting through a law more remote, "may suspend all either that they could not or would not discriminate between a proximate laws," and that, from such suspension, are the spiritment, is as grave as a dead march.

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Here our essayist fairly surrenders his science to conjectureof an inference, as if in the half hope that in his absurd jumble philosophy and wonderful facts, without leave, from the afo

That the Spiritualist may judge for himself, the value of 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.

tion ; if we allow him to shift his position and desert his own by the itineracy of his own country under the names of magstandard planted on the immutability of natural law, for the netism, psychology, etc., etc., actually exist. So, having made higher ground supposed to be monopolized by "the miracles of his obeisance to ecclesiasticism, on bohalf of natural law, he the Christian faith," oven then he blows himself, not Spiritual- must needs perform the same duty to worldly " respectability" The "learned judges" of our Suprome Court, when they inu, sky-high by his own petard. He asserts that the "Divine on behalf of existing fact ; and therefore he introduces the sub-

quibble and a principle ; yet the style of the silly pronounce- ual manifestations or "miracles of the Christian faith." This fairly established, all scientific demonstration and experience is For example, what gravity of style or dignity of pretence directly to the point that the "Divine will has done it again can atone for the shallow contradiction which treads directly and again, and moreover, that it will continue to do it forever." on the heels of his opening profession of scientific faith ? He Having classified the "Divine will" as one of his unvarying natasays : "We must anchor ourselves on the great truths of na- ral laws, and introduced "miracle" as a sample of its necessary ture, which have received or deserve universal recognition-we results, it is not for him who has just proclaimed the unvarying believe in the harmony of nature. The divinity that has perpetuity of law, to turn around and read both the law and its stamped its inefaceable impress upon every detail of the facts out of existence ; that is to say, if, as the writer asserts, a creation, never contradicts itself. If, therefore, a great "higher law" (named by those who admit they have not yet principle has once been established by a multitude of concur- discovered it-" the law of miracle") did once produce certain

WHOLE NO. 319.

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But to resume the thread of our extracts. Having made act on matter, except through the medium of a material body. his road-side oblation due from science to ecclesiasticism, and "The world moves !" The theory of universal development This law knows no exceptions, save the apparent ones which devoutly crossed himself with that peculiar feeling of devotion result, perhaps, from the exercise of a wider including law, which is inseparable from the vain attempt to serve two maswhich, at the Divine will, may suspend all proximate laws, in a ters on the same day, he returns to the application of his munmanner that still is orderly and regular. Such are the mir- dane tests. Over one-third of his essay is a loosely stated practitioners of medicine, who felt they had not done a patient justice until he had been made to swallow a piece of an Egypto the bare historical statement of certain alleged facts; which tian mummy, whenever the epidemic of Spiritualism falls facts, it is the animus of his entire effort to demonstrate can not under the care of a quack, down goes this antiquated dose of occur on the face of this earth, now or ever. What are we to psychology. But with characteristic fidelity to the Pedantic think of a general who surrenders his park of artillery at the sch. ol, he can not relate even that thrice told tale, without imvery commencement of the campaign ? But there is a sign of porting a foreign title wherewith to dignify it. We are gravely promise, after all, in the way our literary general does it, which informed that one " Doctor James Braid, of Manchester, Engboiles better things of him when he acquires more courage. It land," did, in the year of grace, one thousand, eight bundred needs but the "hypnotism" (a pet phrase with him) of common and forty-two, discover the precious word, "HYPNOTISM," and of "geological epochs" and Jewish "miracles," the reader may said Sage of Manchester, who first let the world into the secret of sleepism !

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> Here our essayist fairly surrenders his science to conjectureto 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

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not will as family and respectable class state, it is of the greatest consequence to have a fall apprecia- the next number of "the New Englander." "Hypnotism"

portance is sifting and explaining Spiritualism;" and therefore [reputation. he wast me them even at the rick of miling his dignity by the affiction

ing upon a "flaid or force resident in the nervous system, which it s its first duty to get out of the way. keep a steady, fixed gase upon the end of a cork bound on the both of his facts and his reasoning. bend so as to project from the middle of the forebend, each to He fails to perceive the scientific absurdity of his own posigod swined in grouping them."

both Dr. Braid and his learned disciple, have forgotten to ex. plain the moder by which he unlocked these hypnotic mortals and their friends could not do, would indee 1 be a valuable contriinhabit a land where they sell quarto dictinuaries for five dol- vation, were "hyportized." lars, and other literature is a like ratio, as though the body of

now and then addicted) taken upon herself the responsibility to own advice (for the reason, probably, that doctors seldom take own broadside.

descent from his lefty " cherry to the facts of messeries, from voluntarily comes before the public in the sacred name of Sci- cruelty to torment them farther. Peace be to their ashes !

thing)-is Manister and " lefor on andwar of about eight scientific test of Spiritualism these who know it to be mere creakings and groanings of loose jointed tables ! !" knowled persons (think of that I no such sumbers how at the utterly unsound and empirical ; and as before stated, it is upon feet of science in this stapid land ; but in Manchester, and be- this monly shame that we predicate his final redemption. He structs his test. Carefully inventoried it amounts to --fore that mighty andience), that the cause of the phenomena is says, at the outset, "we claim no discovery, no originality." Of parely "relycion or personal" This overthrow of Yankee himself, he has seen nothing, and knows nothing ; his whole pretration is detailed at length, but the science of the matter dependence is upon the most superficial examination of the statehas in these two nut-shells. To be sure, their meat is not ex- ments of others. He indalges at prosaic length in learned comactly of the mase law w to the messiontific taste ; that of the mon-places on the imperfection of the senses, per se, in addition latter tending rather to satagonize, and finally to acidulate and to their total bedevilment through "hypnotism," though he has destroy the other. Bat here is one of them : "Fourteen male exemplified a-priori, in his adhesion to "the miracles of the adult strangers came forward, a part of whom were desired to Christian faith," his own want of confidence in the soundness

give his own particular cork his undivided attention. Ten of tion, when he admits the verity of Christian murades, and at the the fourteen west into the sloep, and that while I are touched same time labors with all his might to sap the very foundation one of them." Here is the other : " During these proceedings upon which they rest ! Is not this so ? He admits (what is three more of the company sent themselves into the condition, not true, however.) that they are opposed to all law that sciby fixing their game and thoughts upon points in the room, ac- ence has yet verified. Then, of necessity, they stand upon uncording to what I had indicated in my lecture as sufficient to supported human testimony derived through the very senses produce the sleep. I knew nothing of their acts or intentions which he labors to prove are wholly unreliable. In other world, until called upon by their friends to unlock them from the pro- he asks his readers to believe that his science has swept away found shop not which they had fallen, and from which they could every vestige of the claim to spiritual origin set up for certain admitted facts of to-day; but either fails to apprehend, or refuses It is greatly to be lameated by the unwientific reader, that to apply, or furnish a scientific reason for not applying, it to the rather too much wheat with his reputed chaff ; it does more got out of them what he americ, on the high authority of a than was bargained for-it proves too much. He admits that cord, was are in then; to wit, as influence from himself. The "hypnotism" is a law of the human constitution, and if so, it either of the ability to perceive the necessity of the question, or bution to science, on the assumption that his theory is the cor- the honesty to ask it of himself, whether or not, the apostles rect one. For the present, it looks to the "groundlings" who when they testified to the spiritual facts of their sensuous cheer-

With respect to analogous facts of the present day, he says : the Doctor's theory rested upon a pair of legs best in opposite "Our position in, that they are physically false, but may be predirections, and each particular leg was determined to follow its colography true." Now, if he would like to ascertain the exact brat, What the renowned jackans in the Ravel " pastomime of scientific value of his " position" measured by his own estima-Our compart hilly indorees the mge hypothesis of his master, twesty-first chapter of St. John, or to any other facts of the ing of Rome was celebreted by the Archeological Institute in Rome, and eavy of it, that "Next to being convinced of the hypothesis mane class, testified to by the apostles, and state the result in on the 24th ultime. tion, let him apply it to the alleged spiritual facts recited in the

of the community" who ride to church is a carriage, and go to tion of this cork established theory of it; that is to say, it is being as old as St. John, and the facts of St. John being no the opera is a white closh, ending with a devout prayer that of great scientific consequence to a thorough sifting of Spirit- more outside of his individual experience than are the similar they may so far condessed as not to throw down his easy in anison, to fully appreciate a theory which rests upon the solid facts of modern times, on his own confession, why not begin with eleer direct at the ber " man of there relies intimat- basis and month and floureshes another, which instantly St. John, and show his facts to be physically false? As far as ing that he fally agrees with the very respectable ladies and brigs if up, and lays the whole fabric of Manchester "hypno he is concerned, all the facts of Spiritualism, whether ancient or gentlemes aforesaid ; that nature coght to have been ashamed farm" ignominously by the heels. In this we are entirely agreed, modern, rest on the same basis-kuman testimony, and unless he a berell to air such facts in " the wind of their nobility" It is of no little consequence to have " a full appreciation" of can show a scientific preference for the integrity of the senses However, as it can't very well be prevented now, she having such a lame conclusion as the one be has imported at such heavy of twelve men in the past, over those of twelve thousand in the with that plebeian valgarity to which he blushes to own she is expense to common sense. Failing, however, to profit by his present, he has no shield from the unlucky consequences of his

manifest such undiguised proceedings, he holds out to them the their own medicines), he rashes to battle, with a weapon in After this self-inflicted satire upon his own "position," we pleasing prospect that through Dr. Braid as tailor in chief, and his hand, the nature of which he neither understands nor can afford to tread lightly on the ashes of "Herr Alexander" hinsel' as yourseyman in ordinary, he may so dress up these knows how to apply In fact, the very lagging of this hyp- and the wonderful "Winard of the North"-on "the claobrate off-more facts of nature, as to make them, at least is some des notic engine into the field against Spiritualism, is demonstrative trials of Sir Michael Faraday"-the "hypnotism" of the gree awiel, if not altogether presentable to the rightly attired of his shallow comprehension of it; but thus it is that fools mighty Braid, "the repeated displacement of the tendon of class of society But family, and as a last appeal, he gives rash is where science herself should tread with caution, and the peroneous longus muscle in the sheath which slides behind them to understand, that " them facts are of the atmost im- are sure to come out with no blow dealt, save against their own the external malleolus" of the Buffalo Doctors, all gathered with affectionate care, and deposited with pious hands in the It is even so with our essayist. By indorsing the silly theory sacred mansoleum of this scientific essay; for, not only has he contact, and the suistant must not desert him in this, his deep of Braid, related by ten thousand facts so well established that fully illustrated their no value, but doubtless one and all, if they we would blush to insult the common experience of mesmeric ever had one-tenth part of the shame that our author can not Wes ever philosopher so beleagured by the high contending observers by naming them, he destroys all confidence in the mind conceal when he quotes them, have at least blushed at, if not powers of popular faith on the one side, and popular fashion of the intelligent and earnest inquirer in his scientific ability to repented of, the folly and ignorance manifested in their several on the other ! However, he derives great consolation in the treat the subject he has taken in hand. In short, the man who explanations of spiritual phenomena, and it would be wanton

the consideration that the Yondw psychologists are all wrong ence, and with her mantle upon his shoulders enacts the part of There is one feature apparent throughout this test of Spirit-It is a sort of "poor man's plaster" to his brased dignity, to Judes in the presence of popular theology-who enacts the part | ualism, with which we are especially edified. The author takes know that at least, his Manchester prodigy has reduced all of a meaking opologist for the facts of Nature, in the face of no pains to conceal his ignorance. Whether or not he thinks they impodent protenators to a scientific zero. They, the the "respectable" world, and who lays an offering of the mention of the word science, which occurs in the title of merest drains not appen the sen of science, set forth the idea that superficiality and inconsequence upon the altar of his own pro- his essay, absolved him from the necessity of all farther notice there a main time connection between themselves and the sub-fermion, is simply performing for himself the work of stultifica- of it in addressing an unlearned world, we do not pretend to incle who manifest the strange phenomena, such as " will," act- tion, and to honest science he becomes a stumbling-block, which say, but certain it is he has maintained from beginning to end, a most diguified and " masterly inactivity" with respect to such has cless analogue with electricity or physical magnetism and This is the position of the author of the essay under considera- vulgar things as facts, or their scientific value in the construcmay be made to pass from one person to another." Nothing of tion. That he keenly feels it to be so, is apparent throughout. tion of a theory. He does not appear to regard it as at all the had ' Dr. Braid demonstrated in Manchester (and it is a There is a lurking consciousness within him that he is acting a necessary to a scientific test, that he should have the least comfort that it was in Manchester ; all that Braid did has been false part, which will not be disguised. He confesses, as we knowledge of the facts to which he applies it. He says : done a bundred tunes in New Hores, but that amounts to no- shall presently see, that he is no better satisfied with his own "The only raps we have had an opportunity to hear, were the

This completes his stock of material out of which he con-

1. The "annihilation of the theories of the Spiritualists" by reason of the Divine order of "invariablness" 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 dcmolishes 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 aufacts of ancient history. The test, as he applies it, "sifts" out thority in science that it is in commerce, there need be no surprise at the entire failure of our essayest, so candidly acknowledged in his "conclusion." Having stated his tests, invoked his authorities, applied his science, and boasted on every page the secret of his power to do for these persons what he declares must be at least as old as man, and then shows himself void 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 essayest in commending it to the sober attention of all men who profess the ability to discriminate between things and words. R. T. HALLOCK.

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 THE AMERICAN INDIAN AID ASSOCIATION. more reliable, the deductions of science or the evidences of the seases 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 to serve : 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 abased 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 rest: on a basis wholly superior to the senses, and this silly assumption has done much mischief by inducing many to undervalue their indispensible usefulness. But where would have been their Christianity and evidence of immortality without the evidences of the seases 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. PARTNIDGE 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 spiritnal 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 traly on their own plane, of the external limb. It is not theirs to speak concerning the Saxon civilization affords, they will not aim to force it upon 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 twe. As for example, no one impeaches the veracity of a pair of healthy lover of God and his country to give hearty co-operation, and eyes when they testify to the presence of that column in the center of thus evince his loyalty to those conobling truths which unfold 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 fulsebood, when we should rather conwict 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 profandity 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.

senses. He would like to vary the question, and ask, what is the difference between one observation, and the aggregate of observation f 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 evi-

dence of either Christianity, science or fact. Mr. Barce presented a paper on "The Subject of Education for the contest. Presses and divines must eatch the watchword, and manfully

Children of Spiritaaliste," as his contribution to the laquiry on that step forward to decide whether Spiritaalism he truth or an error.

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

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 thirtcen 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 Anglothe 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 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 niti mate object of this Organization will be attained sooner of 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 a 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 famish proper credentials for 50 doing

Confession Concerning Spiritualism.

The editor of the Independent, published at Janesville, Mich Mr. Colles defined science to be what the mind observes through the makes the following sensible remarks about Spiritualism. savs :

That it is assuming a place so prominent as not to be successfully combated by mere demunciation. 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 relarded, its progress. Silently but rapidly it is arising to take a formidable position, and we have to meet it as we would any during antagonist, with the shafts of well-digested reason-ing, 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 association. Facts-reasons-must be brought to bear in the contest. Presses and divines mate eatch the watchword, and manfully

topic. raised by Mra. Davis at a previous amion. The maper was laid over for the present, to await the question to which it immediately applies. Adjourned. B. T. HALLOCK. It is the expected manner-we may reject other truth, be-cause, forsooth, rapping, tipping, witing, speaking and seeing media between the mandane 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." "humbug." will find in the N.Y. SPIRITOLL TELEORLPH, 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.

FRIEND PARTRIDGE :

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
The Union Theological Seminary
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 EJ. 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.

PHTSFORD, N. Y., May 31, 1858.

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 TELK-CRAPH. 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 apparations of the Spirits or ghosts of persons departed from this life, can hardly be all delasion and falschood. 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, yct if there be but ono 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 34 : 37 : After his pearing He 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 1 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 augel, 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.

FUILOSOPHICAL 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 offease, 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 forctaste 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 per ecutors 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 belongof 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.

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 amert 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 upprofessors, 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 bolding fast to the old land marks of theology, no matter how inconnistent. 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 cultivated, last 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 trath.

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

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 cau see clearly to pull out motes from your brother's eyes. Spend not your time in fault-finding and ridicoling your professing neighbors, cutting asunder friendship 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. BEESON'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 man Captives, as well as in his public lectures. such an appeal. I am unwilling to think that you or the clergy, as a body, are deficient in philanthropic zeal, or wilfully unjust ing to them. Such misrepresentations are beneath the diguity 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 THE CAUSE. inquire

to the actual condition and capacity of the Indian for improve-Our high attainments, as a nation, in the enjoyments of ment; 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 docuarises 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 Indiau'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

or flooring, +tc., of 100 log bouses	. 150,000
for building a church	. 30,000
for collins and grave-yard fences	. 1,100
For fences on the central farm	. 25.000
For bridge accross the Wolf River	. 6.000
For two stores	. 25,000
For building bouses for Stockbridge Indians	. 21.200

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

Wheat	ATTR.
Dale	44
Corn	84
Potatoes	
Turaipe	
Peas, beans and buckwheat G	44
Besides numerous gardena.	
They also cat 200 tons of hay and made 200 000) hriel

for

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-Lackeo 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, and sowing di cord, building up separate parties to envy each 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 Mendoci reserve on the Pacific coast, roports that the Indians have learned to drag the soines 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 Oat-

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 H. W. Beecher, nor any of the 30,000 of the profession to in his statements. He should have told the cause, and pointed which he belongs, utters a protest, I am instinctively led to out the remedy; for until this is done no wonder if, like the Israchites of old, when peeled and scattered, they drooped their The chief cause I conceive to be a want of information as 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 ments. Assuming, then, dear Sir, that your lack of interest 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.

"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, beirays an cagorness and alacrity, and power for schola-tic acquirements that would do oredit to ber 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 poble race is crumbling away," not from auy 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 "That the most disionerable and demoralizing means have been made use of to obtain his property. Trespanses and depredations of every conceivable kind have been committed upon the Iadians. They have been personally maltreated, their property stolen, their timber de-titioned, their possessions encroached upon, notwithstanding all 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 in-terests of the red man have been utterly disregarded, the good con-duct and patient submission of the latter, contrast favorably with the disorderly and lawless conduct of many of their while hethere, who, while they have quartied about the African have united upon the soil of Kanass 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 there is a brighter destiny that awaits them, and if those who mortal. Judaism and a God of wrath is his highest concepto the satisfaction of the traders?" And for this wickedness, in the outcasts, and accomplish all his saving plans. not a word of rebuke is heard from either pulpit or Tract Society in any part of the land !

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 aboat cultivating the carth, 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, beaus, 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 pcople."

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 plan of action to guide the movement, and mold the plastic eight thousand souls. They are generally industrious, peaceable materials, I drop you these lines detailing our wants and neand cleanly, carning 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 savageto become cultivators at the first request of the agent to do so; prepared and planted with corn and vegetables. They were being destroyed.

The Pimoes, another tribe described by the agent as the most cotton by hand into blankets of a beautiful texture-an art not from any one. acquired from the Spaniards, but found among them three hundred years ago.

numbering fifty thousand, are also a fine race, being industri- that is a clairvoyant of some celebrity, possessing the faculty ous, cleanly, temperate, and pure in all their habits. At present of detecting counterfeit money, reading in the dark, prescribing there has been no missionary, and scarcely a white man, among for invalids, describing scenery, etc., is going about the country them.

religion enough to impart to these simple children of Nature? to disturb his speculations. But he has dragged in the questhese tribes.

record of efforts and failures, so much so that faith and hope sion. Warped by prejudice and bigotry, sensual, and gross in have almost expired for the future of the Indians, nevertheless his reasonings, he can not detach the material from the im- moral view of the case.

struchnined whisky ; that when their late annuity was paid, profess to be the ambassadors of Him who came to seek and to tion of a Deity. He knows nothing of our theory, and can inseveral were killed and numbers wounded as usual in a drunken save the lost, are unwilling or incompetent for the mission, the fluence only the ignorant and bigoted. Truth is mighty, and fracas, yet the newspapers reported that all went off "very much God of Love will call and qualify other agencies, who will gather in the end must prevail. Our motto-"onward and upward"

The testimonies I have presented are but a few, which I have utter insufficiency of existing means to meet their necessities.

State, or of the rapid progress which is being made by the Semi- ular religion of the day. The time is drawing near, and will noles, the Choctaws, and Cherokees, who have numerous schools soon arrive, when we shall sit down in the great temple of Naand native teachers giving instruction in all the higher branches | ture, as children of one common parent, having inspirations diand sterling worth, vastly superior to those who have heretofore and mercy, by the regenerated of earth. slandered and destroyed them.

I trust, Dear Sir, that enough has been advanced to explode the horrible fantasy that Indians are "destined" to "cramble 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 LARE, DODGE CO., MINNESOTA, May 15, 1858. MR. PARTRIDGE :

Sir-As the subject of Spiritualism is in a somewhat lethergic state in our community at the present time-not for lack of the proper elements required-but for want of a concerted cessities.

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 ness of whom so much has been written, expressed a willingness lost an opportunity to rant upon the theme from the sacred desk. Old and stale arguments, such as the "Devil," kneeand with a little instruction, they soon had seventy-five acres and-toe-ology, deception, fraud, and collusion, that have become thread-bare from repetition, that have been refuted so miserably poor, and often subject to starvation, all their game 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 proclivinteresting and docile tribe of Indians on the continent, occupy ity for slander seems to prevail in respect to this subject, even a beautiful portion of the Gila Valley, about twenty miles in though upon all others men seem to be rational. But all such length by four in breadth. They live in villages, and raise luxu- efforts have a limit, and I look forward with hope to the period riant crops of corn, wheat, millet, melons and pumpkins, and when people can vindicate their right to worship the Deity acalso cotton of excellent quality. They spin and weave their cording to the dictates of reason, without undue interference

We need some lecturers badly. Dr. Maybew was through here during the past winter, but he did not stop to lecture. The Shoshonees, who occupy the great basin east of Utah, A gentleman by the name of Sunrise, who has a daughter giving exhibitions to the curious at twenty-five cents a head. It is, Reverend Sir, in behalf of these unpervented tribes that The exhibition is quite novel, and draws crowds ; and if the 1 invite your special attention. I ask, have we not science and gentleman would keep in his sphere, no one would feel disposed and is there not wealth and wisdom sufficient, in this great tion of Spiritualism and in conjunction with his mammonish enternation of ours, to protect them from the evils from which we prize, proposes to reveal its hidden mysteries, and expose its are striving to free ourselves? I think there is ; yes, I am sure transparent absurdities. It is quite amusing to listen to this there is 1 I can not doubt but there are thousands of men and pseudo philosopher's expose of the phenomena of Spiritualism, women, who, when the material means are provided, will spon- which he does to his own satisfaction, at least, though an inteltaneously arise from every sect and party, and offer themselves ligent audience upon this topic (which fortunately for his repuas living gospels to carry glad tidings of great joy unto all of tation he does not often have), might not appreciatelit. The animal and muscular seem to predominate in his organism, and he

And though it is true, sadly true, Sir, that the past is but a has yet to take the initiatory step in the rudiments of progression

will not permit us to falter.

We expect Dr. Mayhew, of N. Y. City to visit us this seataken from the Annual Reports. I could have multiplied them son, and he will improve the opportunity to lecture to us. The Permit me to call your attention to the reports in regard to to a great extent. I believe every agent, without exception, orthodox world has been all agog the past winter on the subspeaks decidedly of the Indian's capacity and desire for improve ject of revivals. But they have horne off very few trophies. ment ; but alas, they are equally unanimous in declaring the Hell appears to have lost a great portion of its terrors. The fact is, the great body politic have become diseased spiritually, I have omitted to say anything about the Indians within this and demand something beside husks or chaff, found in the popof literature, and in some important respects are outstripping rect from the great fountain's head, with right, reason, and natheir pale-faced neighbors, and in a comparatively short time ture for our translators. Our priests will be philosophers and will prove themselves, in high intellect, in general knowledge philanthropists, and our anthems will be chanted in deeds of love

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 race-ial 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 race-ial organs of the Person or Man of our race-the universal finite man-perform uses or functions that are necessary for the integrity or wellare 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 race-ial 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 race-ial 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 ruce into perfect finite human organic forms of the Divine Humanity-the common and final destiny of all of our race.

It is also successed that in 1 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. H. H.

Tux 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



STUDY YOUR DREAMS.

tions, pleasures and sufferings known as dreams, as mere idle and insare fancles, governed by no law and observing no method. Viewing them thus, they regard them as searcely worthy of any notice in the waking state, or of any serious investigation in respect to their cause, their philosophy, or their indications in 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 ternight. Say not that that grove with its waving trees, its sphere, and to the world hereafter. There is no more reason, in our opinion, why dreams should be considered as the lawless caroling in the branches, its ambrosial fruits and celestial productions of a blind fatuity, and totally insignificant in them- flowers--say not that the thoughts, perceptions, reasonings, selves, than there is to believe that a complicated steam engine which was not made directly before our eyes, is the result of a delightful scene-were a nothing. "From nothing nothing chance aggregation of the atomic particles of iron, or that solar system could keep up an unvarying regularity of movement. for thousands of years as a mere u: g werned 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 selfevident 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 images, emotions, and thoughts. As though there could be a or soul which dreams, there must be a definite relation, and a definite law of interaction, & knowledge of either of which can and as though there could be a world of innumerable, substannot fail to aid the truly reasoning mind to some true conception tial, and co-related minds and other spirit substances, without of the others.

tory, incoherent and foolish ; yet the fact remains that this is far would say to all such reasoners, what has been so frequently from being always the case. Wit the most subtile, 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 pro-strumentality produced and organized by spirit, to subserve blems have been solved, and useful and complicated mechanical certain of its uses. Beside, the scenery of the Spirit-worldinventions 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, the natural senses, if not more so; and if this is not a demonof which it is totally unsusceptible at any other times. It was by dreams and visions of the night, " when deep sleep fell upon | tainly, for the same reason, no sensuous perception of objects in man," that the ancient prophets and seers, not only of the Jew- the natural world can be relied on as proving a real existence of ish but of other nations, received foreshadowings of human con- that world. ditions and destiny, not only as regarded the immediate personal and social affairs of their own day, but extending through re- that the spiritual world differs from the material, as mind differs mote future ages, and involving the vital interests of humanity from matter, as the scenes of a well-ordered and developed nocat large; and some of these nocturnal far-seeings have been put turnal vision or dream differ from the ordinary waking scenes of on record, and now serve as bright stars to guide millions in the terrestrial life, and as a man's life-principle differs from the darkness of a religious night.

of any glimpses of a transmundanc state of human conscious the two, on their different planes, in all respects correspond to ness, and whose continual clamor is, " Give us proof of your each other, yet considered in respect to those planes, they have doctrine of immortality"-behold in your own experiences dur- absolutely nothing in common with each other ; and if we are ing bodily slamber, the positive proof of an interior and intel- correct in these conceptions, then it is most certain that whoever jugated it, and can not. ligent entity which acts in its own peculiar mode when the attempts to conceive of the things of the spiritual world as a Ethan Allan's Bones. bodily channels of sense, perception, and feeling are closed up, mere refinement of externally sensuous objects, to be discerned and no longer serve as instruments of inner impression. Behold and located by a mere refined perception of the natual senses, in the frequent superior subtlety of dream-intelligence, in its will unavoidably err in every particular of his theory. In fact from West Georgia, Vt., as follows : powers, under favorable conditions, of introspecting the fature, we may say that to the natural five senses of man, however acute an I of mastering present problems which would haffle the we may suppose them to be, the spiritual world absolutely has mind when engrossed by the wakeful organism of external sense no existence, as poetry has no existence to the horse. The spir---- behold, we say, in these phenomena, the demonstration that itual world exists to the mental or spiritual senses alone ; and incrimination of the AL only in proportion as these latter sequence are

consistently with the integrity of a merely materialistic philos perly conceived. ophy, 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, more uncertain, in respect to the reality of a transmundane life.

And ye Spiritualists who have valuly striven for a consistent the basis of the erternal senses, and who have brought the neglect of philosophers to observe and reason in this department bodies now stand, is that beautiful grove abounding with ambrosial fruits, and loaded with perfumes of uncarthly flowers, through which a certain Spirit roamed in the dreams of yesgentle breezes sighing among the leaves, its paradisiacal birds and ravishing delights of that rapt soul, as it coutemplated this 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 annihilato all reality as applied to the things of the invisible world, and convert them into a congeries of mero mental "mental" without a substantial mind from which it is derived, mutually acting and reacting on each other as really and Add it that in our dreams our thoughts are sometimes desul- objectively as do the beings of this world, if not more so ! We 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 inthe grove-scenery witnessed in the case of dream-life instanced above, for example-uppealed to the spiritual senses as intensely as any external objects in this world can appeal to stration of the real existence of the spiritual scenery, then cer-

But what we wish especially to urge at this time is the truth organism of bones and muscles which it moves. In other words, Ye materialists, whow seamons reasonings have stopped short the two differ by what has been called a discrete degree, and while

ated the significance of these familiar facts, and explained them the waking body) can the nature of the spiritual world be pro-

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 and who would torture the imagination and metaphysical "shuffles off its mortal coil." In almost every dream the propowers for the appielding of laws more recondite, and proofs perly 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 Most persons are disposed to consider those mental perigrina conception of a properly spiritual world while reasoning from supersensuous-the ultramundane-the properly spiritual. Let this be carefully discriminated and studied, while the mundance physical measuring line and two foot rule into requisition while is referred to its proper source ; and the mind which throws endeavoring to define some conception of the position and distance litself open to instructions from this quarter, and properly purin space, of the spiritual world, in respect to our natural earth sues them, at the same time purifying its affections and adapting -first tell us, by an accurate measurement, how many miles its interiors to the reception of divine influxes, will soon be asreference to the seal's constitution and powers. The general yards, feet, inches, and barleycorns, from where your material tonished 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 us follows :

LECTURE L-SPIRITUALISM CONSIDERED AS A SCIENTIFIC PROBLEM. LECTURE II.-SPIRITUALISM CONSIDERED AS A SCIENCE.

LECTURE III .- SPIRITUALISM CONSIDERED WITH RESPECT TO ITS DIFFI-CULTIES AND OBJECTIONS, BOTH INTRINSIO AND EXTRINSIO. LECTURE IV .- THE SCIENCE IMPARTIALLY APPLIED.

The object sought to be accomplished in these Lectures is, by by a plain and carnest 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, he 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 1850, 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 lunney, 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 sub-

Gen. Clark, of the Burlington Times, is concerned about the whereabouts of the hones of the patriot Ethan Allan, and is making some stir to find them. Hawley Witters writes him

"I attended his funcial, and the militin were out to bury him. They (the militin) went across the river to Winooski, and Alian's brother rolled out a barrel of rum and tanped it for them. They then and marched over the river to the burying."

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JUNE 12, 1858.

THE NEW CONVERT TO THE NEW CHURCH. An Editor in Hot Water.

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 selfconceit*-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 everybody 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 Divino 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 peoping 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 head 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 man-

Meeting at Lamartine Hall.

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 city, it would be heralded through the land as a most extraordiobtrusion upon their notice, of a theme which seems to them so outre 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 Procustean 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 fire 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 *outre* music as they went, and touching the various parties present; and this, too, was done while the mediam'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 art-ists 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 incher 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 Rov. J. W. Harsha, which we copied last week.

Mrs. Wilbour's Lecture.

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

SUNDAY, June 6, 31 P. M. The meeting was opened by an address of the chairman, HORACE DRESSER, Esq., and singing and prayer ; during which Mrs. Colles, becoming entranced, took the desk, and annunciating 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 nary 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 whoseever 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 Smrn, one of the association which statedly 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 wo eat, and esp cially 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 ov insanity :

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 Spiritnalists, simply because they affirm to be true that which the professed Christians unbelievingly 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. I. 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 ongues . No 7 Int

JUNE 12, 1858.

TEST INTERVIEWS WITH SPIRITS.

NY DEAR TRISORAPH During my late visit to New York, I determined upon having a palpuble proof of the existence of Spirits, if such could be obtained. I retarned 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 expose of those occurrences which convinced me, pay a just and merited tribute to those persons who kindly belped 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 gratitade is asbounded.

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 sorte, Miss Laura described the appearance of several Spirits who known to you." We waited in allence a few minutes. All at once, Mim Laura exclaimed, " Do you know where I came from ?" "No." 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.

thought. I was intellectually convinced.

versed with us until the time of our leaving. If he has no more the cisions 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 comisg over me, and the large desk upon which I am writing. in Spiritualism, coming into the room at the moment, plainly saw it who moved the desk ! There is a tremer in the desk and in my chair, This interruption in my narrative has been a pleasant incident to meso pleasant, that I wish to please others by the recital of it.)

The Judge's house is, I believe, open to investigators of Spiritualrender the entertainment cheerful and useful.

Mr. Coles, of the STRETCAL TREBOBARD office, also kindly invited answered abe. I tried hard to bring it back to me with my foot ; it me to his house. This gentleman has a practical way of looking into resisted strongly, and it was with difficulty that I brought it to the this new great dispensation, which coincides very much with my own reach of my hand. way of thinking. Eathusiasm is often more huriful to a good cause Mrs. Brown was complaining of being unwell. Her lungs were opthan the personations it may encounter from its opponents. How pleas pressed, so that it was with difficulty she drew breath. By laying one sant it is to find friends in a strange place - friends who were strangers | mand on the pit of her stomach and the other hand to her back, she to us a few moments before. Mrs. Coles is a speaking mediam, having was perfectly relieved. My hands were afterward influenced to sire to make their acquaintance, and compare their actual opinions delivered lectures a few years back. She rendered her house very make pames and to apply themselves on her eyes, for about half an with the views imputed to them. If reports are true, what awful boings pleasant to me. I joyfully address her my thanks through this. We bour, if not more ; and during that time she gave very extraordinary formed a circle at her house. We had quite a merry time at that sit- communications to Mrs. S, which I do not feel bound to publish. A ting. Some gay Spirit or Spirits took pomemion of our circle, and Spirit-son of that lady was conversing with her through the medium. made us laugh so that our sides nearly burst with merriment. A gen- The mother was deeply moved. I wanted to know what part I had been tleman and his lady had called a few minutes before our sitting. He acting in that extraordinary communication, and I asked the medium. had been but an instant in the room, when he burst out in an exclama-"You have been kept from leaving yesterday by the Spirit-friends tion that "he felt my plane, my great memoric powers!" The excla- of this lady, and your meeting here with her had been arranged before mation was so spontaneous, so sudden, that I could not imagine what hand. You will derive great benefits from this, because these Spirits was the matter with him ; I was astonished and dumb-struck. Well, are of a high order, and they will be about you bereafter. I could not state of watchful interest on account of the slanders against Spiritualwell, he still felt it more a few minutes afterward, in the circle which bave gone through this communication properly without you." Her ism, and this is to be turned in my favor by one of their own number. he formed part of, and it was his contortions and exclamations which answer was, as nearly as I can recollect, in these very words. formed part of our great merriment. I was five days in New York. I meant to leave on the fourth day, I will not indulge in any observations on these facts. Let the reader dige t them. Beside, I have still something more to say conand therefore called on Mrs. Cole to bid her adica. While conversing cerning my experience at home, and room must be left in your valuable there with her, Miss Irish and Dr. Scott. I told them that I intended to columns for others. I attend two circles in Montreal. They are, I believe, the only ones lake twenty two miles, and treat you to some of the fish taken from leave the same afternoon by the six o'clock boat. Mrs. Coles then raid that abe had an impremion that I would not leave. I laughed at her here. One is on the physical plane, the other intellectual and moral. its waters. Indeed, if you come, you should come by the way of Wes amertion. It was then about two o'clock. Well, it so happened that Swedenborg and other high Spirits frequent this latt one, and write oc- field and the lake, and we will have the fish ready if you send us not! ? I did not leave that day, as I was certain I would, I became so taken casionally through the hand of a lady medium, Miss B. They have beforehand of your coming. o. II. WELLINGTON, Jamestown Invititude op with what occurred. Miss Irish was meamerized, Mrs. Coles got not been able to write through my haad yet, except some few words. The picture, an engraving of our friendla - - -

into the trance state, and so many interesting things happened, that They have found too much opposition in my muscles. However, I when I looked at the time-piece to be off, it was half-past five. It was hope I may soon be able to write and startle our people with commun-

That same night I attended a circle with Mrs. Coles, in Hudsonpersonified-also to tell the name and number of the street he lived in in New York. She weat through the agony by drowning, which was most heart-rending to witness. She had already personlifed 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 may be also very useful to suffering humanity.

At eleven o'clock of the same day that I left New York. I called on stood around the other visitors. The description of one of the Spirits Miss Emma Hardinge, whom I had the pleasure of knowing at Moncould not be remembered by the lady to whom the description was treat, where the delivered a series of lectures last winter. She also addressed. Miss Laura said : "The Spirit says abo will make herself at knowledged my mesmeric power. She advised me to call on Urs. 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 answered we. "From Albany," said she. "I was carried opposite a had called previously, but she was in the country. I was introduced building which bears this Spirit's name." The lady to whom this was to Mrs. S., an elderly lady, who was, I belleve, having a sitting. I sat addressed then remembered perfectly this Spirit. Is not that a very 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 I was anxiomly waiting for my turn. At last it came. Miss Laura Spirit-band. I did not expect to be touched so soon, and the novelty gave me the description of two Spirits near me, one of whom was an of it surprised me. I however came back to the charge. I had gone sunt of mine. They agreed very well. I however felt somewhat in- to that medium to test such facts. I again felt other hands; the prescredulous, thinking that those descriptions might be the reflex from sure of every flager was plainly felt. They would at times flatter me my mind, those two Spirits having already spelled out their names at and pull at my pants, so that I perfectly saw the lower part of them circles where I had been sitting previously. I was indulging those moving. Mrs. Brown commenced singing a song; a hand would then conflicting thoughts, when all at once Miss Laura exclaimed, "I see press itself on my toes, and accompany the tune by knocking one another Spirit near you." She then gave me the description of an old anger over another quite plainly, and loud enough to be heard. There Pierre, whom I had well known, but of whom I was not thinking. He my eyes kept a constant search. I asked the Spirit to press my leg are happy. She told me that my mother had departed this life first, state, k-ps on conversing with her visitors in that amiable and unas- all up too much space here. She then told me to write down names, mailing way which peculiarly characterizes her. An even of parily that when I should come to one of those which my children bore in the surrounds her person, which is to the soul like the sweetest perfames flesh, three raps would be heard in every instance. I did so, and the to the secses. Toward ten o'clock, her father came down, and con- raps did occur as stated. I happenel, boude, to write down Marie Louise, which belongs to one of my living children; innumerable legal tile of Judge, he has it still in the spiritual cause, where his de- flager tippings-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 cherube.

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 name and two other words. moved five or six inches toward me. My wife, who is an unbeliever her natural state, and describes them in her own peculiar childish Linguage, which is very amusing. That little dear had fallen from a more, and became frightened. Is it some Spirit-friend of the Judge ladder a few days before, upon a stone, which had struck her over her to offer to your columns. eye, and a large bump was there disfiguring somewhat her sweet counas an answer. . . Is not this significant that Spirits have cognizance of tenance. I laid my fingers a few minutes over it, and it disappeared our doings, writings and thoughts? How pleasant and consoling is I then asked her to look under the table, and tell me what she there that conviction ! ... How much it stimulates us toward perfection ! ... | 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 astonichment found there one of my India rubber shoes, which I had laid near ism. once a week, or once a month; his large and sumptuous rooms the door upon coming into the room. I asked the little daughter to are then all thrown open to inquirers, and he does all in his power 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,"

too late to think of starting ; the boat was too far off from the house. | ications from the other world. That is my great desire. Since the few months that Spiritualism has been for men fact, I have, however, made street, where I played a conspicuous part. I forget the lady's name long strides in different kinds of mediumship. I have persouilled a who was having that circle. It was through my hand being applied great many Spirits to the entire satisfaction of those who were asking over the eres of this lady, who is a medium, that she was made able to for it. Beside, I answer, in the Spirit's name, to montal questions. I give out the name of the butcher of the Central America, whom she 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 Cérémonic. 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 straugle 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 in my hand a power which Spirits find sometimes useful, and which 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 recolves 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 instrumeet 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 pricet who died a few years ago at Moatreal, bearing the name of SL could have been no deception aboat it. I was quite alive to the tests; 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 livhad never appeared to any of the circles I had frequented before. My more; It did to until it became painful to endure. The medium said ing in the form this Spirit was very much esteemed. He was not, howdoubts were at once annihilated. That could not be any reflex of it was my father's hand. She described him: also my mother. They ever, a church-going man. He d-parted this life not many years ago, therefore his being in the fifth sphere is the best proof of what he was Mim Laura, while describing the Spirits she sees in her natural which was true; and many other things, the relation of which would in the firsh. 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 hore 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

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

MONTREAL, CANADA, May 24, 1858. HENRY LACROIX.

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 becau-o 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 1 have a great de-

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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 late 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 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 untioing you to do it, with your family, I will send you a picture of the front of our house, showing about balf the buildings ; and if you knock at our door some day, 1 premise to take you to a ride across our beautiful

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

We are glad to hear that the wrath of man against Spirit ualism is turning to the good acccount 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 trath 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 Chi-

Cago, gives the following incidents: At a Mothodist meeting at Lancaster, one evening, a hard ned, wicked man who was present, manifested some seriousness. He was invited to true 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 the church to the residence of his wife's mother, and there he found six of his associates whr were as wicked as himself. At 11 o'clock he ioformed them that he had promised to pray before retiring, and always kept his word. He instantly fell upon his knees and commenced cry-ing aloud for mercy. Soon one after another of his associates fol-lowed his example, until allwere on the floor calling upon God at the top of their voices for salvation. They remained in this attitude cry-ing for mercy three and a half hours. At $2\frac{1}{2}$ o'clock, six of the seven rose from their knees, rejoleing in the sense of pardoned sin. The sev-enth was lying upon the floor, pale, apparently lifeless. After some time, he was restored to consclousness; and before morning was re-joicing with his companions in God. Among the "brands plunged our of the flue," we rejolce over one who has long been considered a leaden joicing with his companions in God. Among the "brands plunged our of the fire," we rejolce 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 in-teresting, 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 Fustaining 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 monstrons 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 them-selves wings, and he saw himself on the confines of eternity, totally unprepared. All the appliances and promises of a dark superstition unprepared. All the appliances and promises of a dark superstition inprepared. All the appliances and promises of a dark superstituon failed to allay his fears and soothe his anguish. His distress increased until it became 'aexpressibly awful. Though apparently at the very gates of the grave, with almost supernatural strength he rose from his bed, screamed and walled and gnashed his teath 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 nurneas which could not be overcome, he dismissed his "Spirit. with a purpose which could not be overcome, he dismissed his "Spiritwith a purpose which could not be overcome, he dismissed his "Spirit-unlist" 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 ro far convalesced as to be able to publish a letter in the Farming-ton Journal, in which he publicty 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 read for the conveyance of our sensations is tormed the great trunk road for the conveyance of our sensations is deceased, and by the breach in its continuity the nerves below the dis-ordered part can no longer send their accustomed intelligence to the brain, the portion of the body which thus becomes isolated may be hurned or backed, and no more pain will result than if it belonged to a dead caveass instead of to a living man. The brain, therefors in subar-dination to the mind, is the physical contro 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 insen-sible." says Sir Oharles Boll, " as the leather of our shee, and a piece may be out off without interrupting the patient in the sentence to be attering." Because the bone which evelops it is its protection against injuries from without, it has no preception of them when directed attering." 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 these injuries inflict upon other portions of the system. But the skull is no defense against the effects of intemperance, or a billeding a fire under it, and inflating it with rarified air; and during viliated atmosphere, or too great mental toil. To these, consequently, the same brain, which has been created insansible to the out of the knife, is rendered fully alive, and giddiness, headaches, and appopieto oppression, give ample notice to us to stop the evil, unless we are pre-pared to pay the penalty.—Journal of Homeopaths.

THE MOVING MENTAL WORLD-THE NEWS.

IIIL MUVIAG MEATAL WURLD—IIIL MEMA REVOLUTION IN NEW ORLEANS.—The most startling item of news with which we have to treat our readers this week, is that of the muni-tipal revolution in New Orleans. For a long time that city had been the prey of pickpockets, assassins, and other desperadoes, insomuch as that after nightfall a man was never usfe in walking the streets alone, and every one was compelled to go well armed for self-protection. These enemics of morality and civil order were so numerous as to hold a balance at elections, by means of which they would succeed in plac-ing 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 inhabit-nate of that city concluded that they had borne this state of things long enough, and for some time, as it appears, have been secretly ar-ranging plans for a coup d ciat, simil to that which, under the same circumstances, was executed in Sam functions one years ago, and from which the latter city has realized untold benefit. Accordingly on Wednesday night, the 2nd in-t, being fully organized under 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 Coun-cit manifested a faint resistance, but were too weak, confused and des-titute of organization to put down the redellion. The forces of the Vigilance Committee, on the other hand, were thoroughly organized, well drilled, and under the command of Major J. K. Duucan, 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 proving quiet. It is one of the objects of the Committee to pange the city of the numerous and notorious desperadoes who have for a long time 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 undonbtedly be a large and speedy exolus of these gentry from that city, and this paradise of knaves, New York, will most pro-

bably 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 faither 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 themeeling a not the context of the transference in the second that moduli the second the protect themselves; and it can not be questioned that revolutions simi-lar 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 ECROPE .-... Mr. Vanderbilt has determined to run a workly line of steamers between New York and South-ampton, 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 Flush-ing avenue, Seventh Ward, Brooklyn, have disappeared from their

Quite a number came forward and made proper appreciation of their carnestness by putting down largo sums of money

Tue proposition which was broached in the Louisiana Legislature to Introduce African cool es into that State, has been denounced by nearly all the journals in the State. It was that absurd hear, says the Phila-delphia Ledger, that the Louisianians were actually landing cargoes of Africans for their plantations, which induced the British cruisers to overhaul overy American vessel now in the Gulf.

A MAN named Sellers, at Dayton, Obio, performed an act of darthe operation it caught fire, but finally he went off, rising at least a mile bigh. After being at this hight a brief period, a reat in the bal-loon, allowing the variable air to escape rapidly, he began his perious descent; but a current of wind struck him, and he came down asfely

INTERESTING MISCELLANY.

MOUNTAIN AND VALLEY. FROM THE GERMAN OF KRUMMACHER.

On Alpine hights the love of God is shed; He palats the morning red, The flowerets white and blue,

- And feeds them with his dew On Alpine hights a loving Father dwells.
- On Alpine hights, o'er many a fragrant heath, The loveliest breezes breathe ; So free and pure the air, His breath seems floating there. On Alpine hights a loving Father dwells.

- On Alpine bights, beneath his mild blue eye, Still vales and meadows lie; The soaring glacier's ice Gleams like a paradise. On Alpine hights a loving Father dwella.
- Down Alpine hights the silvery streamlets flow; There the bold chamois go; On giddy crags they stand. And drink from his own hand.
- On Alpine hights a loving Father dwells.
- On Alpine hights, in troops all white as snow, The sheep and wild goats go; There in the solitude, He fills their heart with food.
- On Alpine hights a loving Father dwells.
- On Alpine hights the herdsman tends his herd ;
- His Shepherd is the Lord ; For he who feeds the sheep Will sure his offspring keep. On Alpine hights a loving Father dwells .-- [C. T. BROOKS.

RINGS AROUND THE EARTH.

RINGS AROUND THE EARTH. CURIOUS ASTRONOMICAL SPECIDATIONS. 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 As-tronomy, at Manchester. The subject treated had reference chiefly to the rings of Saturn, and other analogous phenomena. In the intro-ductory lecture, the Professor made an observation respecting there being a ring, or probably several rings, around the earth. To this ob-servation he referred in his last lecture, and said. "What had hitherto been called the zodaical 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

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

men patronage.
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A CURIOUS STORY.—The Edinburg correspondent of the Fifeshire Ad-vertiser is responsible for the following story:—The scene is laid up in a farmhouse not above one bundred miles from Pennicalk, and was only 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 of 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 plausable answers returned. For example what made yon become a dairy maid ? "Oh because I wished to be able to instruct my acreasts on my estate." That was deemed satisfactory enough, and our herefour was invited to the table in the dining room, where she en-joyed the good things of this life, laughing in her shows at the trick she had played. Things progressed favorably. A match was proposed and mutually agreed upon. The gontleman ordered suits of clothing

JUNE 12, 1858

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for several friends, and all went merry as a marriage bell. The castles built in the air were innumerable. The flas shooling 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 pro-claimed, and the marriage all arranged for, but the bride had fied! Of forta ate 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 defand her in a case of petty larceny and some other mislemeanors.

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LTHAN BERCHER'S COURTHER. -- An emineat divine, who is universally respected as be is well known, many years since came to the conclusion that it is not well for man to be alone. After considerable pondering, be resolved to offer himself in marriage with a certain member of his flock.

No sooser 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.' Uncon closs of the honor that was intended her, the lady was standing behind a tab in the back kitchen, with her arms immersed in the suda, 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 ace me, tell them that I am engaged and can not see them." The message was faithfully reheared

"Tell your mistrem," mid Parson B., " that it is very important I abould see ber. "Tell him to call in the afternoon," said the lady, " and I will see

n." But it was unavailing. "But I must see her now," said the minister of the gaspel. "Tell me him.

where she is " So saying he followed the servant into the kitchen, to the great sur-

prise 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 mule a matter of

prayer and deliberation. Let us pray." was Mr. B.'s only reponse, 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 remark the for talent, including Rev. Heary Ward Breecher, of Brooklyn, N. Y., and Mra. H B. Stowe, author of "Uncle Tom's Cabin."

ACTION OF THE KING OF BURNAR ADAINST THE BUDDRIST PRIETY-IS teresting Intell-gence .- The Baptist Missionary Union has just received Interesting intelligence from their various stations in India, of which the Boston Trassler gives the following particulars :

"Dr. Dawnon writes, December 21st, that the King of Burmah is reported to have withdrawn his confidence from a host of Baddhist priests at Ava, who have hitherto crowded the royal city, having banished handreds of them from the moassteries in the neighborhood of Amera pura, who have accordingly emigrated down into the territory of Pegu. This measure has been carried out, not by any direct personation 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 prople. "The enemies of the king assert that he has embraced Christianity. Others report that, being a strict Baddhist, he has undertaken to purge the priesthood of an immense number of unworthy members, for the bonor 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 mys 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 cavily reached."

Mr. and Mrs. Dankath are returning to the United States ; Mr, and Mrs. Arkmore have gone to Hoag Kong, Mrssra, Jarett and Donglass, and at the same hours on the Sanday following, have returned to their labors at Nellore. The missionaries have been very much interrupted and harassed by the war during the past year.

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 conscionances had censed. 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 pleture, the victim finds himself rocked, at last, into a soothing slumber. "I had treated," mys Dr. Kane, in his Arctic Explorations, " the sleepy inder treated, any 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 aleep was all they wanted." From this day if they had been allowed to indulge in it, they would never this day at Stoughton, and the first Sanday in July at Bridgewater. 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."

EARTH COTES AT SEA. - The captain of the ship Pacific reports that on evenings he is unengaged at present. the 17th ult. at 8:45 P. M., lat. 27.28, long. 79 28, with ses perfectl smooth, a severe shuck 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 t at it shook the ship all over, as if she had struck the bottom, causing all the window frames and glames to rattle and abake. and it seemed as if some one was rolling a large empty cask about the deck. The shocks is ted about 12 or 15 minutes, but there was only Drs. Orton and Restman one beavy one. The day had been very saltry and the sky had a very strange appearance at sumst. The noise was in a north and east direc-tion from the ably. There was no swell after the abock, the sea re-maining perfectly smooth.

A rouse 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 hor papa. " What, is he already married ?"

"Certainly sot." "Wayn't it that interesting young man who lives in our neighborhood? "Dear me, to-it was a Nowfoundland dog!"

A LADY'S OFINION OF A LADY'S MAN .-- MIR. Stephens, in her excel-tent Monthly Magazine, thus "pitches in" against a class of men which WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE. is becoming far too numerous :

"Our own private opinion of the indy's man is, that he is theroughly contemptible—a sort of specimen of the life hardly worth thinking about—a handful of oam drifting over the wine of life, something not claimed, and the marriage all arranged for, but the bride had field Of altogether unpleasant to the fancy, but of no earthly use. A woman course it was thought that the lady had been detained by some un- 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 Indy's man the choicest specimen of his sex. Whatever their igno-rance may be, womanly intuition must tell them that the men who live for great objects, and whose spirits are so firmly koit that they are able to encounter the storms of life --men whose depth and warmth of feeling resemble the powerful our of a mighty river, and not the hubbles 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 ridionle as a

hod-carrier, and as regardless of housest contempt as a city alderman. Were you to hand him this article, he would take it to some social party, and read it sloud 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 polatoes and planted them. The result was an unusual yield of peas and a crop of inher them. The result was at dustal yield of petatoes and a crop of inher perfectly sound, though in a field where the potatoes were badly affected. Acting on the bint, Mr. Jackson, of Leeds, England, devel-oped the theory that the potato being deficient in nitrogen, would re-ceive 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, pearly a planting in the peak of the potato of the peak 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 man results.

REMARKABLE TRANSMISSION OF A PHYSICAL DEPORMITT .--- 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 band, reaching about to the first joint of a foger of the usual length; and what is very remurkable 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 I Whether or not any of his ancestors previous to that time were simi-larly afflicted is not known. Another singular feature is the fact that but a part of the children of each generation have been similarly afficted-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 lectores every Sonday morning and evening at the small chapel of the University, corner of University Place and Waverly Place, opposite Washington Square.

Dodworth's, Next Sanday.

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

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 F.M., and to be continued at half-past 7 in the evening of Sanday, 13th inst.,

Lamartine Hall.

This Hall, which has been hardsomely fitted up by Brother Asa DEATE IN NOT PARTICL-The placid feelings which accompany natural | Smith, is on Sundays especially devoted to Spiritualism. Normal or Trance speakers who would I ke to address addlences 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

31 P. M., and 74 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 3; o'clock r. m., and 7; o'clock in the evening.

Another Lecturer.

L. C. Welch is now ready to answer calls to lecture Sundays or

Spiritual Lyceum,

At Clinton Hall, Astor Place, a brief every or lecture is given every Sunday afternoon at 5 o'slock, 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.

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

Investigating Circles.

At the rooms of S. T. Manson, 5 Great Jones-st., circles for the inves-tigation of spiritual phenomena are holden every Tuesday and Thursday evening, Mr. Redman being the medium.

Reformers Boarding Honse.

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.

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DR. JOHN SCOTT.

ATE of St. Louis, SPIRIT PHYSICIAN A TIP OF ISS. EDGUS, STITUTE THE THE STOCKNER, informs his friends, and all those who may be suffering from discuse, 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 STIREET, near St. John's Tark, 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 SPHILT INFLUENCE. Office hours, from 0 a. st.

Solita's takes, and also to break those who may wish to be attended to through SPIRIT INFLUENCE. Office hours, from 0 a. st. CERTIFICATES.
 Mrs J. Linten, for a number of years, was afflicted with Cancer of the Womb. A perfect cure was made in 30 days. Address, Mrs. Lawrex, Keokuk, 1a.
 Mr. Rhinebold's daughter, aged 10 years, was cared 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, Mrs. Henry Choteau's boy, b years of age, was cured of Dumbneas, never from his birth having speken. Address, Mrs. Corracu, Chrk-aveano, St. Louis, Mo.
 Mrs. Benry Choteau's boy, b years of age, was cured of Dumbneas, never from his birth having speken. Address, Mrs. Corracu, Chrk-aveano, St. Louis, Mo.
 Mrs. Scafel, Market-street, between Fourteenth and Fifteenth-streets, St. Louis, Mo., Cancer on the Braast, weighing b3 the, 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 Collego, St. Louis, and all had pronounced her incurable. The history of this case of insifermation of ankles and foot (born so). The St. Louis faculty last decided, in all the leading papers and medical journals of America and Oreat Britain. A perfect cure was made in six visits.
 Miss Ann Arnot, doughter of J. Arnot, exchange and livery stables, 8t. Couis, Mo goung lady being now slive, well, and with a perfect tore found a take. Drawings of the various forms during the change are now in possession of Mr. Arnot.
 Arnot.

the Mr.

weit, and with a period infort and index a new iter periods forms during the change are now in periods and of Mr. Arnot.
Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, it Mo., called upon Dr. Scott, to be relieve t of pains in the back, supposed to be rheumstic, obtained the desired relief, and was then informed by the Doctor that in a very short time he would lose the owire use of his limbs. In the course of a few weeks, business called Mr. Lemmon to the East. Upon his arrival at Baltmore, the power and use of his limbs audienly left him, and he was compelled to be carried to the hotel, where he remule i paralyzed. Its brother went to Baltimore, and at his entrest 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. Allen Miller, daughter of the Rev. Mr. Peasdale, was pronounced by the physicians attending upon her to be in the fast stage of consumption, and as such, was given up by them as hopoless. Bue expressed a desire to breathe her last surrounded by her family and amid the scenes of her youth, and was corded to 8L Louis to be exposed as a humby so that a surrounded by her family and amid the scenes of her youth, and was corded to 8L to be stoked by him upon her ends with the hope of curing her, but to be exposed as a humby a fuel word, and her word, real, ridd, eicf. He came, he saw the patient, and the dicase was conquered. The help is new hale and hearty.
Mr. M. Bard, gate keeper at the fuel gate on the Warrowille word her and is such or saw the patient, and the dicase was conquered with the scene raily say, as 6 were wrote, real, ridd, eicf. He came, he saw the patient, and the dicase was conquered. The help is now hale and hearty.
Mr. M. Bard, gate keeper at the fuel gate on the Warrowille so the and carry for rome distance a peek of corn.
A. McLain, engineer on heard the attent. The hand apparently head mortified, ace was rearised to the s

A. McLain, engineer on heard the steamer Australia, erysipe-has in hand; for eight day a had not sight. Dr. Barr, of St. Loui, had, as a last resort, lanced the head. The hand apparently had morifiled, and the doolors declared that he must either lose bis aim or his life. His friends now propared to take him to lope'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 vagon, and said. 'I am a better driver than say here. I will go to the College, you follows.'' When, in-stead of proceeding to Pope's College, he drave the sufferer in Dr. Reott's, and in twenty eight minutes Dr. Scott draw the swelling and apparent mortification entirely from the elbow, and the patient went to also and slept eatinly. In four days Mr. Molain resumed his duties as engineer on board the steamer, a sound on the early mail. Mr. A. Molain now resider in New Heighton, Beaver county. Pa. Mr. Jaquer, a patient now under the treatment of Dr. Reott, can bestly for the above facts; or a lotter sont to Mr. Metalan, will be answered. Dr. Ruthagford, Louiselle, Xy., was afficied for 55 years with Rinaumatism, was entirely cured in three weeks. Mr. Carr. District Altorney, Leasington, Ky., cured of heart disease in to wents.

dicate in ion visits. Dr. Green, of Louisville, Ky., bad case of Rheumatism, per-fectly cured in one week. Miss Shary Chamblin, an aggravated case of Suppressed Menstruction. When called in, the patient was speechiess.

in two days she was enabled to walk-perfectly cured in five days. Fine-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 Jan-uary, St. Louis, cured of Stuttering by one application of the hands.

Tank Newni, book-keeper to the limit of blazehous and Jan-tury, BL Louis, cured of Stutiering by one application of the hands.
 Mrs. McCammitt, Bt. Louis, a very bad case of Heart Disease, cured by one application of the hand.
 Mrs. Mary Blawart, Hemorrhage of the Womb, Cancer upon the back, and several other diseases. This case being one of extreme delicacy, the fail particulars will be made known and described to all who find it interesting.
 M. Moore, of the firm of Moore & Patterson, Louisville, Ky., was nearly doubled up with rheumatism, perfectly cured in one month.
 George E. Walcott, Eaq. artist, of Columbus. O. Cancer-wart upon the Nose, fail off after two applications of the hand.
 SHINIT FREPAILATIONS.
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WOODMAN'S REPLY to Dr. DWIGHT.—The THREE LECTURES of J. C. WOODMAN, Esq. (a distinguished lawyer of Portland, Mc.) in reply to the indiscriminate assaults of fley. Dr. Dwight, on Spiritualism, will be on our counter and for aslo before this paper reaches our readers. It is a strong production, clear, direct, logical, and we beartily com-mend it to the attention of the friences of the cause. The divine, with his fogy and fogy ideas absorbed from the schools of the Past, is no match for the lawyer with the manife of a fresh in-spiration resting upon him. Mr. Woodman meets him sterery point, and at every thrust of his lance manages to flad an open joint or cracked link in his armor. Still he is compassionate, and forbears to make an unmanly use of his advantage. Fil-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 Spirifusitism a wall impregnable, even on the Doctor's own platform, which, we think, he has fully esc-ceeded in doing. The work may be regarded as certainly one of the nibiest espositions of Spiritualism, on Bible, historical and philotophical grounds, which the New Dispensation has called forth. Frice, 35 cents; postage, 8 cents. Address, CHARLES F CRIGERS

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THE SPIRITUAL TELEGRAPH. PRICE: One Year, strictly in advance, [if registered at the risk of publisher] Six Months, Three Months, To City Subscribers, if delivered, CUB PRICE-10 sonscribers, \$16. Advertissements inserted at 12% cents per line. CONTENTS OF THIS NUMBER. Iterary Review	decided the Dred Scott Case, proclaimed to all the either that they could not or would not discriminate betw quibble and a principle; yet the style of the silly pron ment, is as grave as a dead march. For example, what gravity of style or dignity of pro- can atone for the shallow contradiction which treads do on the heels of his opening profession of scientific faith for says: "We must anchor ourselves on the great truths ture, which have received or deserve universal recognition believe in the harmony of nature. The divinity the stamped its inefaceable impress upon every detail of restion never contradicts itself. By multitude of of principle have an unwavering place in on victions, and is not to be invalidated by any thing. If t any thing established in pature, it is the invariableness laws." These are truisms; but how does the second art his creed agree with them ? In the next paragraph but he says: "But we hold that none but the Divine Spin	world, 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 discovered \mathcal{R}^{-1} the law of miracle") did once produce chrain phenomena on this carth, 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

"The world moves !" The theory of universal development This law knows no exceptions, save the apparent ones which and eternal progress is established. Be reasonable in your result, perhaps, from the exercise of a wider including law, Olympian joy, ye classic gods; a mother in our literary Israek, which, at the Divine will, may suspend all proximate laws, in a the alma mater par excellence of pedantic dullness, has actually manner that still is orderly and regular. Such are the mir-GROWN A WART on her venerable nose! A fac simily of this acles of the Christian faith, and the not less miraculous creation 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.

SF. MAY

"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 vertebræ 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.

this scientific scrutiny of his facts and faith, we subjoin the himself to be. Now, this wholesome sense of intellectual degrafollowing extracts, with such remarks thereon as space and ability will allow. We confess, in the first place, to an almost redeeming power. irresistable 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

of new races of plants and animals, at the beginning of the geological epochs."

Here our essayist fairly surrenders his science to conjectureto 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 That the Spiritualist may judge for himself, the value of fail to discover that he is both the traitor and slave he knows dation is its own corrective, and he may be safely left to its 3. S. But suppose we give him the benefit of his clumsy recantation; if we allow him to shift his position and desert his own

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 aforesaid 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 of 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 itineracy of his own country under the names of magstandard planted on the immutability of natural law, for the netism, psychology, etc., etc., actually exist. So, having made higher ground supposed to be monopolized by "the miracles of his obeisance to ecclesiasticism, on behalf of natural law, he the Christian faith," even then he blows himself, not Spiritual- must needs perform the same duty to worldly "respectability" ism, sky-high by his own petard. He asserts that the "Divine on behalf of existing fact, and therefore he introduces the subwith a first strain to a set of the

ject with an humble apology to that "large and respectable class state, it is of the greatest consequence to have a full apprecia- the next number of "the New Englander." "Hypnotism" tion of this cork-established theory of it; that is to say, it is being as old as St. John and the facts of St. John being no more outside of his individual experience than are the similar he is concerned, all the fats of Spiritualism, whether ancient or modern, rest on the same basis-human testimony, and unless he can show a scientific prefrence for the integrity of the senses of twelve men in the past over those of twelve thousand in the present, he has no shield rom the unlucky consequences of his own broadside.

1

After this self-inflicted satire upon his own "position," we can afford to tread lighty on the ashes of "Herr Alexander" and the wonderful "Wilard of the North"-on "the elaobrate trials of Sir Michael Faraday"-the "hypnotism" of the mighty Braid, "the rejeated displacement of the tendon of the peroneous longus miscle in the sheath which slides behind the external malleolus" of the Buffalo Doctors, all gathered with affectionate care, ind deposited with pious hands in the sacred mansoleum of this scientific essay; for, not only has he fully illustrated their n 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 then 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: mere creakings and groanings of loose jointed tables 1 1

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 "invariablness" 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. and any contraction of the strategies the second state of the state of the

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 condesend 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 dilletanti must not desert him in this, his deep affliction.

Was ever philosopher so beleagured 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 it is its first duty to get out of the way. 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 There is a lurking consciousness within him that he is acting 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 says, at the outset, "we claim no discovery, no originality." Of purely "subjective or personal." This overthrow of Yankee himself, he has seen nothing, and knows nothing; his whole pretension is detailed at length, but the science of the matter dependence is upon the most superficial examination of the statelies 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 ex plain 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." in the second states

of great scientific consequence to a thorough sifting of Spiritualism, to fully appreciate a theory which rests upon the solid facts of modern times, on is own confession, why not begin with basis of one cork leg, and flourishes another, which instantly St. John, and show his fats to be physically false? As far as trips it up, and lays the whole fabric of Manchester "hypnotism" ignominously 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 staltification; and to honest science he becomes a stumbling-block, which

This is the position of the author of the essay under consideration. That he keenly feels it to be so, is apparent throughout. shan presently see, of at be disguised. He confesses, as we 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

JUNE 5, 1858.

Our essayest fully indorses the sage hypothesis of his master, and says of it, that "Next to being convinced of the hypnotic same class, testified to by the apostles, and state the result in on the 24th ultimo.

ments 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 psy cologically 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

-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."

as and then to the second

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 essayest, 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 essayest in commending it to the sober attention of all men who profess the ability to discrim-R. T. HALLOCK. inate between things and words.

THE two thousand six hundred and eleventh anniversary of the founding of Rome was celebreted by the Archæological Institute in Rome,

JUNE 12, 1858.THE SPIRITUAL TELEGRAPH.

SPIRITUAL LYCEUM AND CONFERENCE.

prin and in 利以後 EIGHTH SESSION OF THE CONFERENCE. Dr. HALLOCK read a paper reviewing the essay entitled "Spiritual 'ism 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 indispensible 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, the second second is the second second second Bas Mr. DEVOE 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 spir-Itual body. His real limb was not amoutated. That which simply regated 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 spirit- the Indian's life, but rather to furnish him with the knowledge nal /r internal senses. No science can conflict with the facts of obser-Vysion on any plane.

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 flocuments 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 a the Annual Meeting.

A the Vi 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 FUBLIC.

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 anathy and lack of hope, feel deeply the magnitude of their undertaking. Nevertheless, they have strong faith in God, and in the absolute progression of a homenity to conditions for Sinter and nobler, than any herete

Availing themselves of the experience which the Auglo-Saxon civilization affords, they will not aim to force it upon 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 thus evince his loyalty to those ennobling truths which unfold the Divine paternity, and make man feel as a brother to his White Courses in the present of the State of the State fellow: Our first effort will be to change and reform public senti ment in regard to the red man's race. This will require docu ments and lecturers, and means to circulate them. The ulti mate 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.

Children of Spiritualists," as his contribution to the inquiry on that 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.

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The same paper contains the following :

Those wishing to get one of the organs of a modern "dispensation," or "humbug," 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.

1 2

Bequests of Anson G. Phelps.

The state

It is announced that the late Anson G. Phelps, after having
made abundant provision for his wife, and bequests to other rel-
atives 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
The Union Theological Seminary
American Bible Society 20,000
American Board of Commissioners 15,000
American Home Missionary Society 10,000
New York State Colonization Society
Southern Aid Society 5.000
American Tract Society 5,000
Central American Ed. Society
Central American Ed. Society

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. Prrtsford, N. Y., May 31, 1858.

FRIEND PARTRIDGE A COLUMN , 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 TELE-GRAPH. If you think the same you can record them for their gratification, by which they will see that good 4

in the Christian Church have not all man and the says :

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 lover of God and his country to give hearty co-operation, and eves 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 the repudiated the existence of flying-fish as incompatible with the stomach of her experience, but swallowed a cart wheel from Pharaol's park of artillery, because it was congenial to the palate of her faith.

Mr. Colles 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 sail : Blot out the senses, and we can have no evidence of either Christianity, science or fact. We and the second

Confession Concerning Spiritualism.

The editor of the Independent, published at Janesville, Mich makes the following sensible remarks about Spiritualism. H Savs :

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 Mr. BRUCE presented a paper on "The Subject of Education for the contest. Presses and divines must catch the watchword, and manfally

"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 ; 264, 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.

JUNE 72, 1858

PHILOSOPHICAL AND MORAL DEPARTMENT. THE WAR WITH THE CHURCHES. PORTLAND, FOUNTAIN Co., IND., May 11, 1858.

to a third sign to the two works would be

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, i a preposterous idea, a rock of offense, a stumbling block, to a 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 enjoyhents 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 hind evil distempers, envious feelings, corrupting thoughts, giving in exchange desires of holiness, which are the fruits of Divine love.

But because professing Christians sometimestfail 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 falled 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 in its application. Nevertheless, when I see whole tribes of 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 1 Is religion so vain and worse then neales housed upon so rotten & rottedation ? Some may

If the new doctrine advocated by Spiritualists be founded upon correct principles; let its advocates go forth without a murmur, 386 garments, in addition to their studies. and fill the earth with heavenly truths. Truth will not poison a Christian. If the Spiritualist's doctrine is a humbug, it will a well, and cultivated three and a half acres in good order as a fall without the assistance of man. If true, and the world is garden, beside cutting hay elough to winter a span of horses. 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 be- of wheat. The harvesting, threshing, stacking and hauling cause they see some inconsistencies taught in it, I would say, be consistent with yourselves; get the beams from your eyes intend. It is truly wonderful how quick these people acquire and then you can see clearly to pull out motes from your brother's eyes. Spend not your time in fault-finding and ridi- ficient encouragement to do st. and the destant of the destant culing your professing neighbors, cutting asunder friendship and sowing discord, building up separate parties to envy each but to manage with skill the work-horses and oxen used upon other and stop the progress of truth. I would have you get the Reserve. Two of them will take five yoke of oxen and a out of the way and let those who feel divinely impressed go forth upon their heavenly mission. Being filled with a cement- timber, and drive down steep, circuitous declivities, requiring ing 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 o theology for that which is more congenial and lovely.

Yours in friendship, J. M. ROMINE.

H. W. BEECHER AND THE INDIANS.

BEESON'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 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 manufactor a selle inquire THE CAUSE.

The chief cause I conceive to be a want of information to the actual condition and capacity of the Indian for improve all the day. It is as unfair to characterize these Indians from ment; for although the reports of the Indian Agents are pubtheir present appearance as it would be that of the Jews when in lished annually as regularly as the President's Message, yet I

Forty girls in their manual school made, during the year, Fifty boys in the same sclool made 200 rods of fence, dug Vincent E. Geiger, Agent of the Nome-Lackee Reserve, Cal., reports that they raised last year, ten thousand bushels were all done by Indians, with only three white men to superthe industrial habits of civilzed life wherever they have suf-

The Agent adds that they have not only learned to work, wagon fifteen miles to the mountains, load up with heavy ging strange make with cigro de the great tact to do it safely.

The agent at the Mendoci 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 yessel 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 clothed themselves with sackcloth and ashes, and went mourning

think it ; Seliere 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 thing in relation to the details of those important public docuassert that the moral character of our nation is based upon the ments. Assuming, then, dear Sir, that your lack of interest people, particularly as the following from the Trinity Tines churches and sustained by the ministers. Yet there are many who seek the dissolution of all church organizations, and would with a few extracts from the reports published by the Indian 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 domineed why previous and present means are inadequate for the pur 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 ? | chimneys and owns.

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have not met with a single clergyman who seemed to know any. arises from a lack of information, permit me to present you 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 pose ; 3d. To indicate measures more likely to succeed.

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

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

The bove was all done by Indians. Joseph Ostroph, their school-tacher, 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 stroyed, their possessions encroached upon, notwithstanding all John E. Fletcher reports that the Winnebagoes the A B cultivated, ast year :

Wheat		acres.
Oats.		
Corn.		Contra Contra Contra
Potatoe		44
Turnips		4
Peas, be	s and buckwheat 6	and the second
Besides 1	merous gardens.	

Tit Ind a two (t in only and a state with

the above circumstances. It is cruel in the extreme to feed and excite a hard-hearted prejudice against a wronged and hepless 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 acquirements that would do credit to her white playmates." いいゆい者 通いのし、そのかりません

I could, reverend Sir, fill a volume with similar testimoty, all showing that with proper treatment, the Indian childre 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 deof which the Indians have afforded a praiseworthy example of good conduct, under the most trying cirumstances. 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 quarried 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 They also ch 200 tons of hay, and made 200,000 bricks for every class who have been so deeply interested in the Kansas struggle, think of this oversight without a blush, especially when

JUNE 12, 1858. **FELEGRAPH.** THE SPIRITUAL

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 1 - and 1 - an 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." The of the second sec

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 r mechanical arts, they would soon become intelligent and useful A CHARMENT MAN WE WANT AND A CHARLES AND citizens."/ The Apache Indians in the Gila Valley, about the savage-

L. Armine Print

of whom so much has been written; expressed a willingness to become cultivators at the first request of the agent to do so; desk. Old and stale arguments, such as the "Devil," kneeand with a little instruction, they soon had seventy-five acres prepared and planted with corn and vegetables. They were come thread-bare from repetition,"that have been refuted so miserably poor, and often subject to starvation, all their game being destroyed. I we are a first to the most of the area 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. I take to make the for the being state of the 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. with managed increased a for the design of the second 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 ? to disturb his speculations. But he has dragged in the quesand is there not wealth and wisdom sufficient, in this great tion of Spiritualism and in conjunction with his mammonish enternation of ours, to protect them from the evils from which we are striving to free ourselves ? I think there is ; yes, I am sure transparent absurdities. It is quite amusing to listen to this there is 1 1 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 a reaction of the second the second seco record of efforts and failures, so much so that faith and hope sion. Warped by prejudice and bigotry, sensual, and gross in have almost expired for the future of the Indians, nevertheless his reasonings, he can not detach the material from the im-

there is a brighter destiny that awaits them, and if those who mortal. Judaism and a God of wrath is his highest concepprofess to be the ambassadors of Hin who came to seek and to tion of a Deity. He knows nothing of our theory, and can insave the lost, are unwilling or incompletent for the mission, the fluence only the ignorant and bigoted. fruth is mighty, and God of Love will call and qualify other agencies, who will gather in the end must prevail. Our motto-"onward and upward" in the outcasts, and accomplish all his saving plans. The testimonies I have presented ale 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 capatity and desire for improvement; but alas, they are equally manimous 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. A SAME A SAME IN

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 leth ergic 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

will not permit us to falter. Mary Mary Mary 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 inthems will be chanted in deeds of love and mercy, by the regenerated of earth.

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AND STATES 10 - ---- 10 1 ----- 01 THE FINITE HUMAN ORGANISM, BY WHICH THE BIBLE OR THE WORD OF GOD WAS PRODUCED FROM THE DIVINE. STORES WAR , COMPANY AND and said soid vis 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, r the created or fighte 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 wer (wer adue !) out storyes to far husin at the

Yours fraternally, A. D. BROWN.

Hence the different nations or divisions, classes, tribes, etc., of the people of our race, are different, distinct race-ial organs constituting the whole Person of our Race and a still when we And it is suggested, that in like or corresponding manner as a 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 iniversal finite Man. And that in like or corresponding manner is the constituent organs of a man perform uses or functions and necessary for his integrity or welfare, so it is rationally Man of our race-the universal finite man-perform uses or

functions that are necessary for the integrity or welfare of our whole race. Sac. 2 there is reprodule out another fire old a 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 race-ial 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 Peon. ple-the Jews-were the race-ial 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. Long 17 . Z. H. H.

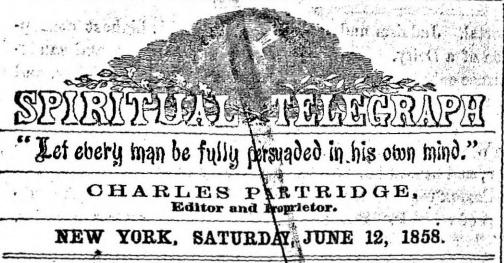
and-toe-ology, deception, fraud, and collusion, that have be often, that an ordinary schoolboy must have known it, are repeated as glibly as ever by these gentlemen clothed in the livery of heaven. All facts seem to be steadily ignored, and a proclivity for slander seems to prevail in respect to this 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 prize, proposes to reveal its hidden mysteries, and expose its pseudo philosopher's expose of the phenomena of Spiritualism which he does to his own satisfaction, at least, though an intel ligent audience upon this topic (which fortunately for his repu tation he does not often have), might not appreciate it. The animal and muscular seem to predominate in his organism, and he And though it is true, sadly true, Sir, that the past is but a has yet to take the initiatory step in the rudiments of progres-

and all the family and the second second second second second

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.

66



STUDY YOUR DEEAMS. Most persons are disposed to consider those mental perigrinations, 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 is carcely 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 lowers. The general neglect of philosophers to observe and reappin 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 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 complicate steam engine which was not made directly before our eyes, is the result of a chance aggregation of the atomic particles of inte. or that a solar system could keep up an unvarying regularity movement for thousands of years as a mere ungoverned and caricious accident. If the movement of a world involves a cause and a law. and is significant of correlative truths in realms of irrounding being and manifestation, then a similar predicate is emally selfevident in respect to the movement of a single human thought, whether this thought occur during the bodily sleep of vakefulness of the thinker. However foolish or trivial (apparenty) my dream may be, there is something to make me dream it, and between the nature of that something and the nature of themind intages, emotions, and thoughts. As though there could be or soul which dreams, there must be a definite relation, and a "mental" without a substantial mind from which it is derived definite law of interaction, a knowledge of either of which can and as though there could be a world of innumerable, substan not fail to aid the truly reasoning mind to some true conception tial, and co-related minds and other spirit substances, without Sthe where

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.

HE SPIRITUAL TELEGRAPH.

And ye Spiritualists who have vainly striven for a consistent conception of a properly spiritual world while reasoning from 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 am brosial 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 sur roundings 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 an nihilate all reality as applied to the things of the invisible world, and convert them into a congeries of mere mental

-tomo once in our areans our thoughts are sometimes desil- objectively as do the beings of this world, if not more in! We tory, incoherent and foolish; yet the fact remains that this far would say to all such reasoners, what has been so frequently

ated the significance of these familiar facts, and explained them the waking body) can the nature of the spiritual world be properly conceived. Child Lidges 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 the 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 the basis of the external senses, and who have brought the this be carefully discriminated and studied, while the mundane physical measuring line and two foot rule into requisition while is referred to its proper source; and the mind which throws endeavoring to define some conception of the position and distance itself open to instructions from this quarter, and properly pursues them, at the same time parifying its affections and adapting its interiors to the reception of divine influxes, will soon be astonished at the increased cleaness and immense elevation of its conceptions concerning all spiritual things.

JUNE 12, 1858.

"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. lectures are entitled as follows:

LECTURE I.-Spiritualism Considered as a Scientific Problem. LECTURE II.-SPIRFTUALISM CONSIDERED AS A SCIENCE.

LECTURE III .- SPIRITUALISM CONSIDERED WITH RESPECT TO ITS DIFFI-CULTIES AND OBJECTIONS, BOTH INTRINSIC AND EXTRINSIO. LECTURE IV .- THE SCIENCE IMPARTIALLY APPLIED. "

The object sought to be accomplished in these Lectures is, by 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 ticipated 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. And that the literation of the second Religious Lunacy in Indiana. The Report for 1856, from the "Indiana Hospital for In . sane," 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, d 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 I 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-devotee 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 t forbidden. Those in the asylum do not use their reason, because they have so religiously obeyed the Church that they have sub-I jugated it, and can not. Ethan Allan's Bonest Pair friendling and most si hen 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 Wincoski, 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 Winooski 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, With the state

from being always the case. Wit the most subtile, poetry en- said before, that the mental-the spiritual-is the only real. sible and often sublime, philosophy far-reaching and profound, and hence eternal; the material, or what is known as such to have often sprung, as it were without effort, from the mind dir our external senses, is a merely temporary and evanescent in ing the hours of outward unconsciousness. Mathematical produced and organized by spirit, to subserve blems have been solved, and useful and complicated mechanical certain of its uses. Beside, the scenery of the Spirit-worldinventions have been achieved in the dream state, which had the grove-scenery witnessed in the case of dream-life in long resisted the efforts of the mind during bodily wakefulness. Manced above, for example-appealed to the spiritual senses as 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 station of the real existence of the spiritual scenery, then cerby dreams and visions of the night, "when deep sleep fell upon taily, for the same reason, no sensuous perception of objects in man," that the ancient prophets and seers, not only of the Jew- the *stural* world can be relied on as proving a real existence of ish 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 redarkness of a religious night.

bf any glimpses of a transmundane state of human consciousvetrine of immortality"-behold in your own experiences dur-; bodily slumber, the positive proof of an interior and intelent entity which acts in its own peculiar mode when the tily channels of sense, perception, and feeling are closed up, I no longer serve as instruments of inner impression. Behold the frequent superior subtlety of dream-intelligence, in its ers, under favorable conditions, of introspecting the fature, of mastering present problems which would baffle the when engrossed by the wakeful organism of external sense hold, we say, in these phenomena, the demonstration that

tensely as any external objects in this world can appeal to the natural senses, if not more so; and if this is not a demonthat orld.

Butwhat we wish especially to urge at this time is the truth that the spiritual world differs from the material, as mind differs mote future ages, and involving the vital interests of humanity from matter, as the scenes of a well-ordered and developed nocat large; and some of these nocturnal far-seeings have been put turnal vision or dream differ from the ordinary waking scenes of on record, and now serve as bright stars to guide millions in the terrestrial life, and as a man's life-principle differs from the organism of bones and muscles which it moves. In other words, Ye materialists, whose sensuous reasonings have stopped short | the two differ by what has been called a discrete degree, and while the two, on their different planes, in all respects correspond to mess, and whose continual clamor is, "Give us proof of your each other, ye considered in respect to those planes, they have absolutely nothing in common with each other; and if we are correct in these ponceptions, then it is most certain that whoever attempts to condive of the things of the spiritual world as a mere refinement of externally sensuous objects, to be discerned and located by a nere refined perception of the natual senses, will unavoidably erin every particular of his theory. In fact we may say that to be 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 re is a Spirit in man, and that the inspiration of the Al- only in proportion as these latter senses are open and active (as ity giveth it understanding;" and until you have appropri-! they may be in a degredeven while the soul is connected with or the one who tapped it, but) of Allan, where his bones are.

THE SPIRITUAL TELEGRAPH. JUNE 12, 1858.

Dark Circles.

An Editor in Hot Water. 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.

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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 selfconceit*-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 everybody 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 nitched the sourcerow dag 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.

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-writ ings with bandaged eyes, and Spirit-cures-t-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 outre and unearthly, and have kindly taken i 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 Procustean bedstead. He lays about him vigorously, right and left, how ever, 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. ¥1.300-200冰(W

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 par ticularly 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 sen captain and a New York lawyer, could command, and was relased 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 outre 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.

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 annunciating 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, a 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 ball, 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 To the well possible of the line them to be there.

. SUNDAY, June 6, 34 P. M.

Meeting at Lamartine Hall,

This hall, now in beautiful order, having been put in complete repair by its present lessee, Mr. As SMITH, one of the association which statedly 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. Con the second second finite to the S Saleratus and Soda.

These articles have entered largely into bread making in this country during the last fiv 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.

* If his friends rightly represent him, which we do not believe. Aussieht werde wee erhieden wie by gester ver der "ett iste al

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 artbronze, surrounded by a magnificent scroll-work of national finish very rarely obtained in the larger works of this kind. Its 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. umn, 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. a description is the model at the ge Mrs. Wilbour's Lecture.

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

"FRIEND K .- Your article is received, and we will endeavor to make room for it soon. 自由的心理实际和自由自己的问题。 化偏偏空间 计算法

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 o

"Several years ago a young woman of this city, a member of one of the churches, was confined in the lunatic saylum 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; ists in his imperishable work. The medallion is a beautiful dark 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, devices, which gives it a massive and yet graceful fullness of 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 probsize is twenty inches by thirty, and its weight about forty pounds. | ably be the end of litigatian 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 unbelievingly teach. We would call attention to an advertisement in another col- 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 News-# 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 y edition of the recent Discussion between S. B. Brittain and Dr. Hanson. In and I have free this des 1 de volatede a tablea des L. We way early me which is an add the fair which will be to the so the so 1.

JUNE 12, 1858.

TEST INTERVIEWS WITH SPIRITS.

13.CC

MY DEAR TELEGRAPH :

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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 expose 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 grati tude is unbounded. I washe on the Kallor and referenced finder a firm

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 Läura, 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. 1. S. () 2. () Wiss Laura, while describing the Spirits she sees in her natural state, keeps on conversing with her visitors in that amiable and unas-

suming 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, while an unbeliever

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 Hudsonstreet, 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 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. 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 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 rans did occur as stated. I happened, beside, to write down Marie Louise, which belongs to one of my living children; innumerable finger tippings-at least it seemed so-were at once heard all over the room and furniture. I, as a father, understood that expression of joy and a state of get. 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

into the trance state, and so many interesting things happened, that | They have found too much opposition in my muscles. However, I when I looked at the time-piece to be off, it was half-past five. It was 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 give out the name of the butcher of the Central America, whom she 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 the consolations from above in different ways. Oh! it is not a barren ground.

At the physical circle, we are four regular members a lady, twobrothers, 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 picksthem up, and goes through a great many more experiments. We asked in 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 instrumect 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 livmore; it did so until it became painful to endure. The medium said ing 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 Neyemith 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 complete the product of the second of the beauty I beg some indulgence for my inefficiency in the English language

in Spiritualism, coming into the room at the momint, 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 terfection ! ... This interruption in my narrative has been a pleasant incident to meso pleasant, that I wish to please others by the recital of 1.)

The Judge's house is, I believe, open to investigators & Spiritualism, once a week, or once a month; his large and sumptious 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 kindy 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 godil 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 have gone through this communication properly without you." Her he formed part of, and it was his contortions and exclamations which answer was, as nearly as I can recollect, in these very words. 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 | cerning my experience at home, and room must be left in your valuable 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 not been able to write through my hand yet, except some few words.

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 eve, 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

I will not indulge in any observations on these facts. Let the reader digest them. Beside, I have still something more to say concolumns 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

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. Maria JAMESTOWN, CHAUTAUQUE Co., May 17, 1858. FRIEND PARTRIDGE :

SEUT.

You asked me to write you from my country home. Would that Lad had more to say of the progress of Spiritualism and Reform. But w 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 "Spiritualist," and all the absurd and objectionable views that can be implited 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 West field and the lake, and we will have the fish ready if you send us notical beforehand of your coming. O. H. WELLINGTON, Jamestown Institute. The picture, an engraving of our friend's new home, looks ex-

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THE MOVING MENTAL WORLD—THE NEWS.

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 acccount 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 Con gregational 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, which is a 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 Chieago, gives the following incidents:

At a Mothodist meeting at Lancaster, one evening, a hard-ned 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 whr were as wicked as himself. At 11 o'clock he ioformed them that be 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 aftear 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 cry ing for mercy three and a half hours At 21 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 our of the fire," we rejoice over one who has long been considered a leadea 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 neeeded, 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 publicty 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." and the first the provide the second s -----

REVOLUTION IN NEW ORLEANS .-- The most startling item of news with which we have to treat our readers this week, is that of the muniipal revolution in New Orleans. For a long time that city had been the prey of pickpockets, assassing, and other desperadoes, insomuch 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 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 South ampton, 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. We have the grow patent wither

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

INTERESTING MISCELLANY. MOUNTAIN AND VALLEY. FROM THE GERMAN OF KRUMMACHER. VA STRAN On Alpine hights the love of God is shed ; He paints the morning red, The flowerets white and blue, 国际"行为国家"上改良 To think there is And feeds them with his dew. 建制品 植物生物 On Alpine hights a loving Father dwells. 9.6.1.24 On Alpine hights, o'er many a fragrant heath, The loveliest breezes breathe; So free and pure the air, His breath seems floating there. His breath seems floating there. On Alpine hights a loving Father dwelks. State of the On Alpine hights, beneath his mild blue eye, Still vales and meadows lie; in an and their bar and 1 1 A Martin State The soaring glacier's ice Gleams like a paradise. and the second On Alpine hights a loving Father dwells. Down Alpine hights the silvery streamlets flow ; There the bold chamois go ; Minister (Section 2) On giddy crags they stand, And drink from his own hand. On Alpine hights a loving Father dwells. The sheep and wild goats go; There in the solitude, Literest in Alterial He fills their heart with food. On Alpine hights a loving Father dwells. On Alpine hights the herdsman tends his herd; His Shepherd is the Lord; For he who feeds the sheep Will sure his offspring keep. On Alpine hights a loving Father dwells.-[C. T. BROOKS.

ad was 11 RINGS AROUND THE EARTH. CURIOUS ASTRONOMICAL SPECLUATIONS.

In England, the scientific men have recently been advancing some rather singular astronomical speculations. On the 12th of last month, Prof. Nichols, L.L. 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 intro-ductory lecture, the Professor made an observation respecting there being a ring, or probably several rings, fround the earth. To this observation he referred in his last lecture, and said.

"What had hitherto been called the zodaical 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 previous) what 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

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 liveng man. The brain, therefore in sulordination 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, " so the leather of our shoe, and a picco may be cut off without interruping the patient in the sentence he is nttering." 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 witiated 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 appopletic | loon, allowing the rarified air to escape rapidly, he began his perilous oppression, give ample notice to us to stop the evil, unlees we are pre- descent ; but a current of wind struck him, and he came down safely pared to pay the penalty.-Journal of Homeopathe.

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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 carets, 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 Kanses 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. The Same ast

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." A second s

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 of en seen it done in New Orleans.

On Monday last, says the Selma, Ala., Sentinel, Gen. Walker, (the fillibuster), 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. in the state of the second second

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 affoat 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 hight a brief period, a rent in the balin a marsh.

the second second

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 coherance; 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 steller 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.

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A CURIOUS STORY .-- The Edinburg correspondent of the Fifeshire 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 plausable 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 gentleman ordered suits of clothing

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his an advantional transfer and BASAISA BARAN the Art is the second second to the second second War The State THE SPIRITUAL TELEGRAPH. JUNE 12, 1858 for several friends, and all went merry as a marriage bell. The castles A LADY'S OPINION OF A LADY'S MAN .- Mrs. Stephens, in her excel-WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE. built in the air were innumerable. The fine shooting was dilated upon, lent Monthly Magazine; thus "pitches in" against a class of men which and arguments made for a condescending visit to see the old folks at is becoming far too numerous : Ashes-Dury, 15 % ct. ad val. Yard Selling Prices. home during the season. The fair lady when spoken to about this mat-Timber, oak, scantling, B "Our own private opinion of the lady's man is, that he is thoroughly ter, referred to her agent in this city, and no suspicion existed in the contemptible-a sort of specimen of the life hardly worth thinking minds of any but that all was right. At length the banns were proabout-a handful of oam drifting over the wine of life, something not Beeswax-Dury, 15 \$ ct. ad val. claimed, and the marriage all arranged for, but the bride had fled! Of altogether unpleasant to the fancy, but of no earthly use. A woman 33 American Yellow, B fb.. 32 a of sense would as soon put to sea in a man-of-war made of shingles, or 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 en. take up her residence in a card-house, as dream of attaching herself to Plank and Boards, NR. 2q.30 00 a35 00 Bristles-DUTY, 4 B ct. ad val. Amer. gray and white ... 30 a tertaining even an appearance. Inquiry was then made at the 'agent's," a lady-killer. but it was found that he was only an agent to defend her in a case of "Women worth the name are seldom deceived into thinking our Coffee-Dury, 15 % ct. ad val. petty larceny and some other misdemeanors. lady's man the choicest specimen of his sex. Whatever their igno-rance may be, womanly intuition must tell them that the men who LYMAN BEECHER's COURTSHIP.-An eminent divine, who is universally 111% live for great objects, and whose spirits are so firmly knit that they are 13 respected as he is well known, many years since came to the conclusion able to encounter the storms of life-men whose depth and warmth of Maracaibo 12 a 14 that it is not well for man to be alone. After considerable pondering, feeling resemble the powerful current of a mighty river, and not the 81/20 9% St. Domingo, cash Cotton. he resolved to offer himself in marriage with a certain member of his bubbles on its surface, who, if they love, are never smitten by mere flock. beauty of form and features-that these men are far more worthy even Ordinary a 1034 a- 77 No sooner was the resolution formed than it was put into practice of occupying their thoughts in idle moments than the fops and men a----and getting out his cane, he speedily reached the dwelling of his mis about town with whose attentions they amuse themselves. If we were tress. It chanced to be on Monday morning, a day which not many to tell him this, he would only laugh ; he has no pride about him, al Feathers-Dury, 25 % ct though full of vanity; and it matters not to him what we may broadly 42 a 44 Live Geese, B 16.... Tennessee 40 a 41 affirm or quietly insinuate. a80 60 "Soft and delicate though he be, he is as impervious to ridicule as a Flax-Dury, 15 % ct. ad val. hod-carrier, and as regardless of honest contempt as a city alderman 9% American, # 15 8 a than romantic. There was a knock at the door. Molasses-Dury, 24 % ct. ad val. Were you to hand him this article, he would take it to some social "Jane, go to the door, and if it is any body who wishes to see me Flour and Meal-Dury, 15 % c. ad val New Orleans, # gal..... 35 a party, and read it aloud in the most mellifluous voice, as a homage to 35 his own attractions." 31 And the state of t faithfully rehearsed. Trinidad, Cuba..... Card., etc., sweet..... State, common brand 4 20 a 4 25 23 31 State, common brand \dots 4 20 a 4 25 State, straight brand \dots a 4 30 State, extra brand \dots 4 30 a 4 50 Western mixed, do \dots 4 20 a 4 30 Mich. and Ind. state, do. 4 30 a 4 35 Michigan fancy brands \dots 4 50 a 4 55 Ohio, good brands \dots 4 50 a 4 55 Ohio, round hoop, com \dots 4 40 a 4 75 Ohio, fancy brands \dots 4 50 a 4 60 Ohio, extra brands \dots 4 60 a 4 75 a " Tell your mistress," said Parson B., "that it is very important I 21 a NOVEL METHOD TO PREVENT POTATO ROT-Some Belgian boys, a few years since, for amuscment, inserted some peas into potatoes and "Tell him to call in the afternoon," said the lady, "and I will see planted them. The result was an unusual yield of peas and a crop of him." But it was unavailing. tubes perfectly sound, though in a field where the potatoes were badly "But I must see her now," said the minister of the gospel. "Tell me affected. Acting on the hint, Mr. Jackson, of Leeds, England, devel where she is." Oils-DUTY, Palm, 4; Olive, 24; Linseed, oped the theory that the potato being deficient in nitrogen, would re-Sperm (foreign fisheries), and Whale or other Fish (for.), 15 B ct. ad val. So saying he followed the servant into the kitchen, to the great sur-Ohio, extra brands..... 4 50 a 4 75 Genesee, fancy brands ... 4 70 a 4 95 Genesee, extra brands ... 5 00 a 6 75 Genesee, extra brands ... 5 00 a 6 75 ceive an equivalent of that article from the pea, during the time of prise of her mistress. growing, and so its tendency to disease would be counteracted. He "Miss _____, I have come to the conclusion to marry ; will you have then tried the experiment, inserting four or five peas into each potato, Canada, superfine 4 30 a 4 35 Canada, extra 4 40 a 5 50 Olive, in c., B gal..... 1 121/2a 1 15 Olive, in c., P gal. 8 8 87 Palm, P lb..... 8 60 a 70 Linseed, common, P gal. 60 a 70 Linseed, English 50 a 57 me?" was the minister's opening speech. carefully avoiding injury to the eyes, and then planting in the usual "Have you ?" replied the astonished lady. "" This is a singular time Brandywine 5 75 away. The result was perfect success-an unusual yield of both peas to offer yourself. Such an important step should be made a matter of and potatoes, and the latter perfectly free from disease. The tubes prayer and deliberation." were found healthy the next spring, and were again planted with the 70 Rich. Country 5 60 a 5 75 "Let us pray," was Mr. B.'s only reponse, as he knelt down beside Alexandria 4 75 a 5 85 Baltimore, Howard-street, 4 75 a 5 75 same results. Do. Refined Springathe tub, and prayed that a union might be formed which should enhance the state and the second second the happiness of both parties. His prayer was answered, and from that REMARKABLE TRANSMISSION OF A PHYSICAL DEFORMITY .-- One of the Do. bleached...... 1 30 a 1 37 Elephant, refined blchd.. 78 a 80 Lard Oil, S. and W...... 75 a 90 union so singularly formed, has sprung up a family remarkable for Do. Brandy wine..... 3 95 a 4 00 most remarkable instances of the transmission of a singular physical detalent, including Rev. Henry Ward Beecher, of Brooklyn, N. Y., and Mrs. H. B. Stowe, author of "Uncle Tom's Cabin." formity 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 Grain-DUTY, 15 % ct. ad val. Potatecs. four short fingers on each hand, reaching about to the first joint of a Wheat, w. G., & bush... 1 27 a 1 35 ACTION OF THE KING OF BURMAH AGAINST THE BUDDHIST PRIESTS .- In. Potatoe Starch 5 00 a 5 50 finger of the usual length; and what is very remarkable is the fact that Do. do. C 1 20 a 1 32 teresting Intelligence.- The Baptist Missionary Union has just received Do. Ohio..... 1 12 a 1 27 this physical deformity of the hand can be traced back through various interesting intelligence from their various stations in India, of which Provisions - DUTY, Cheese, 24; all Do. Michigan, white.... 1 16 a 1 35 Do. Michigan, white..... 1 16 a 1 35 Chicago, s.... 99 a 1 00 Milwaukie club...... 1 01 a 1 02 Rye, Northern 69 a 70 Corn, round yellow...... 76 a 77 Do. do. white...... 73 a 74 Do. Southern white....... 73 a 74 members of the family for a period of one hundred and eighty years! the Boston Traveler gives the following particulars : others, 15 B ct. ad val. Beef, mess, count.pr. B bl.10 00 al4 00 "Dr. Dawson writes, December 21st, that the King of Burmah is re-Whether or not any of his ancestors previous to that time were simi-larly afflicted is not known. Another singular feature is the fact that ported to have withdrawn his confidence from a host of Buddhist priests Do. mess, extra......14 00 a14 50 Corn, round yellow..... 76 Do. do. white..... 73 Do. Southern white..... 73 Do. do. yellow..... 76 a but a part of the children of each generation have been similarly afat Ava, who have hitherto crowded the royal city, having banished hundreds of them from the monesteries in the neighborhood of Amera-Do. prime, country..... 7 75 a 8 25 flicted-some of them having as perfect hands and fingers as the gen-77 erality of persons,-Cincinnati Gazette, 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 ist the first is ! a16 50 PERSONAL AND SPECIAL NOTICES. 50 a19 50 the royal favor through which they were enabled to subsist and to d Carton ist 50 113 maintain their popularity among the people. Provide the second second starting of the second 50 9 ½a 10 Mr. Harris' Sunday Meetings. "The enemies of the king assert that he has embraced Christianity. T. L. Harris lectures every Sunday morning and evening at the ^t Others report that, being a strict Buddhist, he has undertaken to purge the priesthood of an immense number of unworthy members, for the small chapel of the University, corner of University Place and Waverly Hay. 26% Place, opposite Washington Square. honor of the institution. It is also a well-known fact that the king is and many and marked white N. R. in bls. \$ 100 15 ... 40 a. 65 Do. State, fair to prime..... 16 a 24 a great student of books, and there is a strong probability that he may 16

the has been will take the second and Hemp. ing and oroning . but the last

have taken to the Bible-a copy of which was put into his hands on Dodworth's, Next Sanday.

should see her."

tell them that I am engaged and can not see them." The message was

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

New Englanders need be told is better known as 'washing day.' Uncon cious of the honor that was intended her, the lady was standing behind

> the protect of the work in the de

Cheese

	"Wasn't it that interesting young man who lives in our neighborhood? "Dear me, no—it was a Newfoundland dog!"	as permanent boarders. His accommodations are good, and his terms very moderate.	Eastern Spruce and Pine, by c'go10 00 al3 00	Smyrna Unwashed 14 a 18 Smyrna Washed 23 a 25
	Certainly not.	35th-street. We are informed that Mr. L. receives transient as well	Do. GI. Wo	African Unwashed 9 a 18 African Washed 16 a 28
	"What, is be already married ?"	Mr. Levy has moved into a fine and commodious house, 231 West	Do. oak, B cub. ft 22 g. 30	E. I. Washed 18 a 20
		Reformers Boarding House.	1 Imper, Wr, B Cub. R. 18 a 91	S. Am. Unwashed W nom. S. A. Cord'a W 20 c 25
	" to her family that she must marry him who had saved her.		auctor North American Colonies, FREE.	IS. A. E. R. W 15 a 15
	came, and she was drawn out senseless. On coming to, she declared		Lumber-Dury, 15 % ct. ad val. Pro-	TTT I DE TTT
	A young lady having fallen into a river, was drowning; but succor	tigation of spiritual phenomena are holden every Tuesday and Thurs-		Peruv. Wash nom. Valparaiso Unwashed 10 a 13
	maining periectly smooth.	At the rooms of S. T. Munson, 5 Great Jones-st., circles for the inves-	Lump a 1 00	Extra Pulled Co 39 a 35
	tt	Investigating Circles.	Rockland, com a 80	No. 1-Pulled Co
	strange appearance at sunset. The noise was in a north and east direc- tion from the ship. There was no swell after the shock, the sea re-		Lime-Dury, 10 B ct. ad val.	A. ½ and ½ Merino 28 a 24 Sup. Pulled Co
1.4	one heavy one. The day had been very sultry and the sky had a very		Do. pr. do 12 a 14	A. 1/4 and 3/4 Merino 32 a 36
	deck. The shocks lasted about 12 or 15 minutes, but there was only		Do. damaged 17 a 19	A. Saxon Fleece, 9 15 40 a 45 A. F. B. Merino
14	and it seemed as if some one was rolling a large empty cask about the		Do. heavy 19% a 23	Wool-Dury, 24 % ct. ad val.
	bottom, causing all the window frames and glasses to rattle and shake,	the Spiritual Conference every Friday evening.	Hemlock, light	A CAN
1	was so heavy that it shook the ship all over, as if she had struck the		Do. all weights a	Congou
3.7	a heavy cannonade a few miles distant. The fourth or fifth shock	Sunday afternoon at 3 o'clock, after which remarks are made upon it	Do. Southern Light 21 a 23	Ankoi 23 a 25
1	a noise like distant thunder, and kept increasing until it sounded like	At Clinton Hall, Astor Place, a brief essay or lecture is given every	Do. dry hide 24 a 27 Do. Ohio 4 24	Powchong
1	smooth, a severe shock of an earthquake was felt. It commenced with	Spiritual Lyceum,	Do. Heavy 25 a 27	Twankay 10 a 32 Ning and Oolong 19 a 50
	the 17th ult., at 8:45 P. M., lat. 27.28, long. 79 28, with sea perfectly		Do. middle 25 a 27	Hyson Skin 10 a 39
	EARTHQUVKE AT SEA The captain of the ship Pacific reports that on	evenings he is unengaged at present.	Oak, Sl., Lt., P [b 26 a 28	Young Hyson, mixed 17 a 55
		week day evenings after the first Sunday in July. For week day	Leather-(Sole)-Dury, 15 B ct. ad val.	Gunpowder 28 a 40 Hyson 25 a 60
	required to keep the steep and toilsome road which led back to life."	L. C. Welch is now ready to answer calls to lecture Sundays or	Ox, B. A. & R., G. & C 6 # 121/2	Teas-Durry, 15 % ct. ad val.
	the descent to the grave was easy and grateful: all the resolution was	Another Lecturer.	Horns-Dury, 4 B ct. ad val.	
	have waked. The pain was not in dying, but in the effort to avoid it;		1957, Eastern & Western. 4 a 7	American prime, P lb 10%a
2	this sleep, if they had been allowed to indulge in it, they would never	day at Stoughton, and the first Sunday in July at Bridgewater.	1856, Eastern & Western, a . 3	Tallow-Dury, 8 P ct. ad val.
	did not enter them now; a little sleep was all they wanted." From	on the second Sunday in June; third Sunday at Foxboro, fourth Sun-	Hops-Dury, 15 % ct. ad val.	a state and a s
	to me, begging permission to sleep; "they were not cold; the wind	Lewis C. W. Ich, impressional medium, will speak at Canton, Mass.,	Cuba, 🛱 gal 60 ¢ 65	Stuarts', A
	I had evidence, now, to the contrary. Two of our stoutest men came	Lectures in Massachusetts.	Honey-Dury, 24 % ct. ad val.	Stuarts' do. do. g a 10%
1	comfort of freezing as something like the embellishment of romance.	og o okton it mij und ig o okton in the optimized	and the second	Stuarts' do. do. e a 111/2
1	had treated," says Dr. Kane, in his Arctic Explorations, "the sleepy	31 o'clock P. M., and 71 o'clock in the evening.	Do. Dry Salted 1 10 a 1 15 Black, dry 1 00 a 1 10	Manilla
-		Hall, corner of Twenty-ninth street and Eighth avenue, on Sunday, at	Do. Kips, B piece 1 20 a 1 60	Havana, B. & Y 6 a 81/2
	"terrors could approach; but, instead of the frosty horrors we picture,	Mr. G. C. Stewart, of Newark, New Jersey, will lecture in Lamartine	Calcutta Buff 11 a	Havana, white 9 a 10
y'r		$3\frac{1}{2}$ P. M., and $7\frac{1}{4}$ evening.	Vera Cruz 20½a 21 Dry South 12½a 13½	Cuba Muscovado
	have been recovered after consciousness had ceased. Death from cold	honest investigators are earnestly invited to attend these meetings, at	P. Cab., direct 20 a 22 2014 21	New Orleans 4 3-16a 7%
		Lamartine Place (29th-street), between Eighth and Ninth Avenue. All	Matamoras 20 a 21	St. Croix, \$ 15 5% a 7%
1. A.		Trance speakers who would like to address audiences at this place either in the afternoon or evening, will please address Asa Smith, 12	Maracaibo, s. and d 15 a 20 Maranh. ox, etc 15 a 15½	Sugars_Dury, 24 \$ ct.
	death are known from the evidence of multitudes, who have testified to	Smith, is on Sundays especially devoted to Spiritualism. Normal or	Savanilla, etc 161/2a 17	Flax, American rough a 1 50
	DEATH IS NOT PAINFULThe placid feelings which accompany natural	This Hall, which has been handsomely fitted up by Brother Asa	San Juan 21 a 21%	Timothy, 2 tierce
	very much interrupted and narassed by the war during the past year.		Do. do. gr. s. C	Seeds—DUTY, FREE. Clover. 29 15
	very much interrupted and harassed by the war during the past year.	Lamartine Hall.	24h., \$ h 25	Souda Down man
	• have returned to their labors at Nellore. The missionaries have been	and at the same hours on the Sunday following.	R. G. and B. Ayres, 20a	Do. do. Ashton's
1.00		and to be continued at half-past 7 in the evening of Sunday, 13th inst.,	Hides-Dury, 4 P ct. ad val.	Do. fine 1 12 4 1 20
1	a month, so that the capital may be easily reached."	Clinton and Atlantic-streets, Brooklyn, commencing at half-past 3 P.M.,	Do. do. dressed 160 00 a180 00	St. Martin's
	fathers. The king's steamer runs up and down the Irrawadi about once	will deliver a course of four fectures in Official Hall, corner of	American dewr 105 00 a115 00	Turk's Island, # bush a 181%
	accessible and safe, so long as the present king sits on the throne of his		Italian, % ton	Salt-Dury, 15 B ct. ad val:
	' says the way is entirely open, and that Burmah Proper will be entirely		Sisal 634a 7	Good to prime 3 25 \$ 4 00
1		and here a second stars 7 and 0 and 1 and 1 and 1 and 1	Manilla 3 th 8 a 814	Ordinary to fair, # cwt a 3 00
	the occasion of Dr. Dawson's visit to the palace in April, 1855.	Acourt hear outday, morning what or oning , but has revealed and	Russia, cl. \$ ton	Rice-Dury, 15 % ct. ad val.
22	have taken to the bible-a copy of which was put into his hands on	- value of the online of the other other of the other other other of the other o	Homp:	СЩССАФ

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Mrs. Scaffel, Market-street, between Fourteenth and Fif-teenth-streets, St. Louis, Mo., Cancer on the Breast, weighing 5% lbs., surgical measurement. This was an extremely inter-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 fnculty 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 sur-rounded 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 hum-bug. Dr. Scott visited her, and he can truly say, as Cæsar 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 streighten 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. 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. 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, in-stead 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 sleut calmity. In four days 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 to the above facts; or a letter sent to Mr. McLain, 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. Miss Mary Chamblin, an aggravated case of Suppressed Menstruation. When called in, the patient was speechless.

Constitution in the second second

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In two days she was enabled to walk-perfectly cured in five days. Pine-street, betwen 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 Jan

uary, St. Louis, cured of Stuttering by one application of the hands

Mrs. McCammitt. 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. SPIRIT PREPARATIONS.

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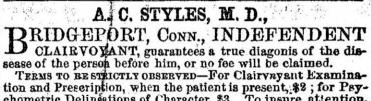
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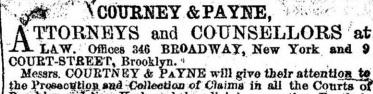
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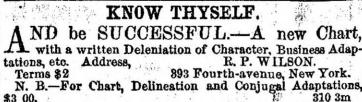
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