

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

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

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

VOL. VII.—NO. 9.

NEW YORK, SATURDAY, JUNE 26, 1858.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

RANDOM THOUGHTS ON IMMORTALITY.

There is an eternal existence; else were there no existence whatever. Eternal existence is underived self-existence—existence by self-necessity from eternity to eternity. What is not can not of itself be; a commencement of existence necessitates a creator. If, then, there is existence, there must be an eternal, self-existing, uncaused existence, before all, and superior to all else existing.

All that is of the eternal is itself eternal; all that pertains to the eternal is of like nature; all that continuously proceeds from the eternal is ever-existing.

There is eternal life; else were there no life. Eternal life is the support of eternal existence. All life must be from the eternal life, as all existence is by the eternal existence. The eternal existence is the fountain of the eternal life. From this fountain flows, by continuous proceeding, life into all finite existences.

A commencement of existence necessitates an end of it, unless it is continually sustained by an influx of life from the eternal. That which is not, having no power to be, but by the will of that which is, has no power to retain existence when obtained but by the same will. Nothing but the one eternal existence, eternally is; all else that is proceedeth from Him or was created by Him. All that is finite, then, exists by the will of its Creator, and is sustained by a continuous influx of life from Him.

Eternity is an ever-continuous now; is but an INFINITE MOMENT. What of itself is for a moment, is for eternity. That which of itself is, is of necessity, and whatever of necessity is, can not cease to be. That which is self-sustained can not fall. That which has beginning is not of necessity, but of will—the

substance. We suppose spiritual substance to be one discrete degree above matter, yet contiguous to it, and of a correspondent nature with it. Spiritual substance is not intelligence, but when organized into the Spirit-form, is the immediate receptacle of intelligence. The Spirit-form possesses not intrinsic life or power. We suppose that the Spirit-form or Spirit of man (being synonymous terms) is formed simultaneously with the material form, and by a corresponding spiritual law. We suppose that still interior and superior to the spirit is the soul, or germ individuality; but being finite and not possessing self-existence and life within itself, it must receive its vivifying power from the eternal life. It possesses a latent principle or capacity of life, but can not become self-vitalized. This vital influence corresponds to heat in material nature, and its application to the germ-soul of man corresponds to the application of heat to the germ in the seed of vegetables, or in the egg of fowls. Heat induces activity, rouses into life the latent vitality of the germ, and causes it to clothe itself in form.

Not only is heat necessary to vivify the germ, but also to continue its vitality. In the vegetable, the continuous heat is derived from the same source whence it originated; in animals it is generated or manufactured from the latent material obtained from without; the immediate source being transferred from the external to the internal of the animal constitution. So, to the continued existence of the soul of man, a continuous influx of divine heat, or life, is necessary also. Should this supply be cut off, the soul must of necessity die, as it is not self-existent. It being a receptacle of life from the eternal, it can retain life only by continuous reception.

If the soul of man be not self-existent, wherein have we warrant of its immortality? If vegetable and animal life is also received from the eternal life, and they have not immortal spirit-existence, how know we that man, whose life is derived from the same source, will have it more than they?

Vegetables and animals receive of the divine life only in an imperfect degree corresponding to the plane of their development; hence their life is but a part of eternal life, and consequently an imperfect expression of it; hence, they being imperfect organizations, can not be immortal. But the soul of man is the perfection of finite existences, as to organization—the highest creation by Divine power from Divine substance, and bears the perfect image, as to constitution, of the Eternal, and is capacitated to receive the whole perfect proceeding eternal life, and is by it rendered immortal. The capacity to receive the perfection of life from the eternal continuously, constitutes the capacity of life everlasting.

The vegetable life exhibits no degree of intelligence; the animal life exhibits a small degree, or a resemblance of it, but none whatever of a moral nature. The lower faculties of intellect,

of distinction between what is called instinct and human reason of a limited degree. But here strongly animals may resemble men in their intellectual manifestations, there the resemblance entirely ceases. We can not discover the faintest resemblance of moral sensibility in the entire animal kingdom. In this is apparent a complete distinction between animals and the human race. Of this faculty—the moral or religious—that which recognizes the principle of right and wrong—there is a total want in the animal mind (if the term may be allowed); nor can we discover any resemblance of, or correspondence to it. In this, as in perfect reason, is man removed a discrete degree from all animals. The distinction is marked, clear, and positive. In this faculty is man pre-eminently allied to the Eternal; and this, combined with his perfect intellect, constitutes the perfect image of the Creator. In this perfection of constitution lies the gift of immortality, the capacity to continuously receive the influx of Life Eternal.

All the spiritual faculties of animals (for we suppose they possess Spirits, though not immortal) have reference to the physical existence only, and operate only to preserve its life; those of man have reference chiefly to a superior and eternal existence, to a life of a purely spiritual nature, he living most intensely in the Spirit, and aspiring to immortal existence and the pleasures of an endless spiritual activity and progressive development of capacity and accumulation of wisdom. All his purest pleasures are of the Spirit; all his happy associations retained for an endless future. The possibility of their loss destroys all his pleasures; the certainty of their endless possession doubles their value. All the desires, all the aspirations, all the hopes, of man point away to an endless future, and lay hold upon immortality as an inheritance, as a just possession, as a right inalienable and inherent in the soul. From this we conclude that man hath the capacity to continuously receive into himself eternal life.

Bare existence is not life; to endure being is not to live. Life is the free and harmonious activity of every faculty of the being. We live not in enduring existence, though wrapped in lethargic slumber, but in the wakeful activity of use. The Spirit's age is not computed by the hours winged away to eternity since its birth, but by the number and intensity of its thoughts and emotions. Intense mental labor stamps the brow with the footprints of age, as surely as the lapse of many years, and far more quickly. Who that has thought, and felt, and loved, and grieved intensely, has not felt crowded into a short space the real existence of years of emotions? Age, the endurance of many years, is wont to produce maturity of manhood, yet how much sooner does the active, energetic mind become matured, ripe in judgment, and expansive in capacity, than his whose long life is one of mere physical labor?

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Finite Spirits, or Spirit-forms, are emanations from the eternal by creation or formation. We suppose that they are formed from spiritual substance, as the body is formed from material

substance. We suppose spiritual substance to be one discrete degree above matter, yet contiguous to it, and of a correspondent nature with it. Spiritual substance is not intelligence, but when organized into the Spirit-form, is the immediate receptacle of intelligence. The Spirit-form possesses not intrinsic life or power. We suppose that the Spirit-form or Spirit of man (being synonymous terms) is formed simultaneously with the material form, and by a corresponding spiritual law. We suppose that still interior and superior to the spirit is the soul, or germ individuality; but being finite and not possessing self-existence and life within itself, it must receive its vivifying power from the eternal life. It possesses a latent principle or capacity of life, but can not become self-vitalized. This vital influence corresponds to heat in material nature, and its application to the germ-soul of man corresponds to the application of heat to the germ in the seed of vegetables, or in the egg of fowls. Heat induces activity, rouses into life the latent vitality of the germ, and causes it to clothe itself in form.

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The vegetable life exhibits no degree of intelligence; the animal life exhibits a small degree, or a resemblance of it, but none whatever of a moral nature. The lower faculties of intellect, such as perception, memory, hope and fear, desire and affection, or animal love, and indeed, something somewhat resembling a limited reasoning faculty, are manifestly characteristics of the animal life. Indeed, in some animals we can not draw the line

of distinction between what is called instinct and human reason of a limited degree. But for strongly animals may resemble men in their intellectual manifestations, there the resemblance entirely ceases. We can not discover the faintest resemblance of moral sensibility in the entire animal kingdom. In this is apparent a complete distinction between animals and the human race. Of this faculty—the moral or religious—that which recognizes the principle of right and wrong—there is a total want in the animal mind (if the term may be allowed); nor can we discover any resemblance of, or correspondence to it. In this, as in perfect reason, is man removed a discrete degree from all animals. The distinction is marked, clear, and positive. In this faculty is man pre-eminently allied to the Eternal; and this, combined with his perfect intellect, constitutes the perfect image of the Creator. In this perfection of constitution lies the gift of immortality, the capacity to continuously receive the influx of Life Eternal.

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Life is activity; age, the number of our thoughts and emotions. Life is the active enjoyment of harmonious existence; age, the record of intense experience. To live eternal life, there must be perfect harmony between the soul and the life

eternal. This Divine life is in nature like the Divine, Eternal, pure, holy, and supremely good. If, then, the Spirit would live eternally, it must become harmonious in nature with its flowing life; it must turn to it in strong desire, welcoming its supreme good, and applying it in constant harmonious activity of real use; ultimating on the outward plane its Divine nature in works of good and blessing to man.

Only in receiving the perfect fullness of the Divine life can the soul be fully immortal; only as it is of like nature, intellectual and moral, with the source of all life, can it fully receive immortal life; only, then, as it is fully capacitated in nature to receive the fullness of eternal life can it have perfect warrant of immortality.

God is the only intrinsically Eternal One. Men, to be immortal, must become perfectly in this image. The Divine is the only ever-existing; men, to be immortal, must become divine.

Can the immoral man whose whole tendencies are perverted, whose loves are all opposed to the Divine, all concentrated upon self, whose aims are at variance with human weal, who has no spark of the diviner virtues burning in his bosom—can one who is all this live a divine life? Can he be immortal? Can he have any warrant of continued existence? He may endure; but he does not live; he may exist, but it is a barren existence.

The Great Teacher based immortality on perfect purity of soul and Godlikeness. May there not be more in this than we are wont to imagine? May there not be a time in the future of the utterly perverted and intensely vicious Spirit—the one who delights in the distraction and torment of its fellows, in the most scoundish cruelty and the most malignant hate—may there not be a time when the last spark of life shall be withdrawn from him, and the Spirit be dissipated, again, to the elements whence it was derived, like the beasts that perish? Who can tell? J. T. C.

AN APPARITION 200 YEARS AGO.

From a remarkable collection of authentic relations of apparitions and other Spirit-phenomena, made by Rev. Joseph Glanville and Dr. Henry More, and published in London in 1683, we take the following, which is given under the title of

THE APPARITION OF THE GHOST OF MAJOR GEORGE HYDENHAM, TO CAPT. WM. DYKE, TAKEN OUT OF A LETTER OF MR. JAMES DUNCH, OF WORSTON, TO MR. JOSEPH GLANVILLE.

Concerning the apparition of the Ghost of Major George Hydenham (late of Dulverton, in the county of Somerset), to Captain William Dyke (late of Skilgate, in this county also, and now likewise deceased), he pleased to take the relation of it as I have it from the worthy and learned Dr. Tho. Dyke, a near kinsman of the Captain's, thus: Shortly after the Major's death, the Doctor was desired to come to the house to take care of a child that was there sick, and on his way thither he called on the Captain, who was very willing to wait on him to the place, because he must, as he said, have gone thither that night, though he had not met with so encouraging an opportunity. After their arrival there at the house, and the civility of the people shown them in that entertainment, they were seasonably conducted to their lodging, which they desired might be together in the same bed; where, after they had lain a while, the Captain knocked and bade the servant bring him two of the largest and biggest candles lighted that he could get. Whereupon the Doctor inquires what he meant by this? The Captain answers, you know, cousin, what disputes my Major and I have had touching the being of a God, and the immortality of the soul. In which points we could never yet be resolved, though we so much sought for and desired it. And therefore it was at length fully agreed between us that he of us who died first should the third night after his funeral, between the hours of twelve and one, come to the little house that is here in the garden, and there give a full account to the survivor touching these matters, who should be sure to be present there at the set time, and so receive a full satisfaction. And this says the Captain, in the very night, and I am come on purpose to fulfill my promise. The Doctor dismissed him, minding him of the danger of following those strange counsels, for which we could have no warrant, and that the Devil might by some cunning device, make such an advantage of this rash attempt, as might work his utter ruin. The Captain replies, that he had solemnly engaged, and that nothing should discourage him; and able, that if the Doctor would wake a while with him, he would thank him; if not, he might compose himself to his rest; but for his own part he was resolved to watch, that he might be sure to be present at the hour appointed. To that purpose he sets his watch by him, and as soon as he perceived by it that it was half an hour past eleven, he rises, and taking a candle in each hand, goes out by a back door, of which he had before gotten the key, and walks into the garden-house, where he continued two hours and a half, and at his return declared that he had neither saw nor heard anything more than what was usual; but

I know, said he, that my Major would surely have come had he been able.

About six weeks after, the Captain rides to Eaton, to place his son a scholar there, when the Doctor went thither with him. They lodged there at an inn—the sign was the Christopher—and tarried two or three nights, not lying together now, as before at Dulverton, but in two separate chambers. The morning before they went thence, the Captain stayed in his chamber longer than he was wont to do, before he called upon the Doctor. At length he comes into the Doctor's chamber, but in a visage and form much different from himself, with his hair and eyes staring, and his whole body shaking and trembling. Whereat the Doctor wondering, presently demanded, What is the matter, cousin Captain? The Captain replies, I have seen my Major. At which the Doctor seeming to smile, the Captain immediately confirms it, saying—If ever I saw him in my life, I saw him but now. And then he related to the Doctor what had passed, thus: This morning after it was light, some one comes to my bedside, and suddenly drawing back the curtains, calls—Cap., Cap. (which was the term of familiarity that the Major used to call the Captain by) To whom I replied—What, my Major? To which he returns—I could not come at the time appointed, but I now come to tell you, That there is a God, and a very just and terrible one, and if you do not turn over a new leaf (the very expression as in by the Doctor punctually remembered) you will find it so. (The Captain proceeded.) On the table by, there lay a sword, which the Major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the sword, drew it out, and finding it not so clean and bright as it ought, Cap., Cap., says he, This sword did not use to be kept after this manner when it was mine. After which words he suddenly disappeared.

The captain was not only thoroughly persuaded of what he had thus seen and heard, but was from that time observed to be very much affected with it. And the humor that before in him was brisk and jovial, was then strangely altered, inasmuch as very little meat would pass down with him at dinner, though at the taking leave of their friends there was a very handsome treat provided. Yes, it was observed that what the Captain had thus seen and heard had a more lasting influence upon him, and it is judged by those who were well acquainted with his conversation, that the remembrance of this passage stuck close to him, and that those words of his dead friend were frequently sounding fresh in his ears during the remainder of his life, which was about two years.

DOGMATISM DOGGED BY DOGGEREL.

Questions for D. D.'s, by a chap
Who may deserve from them a slap,
In prose or rhyme;

Who fain would hear from that report,
When the Benched are in court,
Some future time.

When foolish things confound the wise,
We fain would throw off all disguise
To learn the cause—

Why chairs do dance and tables talk,
And how pianos play and walk,
And by what laws;

How Baalam's ass was made to speak
In Hebrew or in ancient Greek,
Without a book;
And whether God rules now as then
The lungs of beasts, the hearts of men,
The sea, the brook.

Were Baalam's donkey living still
And harassed in your old tread mill
And made to speak,
Would he rebuke a stupid clan
Whose standard of a perfect man
Is reading Greek!

To give the spirit powerful course,
Would you resort to brutal force
Or partial law,
So like the judge we have in view
Who, history says, a thousand slew
With axes jaw!

Do you not see great follies rise
From those who are reputed wise,
In church and state!
Don't you behold the weakest things
Confounding magistrates and kings
In fair debate!

At this late day shall we indeed
Enforce an ancient bloody creed
With sword and gun?
Our honored doctors now would say,
The man is wicked who would slay
His only son.

If a darling son and pious mother
Should e'er defend a son and brother
Of his blessing,
In modern times in a pious way,
Should we not hear the doctors say,
"T would be distressing!"

As mundane temples rot and rust,
Can you in mundane temples trust,
Or formal show!

When you depart, if you are sure
The laws of Nature are impure,
Please tell us so.

And if you please, do try to tell
How you support your local hell,
But by tradition—
Why you subscribe to such a cause—
To brutal force and partial laws—
To fill your mission;

And why, alas! you are inclined
To trammel the immortal mind
With chain and fetter—
With creeds and dogmas, and tradition
And teach mankind to fill their mission
By the letter.

Do you expect we'll bend the knee
To modern Scribes and Pharisees
And reverence the powers that be
On this free sod—
When legislators drink and fight,
And judges disregard the right
And only heed the law of might,
Not that of God!

"Blasphemy!" cries the upper ten;
Rustic with his honest pen
Contemns the rod—
Who sympathizes with the groans
Of Cosh and Ham, and still disowns
An angry God.

Be patient, doctors, lower your crests;
Say, if you know, where anger rests,
And why you're vexed,
Can you not be content with fighting
Out the battle all by writing
Upon a text!

If fire and faggot is your bonnet,
You've no Servetus here to roast;
Then roast each other.

But if you still adopt the course
Of partial law and brutal force,
You'll fight your brother.

Wan't that a beautiful idea
The Master had when he was here
To bless mankind!
And can you read his book, and doubt
That many who appear devout
Are "fools and blind."

How many practice as they should
Like the great Master, doing good
For goodness sake!
And is there one in heaven or earth
Like him who spoke for moral worth
As no man apace!

Now, doctors, what's the use denying
That worthless wretches still are trying
To take command
Of Church and State to help the knave
Live on the burden of the slave,
And rob the land.

If you regard these lines as coarse,
Pitch into them with all your force,
And say they're so—
Just like a rustic's country stuff,
Unpolished, crude, and in the rough,
And — will not do.

BEATIE.

THE INNER LIFE.

All the efforts that men have ever made to comprehend God from the external have utterly failed. The more the outward reason struggles with the idea, the more it is overwhelmed and overpowered, until it finally becomes paralyzed with the effort it has been making to attain an impossibility. The reason of this is that God does not dwell without man but within him. It is there we must look to see him, for he has found himself essentially there.

Now since man is the work of God, and since it is within man that God dwells, it is evident that man's true life must be an inner life, and that the outward manifestation called life in him, is but a result of the inner, and a type thereof.

Whenever, therefore, the antitype is wanting; whenever the soul is, as it were, asleep, and utterly unconscious of the life of God in it, the external life is necessarily a mere galvanic life, and liable to death whenever the external stimulus is removed. I speak not now of the animal life of the body, but of the external life of the soul or mind. This, in many, is sustained from without, by external observation, by reasoning, by reading, instead of receiving its nourishment from the inexhaustible source within itself; for there is no human soul in the interiors of which God does not dwell, and which he does not seek to turn inward to himself, to receive his love, his wisdom and his life.

This is no new doctrine. All ages of the world have witnessed the preaching of this word, and yet in these last days how few believe it: how few, especially of those who are in the highest places in the external church, can comprehend it; nay, how many of these despise it and call it infidelity.

Infidelity to what? not surely to God—for how can faith toward him more acceptably manifest itself than by turning to him where he is most near, and living day by day from him? Neither to ourselves, for how can we better show our duty to ourselves than by endeavoring to develop from the life within us the "fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Infidelity then it can only be to the traditions and inventions of men, who have always been ready to elevate the external over the internal.

No true manifestation of God has ever been accepted of men; for the reason that it has come from within, and not from without. Jesus Christ was "despised and rejected," because, instead of pompously insisting on external observations of God's law, and praising those who best fulfilled the letter of it, he quietly set it all aside as of no consequence compared to the spirit which actuated men in the performance of it. He came to fulfill the law in the spirit in which it was given, and not as the Jews then fulfilled it in the perverted spirit of their own selfish hearts.

"God," says Madame Guyon, "desires nothing else of his creatures but to communicate Himself to them." Mark, *himself*, not the wisdom concerning Him which men profess to teach who are self-constituted interpreters of His will, but *himself*, in all His holy love, and purity, and wisdom, he ardently desires to communicate to man. The illumined Swedenborg saw this, and taught also that no man could have life save from the Lord in his direct influxes into the soul. Perhaps there is no one, however, who has penetrated this subject more deeply than Madame Guyon, who, in the midst of an external sphere, and herself encumbered with much that tied her to the outward church to which she belonged, yet for the sake of the love she had experienced, and of the truth she had interiorly learned, willingly suffered imprisonment and defunction.

"When," she says, "the soul is retired from the circumference to the center, then it is sweetly occupied with the celestial truth, and the affections moved to the pursuit of all goodness, which is better than employing the understanding in cold considerations about it. At first it is difficult to continue inward with God, by reason of the habit which the soul has contracted. But when it grows naturalized thereto, by following the draughts of Divine love, it is then very easy."

It was on this foundation that the sect called Quietists arose in France in the reign of the Fourteenth Louis. These believed with Madame Guyon in the inner life, and also with her that "exterior silence is very necessary to cultivate the interior." It would seem very strange that such a sect could arise in such a time and place, were it not that there have always been souls to whom God could speak, and to whom he could communicate His love. Such a sect were also the Quakers when they first arose in England, and such they are still to some extent, though much degenerated from the standard of their early preachers and prophets, mostly by reason of their antagonism to other sects.

Ever since Christ said, "the kingdom of God is within you," there have been believers of the truth, and as it is the foundation on which the true church is built, there always will be both believers in this word and practitioners of its consequent requirements. Men may preach for doctrines the commandments of men, but it shall not prevent the building up of God's spiritual kingdom. That kingdom "cometh not with observation," but through the silent working of God's Spirit in the hearts of those who are willing and receptive, who prefer His love and favor to that of the world, and His interior wisdom to all the wisdom of men.

The mission of Jesus Christ was to establish this inward kingdom of God. When arraigned and brought before the Roman Governor, he was asked, "Art thou the King of the Jews?" for those who brought him there had suspected him, or pretended to suspect him of a design to make himself a temporal king over Israel. How little they understood by what means the kingdom of God should be established, for all their notions were purely external and formal, and they scarcely knew that they had souls. But he standing there knew what his mission was, and what their thoughts were, and he did not deny that he was king of the Jews, though he knew that by that means he was sealing his own earthly doom. He answered, "For this end was I born, and for this cause came I into the world," and added, what they could no more understand than the other, "My kingdom is not of this world." He knew that his work was done, and that it only remained to him to seal it with his blood, and he could not deny the truth, even to those who could not comprehend it.

But he opened a new page in the Book of Life to those who were spiritually fitted to read it. He taught that the temple of God on earth was *man*, and in that temple he ever dwelt and sought to manifest himself. He taught that the kingdom of God was spiritually developed within every soul which was willing to have it thus developed. He taught that the outside should be left till the inside were cleansed, and that thus the whole would be most effectually cleansed together.

The inward life that Jesus came to exemplify and teach is a life of prayer. Now, as in those days in which he lived on earth, prayer was not understood. It was a mere form of words, just as it is now in most pulpits, a courteous concession to usage. Or if there be a more earnest feeling in it, it is at most a weak, formal appeal to God that he would do certain things which the suppliant desires to have done. But true prayer is a more inward thing. It is a state of the soul rather than an act, and therefore it is possible to "pray without ceasing." According to Madame Guyon, "prayer is nothing else than the application of the heart to God, and interior exercise of Divine love," and she says, "ye are to live on prayer as on love." Prayer must then ever be invaluable to man, because he being the recipient, and God the boundless giver, he will thus be constantly filled with influxes of Divine love, and will become, as it were, filled with God, and capable of fully performing his

will. The essence of all prayer is, "Thy will be done." For in order to pray essentially, we must be in that passive and recipient state toward God which disposes us to desire nothing other than the will of God. That sweet will constraining us, we shall be led into beautiful harmonies of soul; we shall rest, as it were, from all anxiety and trouble incident to constant planning and proposing. When our souls are thus free, our reception of influx will be sensible and sweet, and will give us that strength and proceeding energy which will enable us to do to far better purpose than we ever could do of ourselves. For we can say, 'It is God that worketh in us, to will and to do of his good pleasure.'

UNION.

SPIRITUAL LYCEUM AND CONFERENCE.

TENTH SESSION OF THE CONFERENCE.

The three following questions were presented by James Quarterman, of Flushing, L. I.:

Firstly. Is there any corresponding truth and harmony between the Mosiac account of the material creation, as recorded in the first chapter of Genesis, and the known laws, facts and deductions of Natural Philosophy, Chemistry, Geology, Optics and Electricity?

Secondly. As the first effect, in creation, depends upon a first cause, and the second upon a first effect—whereby the first effect becometh a cause—so that, from the first cause to the last effect, physically and spiritually, the whole must be cause and effect, effect and cause; therefore, no created thing can be independent of its cause, as the first cause is in all, and through all. From whence then came original sin? And how and in what manner is man a free and responsible being?

Thirdly. In the mechanical construction of music of the major diatonic scale, the semitones are always situated between the third and fourth, and the seventh and eighth notes of the scale. What is the natural cause of this? And are there any corresponding degrees of this kind in the material and spiritual worlds?

Flushing, May 31, 1858.

JAMES QUARTERMAN.

Dr. GRAY presented this question: Can a psychical transfer take place with individuals not in rapport as to their interiors?

A disposition being expressed to hear a further discussion of the question introduced by Mrs. Farnham (in the seventh session of the Conference), Dr. Gray said his question would keep. The question was as follows: What is the best means of inducing in humanity the conditions of susceptibility to higher truth, or the capacity of spiritual development?

Mrs. FARNHAM proceeded to say with reference to her own question, that her previous labor had been mainly in the field of reform, where she had toiled with her best ability with other workers for human progress, with the idea that that was the best ground she could occupy. She thinks her question points a more effective sphere of activity, at least for her. The bringing of humanity into the world, to be sure, is thought by many who might have been greatly benefited, had their respective parents possessed a modicum of the proper knowledge of how to do it, to be a very delicate subject. But mental and physical deformity, scrofula, Moleley and insanity, are realities not unknown to the polite circles, and an earnest inquiry after the law which shall finally eradicate them, is, to say the least, useful, if not wholly conformable to boarding-school delicacy; the right generation would leave but little work for the apostles of regeneration; proper formation would wholly supersede, or greatly lighten the labor of reformation. Her present effort is directed to that. Woman, next to God, is the molder of human destiny. She would have her so instructed as to discharge the trust with fidelity.

Dr. BROWN said: He should be obliged to treat the question, if he said anything about it, as a man, and after the common-sense methods of this world. History shows that truth after truth, like wave succeeding wave, has followed each other at intervals of greater or less duration. When these intervals have been of considerable space, man has profited but little; the truth, whatever it may be, has to lie over or wait until man grows to the capacity of comprehending it. Thus, between our time and the advent of Jesus, we have the "dark ages." But since the days of John Calvin, these waves of advancing truth have followed each other in more regular succession; and he thinks that now the truth of Jesus embodied in our Declaration of Independence is sufficiently understood and appreciated to allow of laws founded on love to the neighbor and equality for all men. Laws recognizing the perfect equality of the sexes in every respect—social, commercial and political—is his prescription for the evils of the present social condition.

Mr. LEVY deplored the want of appetite on the part of Spiritualists, for the important truths embraced in the question. Few are competent to appreciate the immense value to the race, of right knowledge of the beautiful truth (but of what beautiful truth the reporter did not exactly understand). We have societies for the improvement of poultry, and the production of bigger eggs, etc., etc.; but suggest the question, even to Spiritualists, of improving the human race through the laws of physiology, and Madame Grundy instantly appears, and with one flit of her blessed old fan, takes all our breath away.

Mr. DEXTER said: The necessity for knowledge in this matter arises from the fact that the soul depends for its efficiency on the condition of the body. We owe it to the false systems of theology to demonstrate that a man may be conceived in virtue as well as in sin—that the latter is not a necessity of nature, but a result of ignorance—that we may get on very well without the muddle which the church calls the second birth, provided we will take the right care of the first one.

Mr. SWACKHAMMER said: The subject had made a very solemn impression upon his mind, and had been making it any time these ten years. It was one upon which he had thought much. Returning recently from his place of business to private repose, he encountered a blind man,

who informed him that his wife took in washing, and he earned on an average seven cents a day by begging; and that the two had *seven children*—a child to each cent! This was an immoral ratio between supply and demand, and it was with difficulty that he could repress his indignation at the propagation of children without a suitable copper-basis for their support. He thinks there are many excellent ways for making the world better. In the popular thought, man is everywhere the subordinate consideration. The reformer should make *man* his text, not property. Nothing will go on as it should until we begin with him. Man is a complex of many needs. Food is one; could we contrive to feed the race, it would do much. Then, more rest is required, fewer hours for physical toil. Examine our ferries at 6 o'clock, P. M., and observe the toll-worn thousands, bent and haggard—not with age, not by vice, but by toll—*overwork*. So it is with the professional. The brain is taxed until intellectual deformity is the result. When we make man our text, and go to work on that basis, with the earnestness the subject demands, society will move with the corrected precision of clock work.

Mr. CORZA wished to tear a hole through the veil of false modesty alluded to by Mr. Levy, which would hide the duty of to-day from the worker, under the plea that the age is not sufficiently mature to consider the matter. As well might it be said that it is premature to plant the potato in spring, whose fruit is to be gathered in September. To grow and bear fruit, an idea, as well as a potato, must first be planted. We send out our orders to the country, in advance of their birth, for pigs of a certain shape and size. We have our dogs, pigeons and poultry produced after a pattern; but suppose we send an order to the country for a Shakespeare, what shall we get? There is no inherent indelicacy in the question. Is it possible to determine the character of the being to be born? If we can, then that is the knowledge the world needs, and it can not come into the possession of it too soon.

Mr. STANTON said: He was observing the other day a pair of very beautiful horses. They were a model of equine perfection. Looking into the carriage to which they were attached, he observed a pair of *humans*, sickly and ugly—the caricature of what human beings should be. This need not be so. Spiritualists should be more practical than is indicated by the New York Conference. We should go to work and inquire what is to be done. He was happy to be able to say that there are Spiritualists who have made this and cognate questions their most serious study, who are confident of yet being able to produce not only divine men and women, but to establish divine commerce; in short, to divinize things generally. He would commend those who would learn supernal wisdom upon these subjects to the *Educator*, a large work of celestial origin, to be had at Mr. Munson's book store, and to be followed by twelve more volumes at the earliest convenience of the money market.

Dr. GRAY thought the course of remark was wide of the point. Mrs. Farnham answers the question as to development for the reception of higher spiritual culture, by saying, study the science of embryology. Very well, if we can cure dyspepsia by studying gastronomy, no one can object; but if, as would seem to be indicated, it is to include a dissolution of the marriage relation, and partners are to be changed by whim or reputed Spirit dictation, he had some very grave objections.

Mr. FARNHAM replied that she had no such idea in her mind. Dr. Gray should remember, they are *men* who have been talking, not *her*. Her proposition is that woman shall go to woman, not exactly with the science of embryology, but with something deeper and more reliable—her own intuitions. Her object has nothing to do with that vexed question of the self-dubbed reformers—the Mormonism or Shakerism of the social world. Her business is with woman as the prospective mother; to her she feels that she has a word or two to say, profitable in its results to man as well as to her, if he will have the grace to keep silent and give her a chance to speak.

Adjourned,

H. T. HALLOCK.

BORN INTO THE SPIRIT WORLD.

In Carryall township, Paulding county, Ohio, June 5, RACHEL, wife of THOMAS WENTWORTH, Esq., experienced the new birth taught by Christ as being necessary to an entrance into the heavenly kingdom. In a very sudden manner, being about her work probably not more than ten minutes before her change; aged 60 years and 10 months.

Mrs. Wentworth connected herself with the Free-will Baptist denomination in the State of Maine, and after her removal to Ohio in 1835, transferred her connection to the United Brethren, from which she never withdrew. But notwithstanding her connection with the church, she has for many years doubted the correctness of the so-called orthodox faith, especially the doctrine of endless misery; and since Spiritualism has been promulgated, she has been rationally convinced of its truths, although she could not express that unwavering confidence expressed by other members of the family; yet it was the only system of faith and practice that commended itself to her judgment and heart.

SOUL AND BODY.—The soul and body are as strings of two musical instruments, not exactly at one height; if one be touched, the other trembles. They laugh and cry, are sick and well together.—*Israel*.

HUMAN IRON.—Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven.—*Forster*.

CHEERFULNESS IN AGE.—As oft I hear the robin red-breast chant as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainment to the hoary frosty hairs of our age's winter, as to the primroses of our youth's spring? Why not to the declining sun in adversity, as (like Persians) to the rising sun in prosperity? I am sent to the ant to learn industry; to the dove to learn innocency; to the serpent to learn wisdom; and why not to this bird to learn equanimity and patience; and to keep the same tenor of my mind's quietness, as well as the approach of calamity's winter, as of the spring of happiness?—*Warwick*.

PHILOSOPHICAL AND MORAL DEPARTMENT.

SPIRITUALISM AND THE WRITTEN WORD.

NUMBER THREE.

CHICAGO, ILL., June 6, 1858.

EDITOR OF THE SPIRITUAL TELEGRAPH:

Dear Sir—You have my thanks for publishing my two essays in behalf of the claims of the Word upon the attention of Spiritualists. Before I proceed with that subject, allow me to congratulate you and them upon the steadily advancing interests of the TELEGRAPH, as specially evidenced in the excellent quality of your last number, of June 5. Your editorial rebuke to defaming gossipers, illustrated by the sad case of the lamented Herbert, was well done, well timed, and will be well received, with lasting good results. The article on the "Sphere and Limits of Authority," is an admirable production, scientifically performed, supplying a present and pressing want; and the literary notice of "Anacalypsis" is a third treasure added—all of which make the editorial department of that number decidedly rich, and of itself worth the price of the whole volume. But your *Conference Report*, seventh session—what shall be said of it? It is a brilliant gem, of inestimable value, fairly flashing with the celestial light of the feminine principle. The three women who took part in that discussion, have spoken words which command the homage of a profound respect from every manly mind. Surely, the cause of Spiritualism must flourish when woman's voice is heard in its councils, in harmony with the graver tones of the rougher sex, giving forth such music as makes melodious the last number of your paper. I heartily wish for it and for these the most abundant success, and so resume the consideration of

SPIRITUALISM AND THE WRITTEN WORD.

Spiritualists are everywhere accused, by sectarian religionists, of rejecting the revealed Word; but the charge is, in reality, as untrue as is the claim of the accusers to an acceptance of it. The Word can not be said to be accepted by any church which adopts a systematic method of its entire falsification, as shown in No. 2 of these essays, resulting in an almost universal denial of the Spiritual Life of which it exclusively treats. Spiritualists can not be said to reject the Word, until it is shown that they reject the life taught in the Word; and as this has not been doctrinally examined by them, to any considerable extent, they are free from the charge of rejecting it. Therefore, the accusation returns upon the accusers, aggravated with the additional weight of falsification in a double sense—it is false as a charge against Spiritualists, added to a habitual falsifying of the Word.

One of the primary laws of spiritual life, as taught in the Word, is, "Thou shalt love thy neighbor as thyself." It is taught in the books of Moses, openly and representatively; and in the four evangelists, by the Lord, who unfolds its interior application to every variety of affection cherished toward our fellow man. In the Sermon on the Mount, he says; "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, 'Raca,' (which is an expression of contempt, equivalent to saying, you are beneath my notice,) shall be in danger of the council: but whosoever shall say, 'Thou fool,' shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Here it is plainly taught that no worship is acceptable in the divine sight until the worshiper is principled in an affection of entire good-will toward all mankind—not merely a passive well-wishing toward everybody in general, and nobody in particular, but an active and a rational regard for the welfare, present and future, of all with whom we come in contact, such as was manifested by the good Samaritan, as related in the parable. It is to be noted that there are three degrees of ill-will prohibited in the above precept, which include every possible form of that affection, and that these are anger, contempt and hatred, the indulgence in either of which places the subject of it, for the time being, without the pale of the kingdom of Heaven, (for this is in the spirit) in which state he can neither understand nor act in accordance with the laws of Heaven, as will more fully appear presently. Now the treatment which Spiritualists receive from sectarian worshipers, (Swedenborgian, Calvinistic, Lutheran, Wesleyan and others,) looks very much as if it partook of some one, if not all of these three forms of affection, each one of which, we are clearly taught is an incipient form of spiritual

murder. I say it looks like it, and would invite them to self-examination of the subject.

This leads us to a consideration of the most important point concerning the study of the Divine Word, namely, that we attend closely to the quality of the affections with which we are from time to time inspired, as we look for an exposition of the arcana contained within those parts that have a mystical expression. To aid us in this work, it is needful that we first obtain a true theosophy of the human mind. The world has had a surfeit of philosophy on this subject, but it does not meet our wants. Nothing short of a theosophy of the spiritual constitution of man will enable us to see ourselves as we are in our inmost life: and it is only from this degree of illumination that we can so fully comply with the laws of charity as to look properly upon our neighbors, near or remote. There is a faculty of the mind, not known to phrenology, which was called into exercise among the early disciples of Christianity, but which is now, in its full development, confined chiefly to inhabitants of the Spiritual world, called the "discerning of Spirits" (see 1 Cor. xii. 10), that is, the perception of spiritual qualities. Every person has this faculty, in some degree of activity, and uses it more or less whenever he hears another speak, by attention to the tone and the articulation of the words and sentences uttered. By the tone is revealed the quality of the affection which moves the speaker; and by the articulation, the quality of the understanding is conveyed. But it should be known that the affections, in all cases, govern the understanding; that these two spiritual forces control all our thoughts and actions; and that there are several degrees of these, to be successively unfolded as we progress in the journey toward a true spiritual life. If our affections are confined to the natural degree, which is self-love and love of this world, our understanding must be formed from, and in accordance with, those qualities; and it matters not how we may soar intellectually into realms of higher thought under peculiar influences, we shall be sure to settle down again upon a level with those loves which constitute the ruling motive of our life. If our affections are spiritual or celestial, they will open those degrees of the understanding, giving that power of perception known as spiritual discernment. Man's highest state is to act from affection, according to reason. His fullest freedom consists in doing what he loves to do; and he is in constraint or bondage, in the same ratio that he finds himself compelled to act contrary to his love. Hence it is written, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 17).

Man's destiny, then, depends altogether upon the quality of the affections with which he chooses to be governed. These do not originate in himself, for there is but one source of life; they are communicated to him through the spiritual world, with some society of which every person is in association; not constantly with any one society, but changing from one to another, as we progress in intelligence and elevation of life. Spiritual Regeneration is effected by means of changes from one society of Spirits to another, in each one of which there is the fullest communion of all thoughts and affections constituting the peculiar quality or genius of the society. Affection and thought are as spiritual atmosphere flowing into all, forming not only the ideas of every person, but also, each and every object by which they are surrounded. So potent is the creative power of Spirit, and so important is it that we should learn to discern its qualities.

All mankind begin life on the same natural plane, and are first influenced by mere self-love, where each one remains until elevated to a higher plane by spiritual regeneration from the Lord; as it is written, "Except a man be born again, he can not see the kingdom of God." (John iii. 3). All are therefore alike involved in evil, and no one can lay claim, in this respect, to superiority over another. This evil, flowing from self-love and a consequent disregard for the welfare of others, is under the control of the Lord alone, who, by personal contact with every possible form of it, while in this world, so subdued its every power and subjugated it to himself, and so arranged the societies of Spirits in the spiritual world, both good and evil, that he rules them forever, protecting the innocent and restraining the guilty. This was his work of redemption, for previous to his incarnation, evil Spirits had acquired, by sorcery and magic, the power to so possess men in this world as to drive them irresistibly into the commission of the most horrible acts, so that spiritual freedom was lost, and the human race menaced with destruction. But by the divine work of redemption, equilibrium and spiritual freedom was restored, order established in the

spiritual world, and a way opened for the perpetual progress and elevation of the human race, the good results of which are now plainly visible in all the earth, and in all our public, and in all our private life. The Divine power was indeed sufficient to crush all evil, without resort to the wonderful process of the incarnation, but Divine mercy controls the Divine wisdom, and therefore man finds his freedom secured by the limits which the Lord sets to his own power. The grand secret of this theodicy is imparted to those of childlike innocence of temper, but not to those who cherish forbidden designs of their own upon their fellow creatures; it is revealed to babes, but is withheld from the wise and prudent in their own estimation. (Matt. xi. 25.)

From what has been said above, and formerly, it is now apparent that we have an object worthy the exercise of our noblest powers in the great fact of spiritual communications; and that that object is no less than personal and individual communion with our Lord himself. Will it be said by any one that we may not aspire to such communion? If so, let him speak, and we promise to weigh well and truly his counsel. To our mind, the opening of intercourse with the spiritual world can have no other end in view. It is in accordance with the whole burden of scriptural prophecy, from its first dark utterance in the third chapter of Genesis to its last sentence in the last chapter of Revelations. The advent of the Lord God in the flesh, and the divine work to be performed for the whole human race by means of that advent, form the entire theme of the Scriptures of the Old Testament, in their inmost significance, while, at the same time, they embody the laws of the spiritual regeneration of man, in representative types and figures, and in historical allegory, and are composed according to a law as fixed, unerring and everlasting, as is the law of gravitation. So, likewise, the New Testament teachings all arrange themselves around the great central truth of the Lord's Second Advent in Spirit, as the grand consummation of every previous dispensation, and the fulfillment of the Divine purpose in creation—the great and everlasting Sabbath or rest which God shall find in man.

With this view of the sacred writings, surely no man in his senses will speak or think lightly of the Word, but will have his faith renewed, take courage, and look upward, as he reads:

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21: 3, 4.

So mote it be.

Yours in the truth,

J. W.

H. W. BEECHER AND THE INDIANS.

Rev Sir: In previous letters enough has been said to refute the idea so often advanced, that the "Indians won't work." In this epistle I shall offer proof, showing that while some tribes have made great improvements with imperfect means, others have had no encouragement and no facilities whatever to improve. In some cases ample appropriations have been made in treaty stipulations but, for years withheld or misapplied—which injustice loudly appeals to every high-minded man for redress.

In northern Oregon, the reports say that "The Indians' land was taken possession of before any treaty whatever was entered into with them, and then when forced to sell their land bargains were driven so close, that though the sum appeared large in the aggregate, yet, when it is considered that in the sale and surrender of these lands the Indians yield all their means of subsistence, and become entirely dependent upon Government for support, and when the amount is divided among them, it appears a pitiful sum for their support. Of course when they receive so little for what they have parted with, they know they have been defrauded, and become dissatisfied.

In Southern Oregon, after hundreds of the Indians had been killed, a treaty was made with them in 1853, wherein they gave up nearly the whole of the valuable portion of Rogue River Valley, a surpassed in the fertility of its soil and value of its gold mines. The tribe has diminished one-half since that treaty was made, and now numbers nine-hundred and nine souls. The consideration which they are to receive for this valuable country is forty thousand dollars, in sixteen annual instalments of two thousand five hundred dollars each—a fraction over two dollars and fifty cents to the person per annum—not enough to purchase a pair of pants a piece.

When those Indians look back at the rich and beautiful country which they have sold, abounding as it does with fish and game, and gold, it is but natural that they should feel that the \$2 50 is but a poor compensation for the rights they have relinquished.

A gentleman just arrived from Oregon informed me yesterday that these Indians have been driven from their beautiful valleys in Southern Oregon, to a reserve on the coast range of mountains. Here they have been kept for more than a year on credit contracts with the farmers, who supplied them with pork and flour, the former of which the Indian loathes more than a Jew, and which they would rather starve than eat. The agent receiving no funds, the farmers could give them no longer credit for even pork and flour, and the poor Indians, many of them sick and destitute, are again at large, but without a congenial home, and liable to be shot wherever seen.

Government may congratulate itself (the agent observes) upon the excellence of its bargains, while the millions of dollars subsequently spent in subduing these people, has failed to convince them that they have been fairly dealt with. I appeal to you, reverend Sir, as being cognizant of these enormous wrongs; for although they are committed upon our extreme western frontier, you had an eye to the sufferings of these people when you spoke of the "Hell upon the outward edge of our civilization burning everything it touches." I ask, are they not in circumstances to commend them to Christian commiseration, as well as the African.

Why then this universal silence, both in the pulpit and the press, in regard to them? Is it not incumbent upon you and all the clergy of the country, to remind your respective hearers, that God and Nature require impartial justice for all, and make no exception against the Red Man any more than against the white or the black? In some way, sooner or later, the same measure that we meet shall be measured to us again. Heaven and earth shall pass away rather than this will not be the case. Ah, Sir, what benefit to God or to man is your eloquent address, teeming as it does with beauty and truth, and "life-words" to some, while others it consigns to the tortures of a burning "hell" upon earth!

Pardon, dear Sir, my directness. I sat down determined to feel calm, and to write mild words; but when I realize these enormities, and see the vast moral leverage power unused in your hands for the redress of these wrongs, and when I hear the cry of these people appealing to heaven and earth, and see with what ease they might be relieved, if those in power would only act as becometh men and Christians, I can not help urging upon you to plead for the perishing Indians, and thus avert the judgment of a just God, which will otherwise overwhelm our country.

I know Sir, you mean to be, and try to be, a faithful minister of Christ, and have no intention to delude with palatable utterances; but, Sir, allow me to ask, is not all the preaching of all the clergymen in the country put together, but as sounding brass and tinkling cymbals, so long as evils of such a magnitude are perpetuated in all our borders, unrebuked and uncorrected by those who teach morality and religion?

The agent of the Sioux, reports, that "under the treaty of 1851, the most prominent stipulation was, that schools were to be established, for which six thousand dollars annually was to be appropriated, but up to this time they are without schools." This neglect is a source of great disquiet to the Indians, who are really desirous to improve. They see their children growing up under the blighting influence of ignorance, and the worst examples of dissipation, while the funds, amounting to sixty thousand dollars, are withheld from their use.

No one can read these different reports of the agents without being struck with the uniformity of their statements in regard to the Indian's capacity and desire for improvement, and at the same time, the utter inadequacy of what is supplied.

For some of the tribes who have given up large tracts of country, nothing has been done, and in relation to those who have been the best provided for, serious grievances yet exist. Their females have no legal protection from violence, and the last steamer from the Pacific brings news that the children on the reserve in California are still stolen and sold to slavery.

As you, Sir, are an advocate for freedom, I can not account for your silence upon this aspect of the Indian's condition; unless it is that your eye has failed to catch occasional items on the subject in the papers. Permit me, then, to call your attention

to the fact that the delegate from Carson Valley offers as a reason for a new Territory to be laid out of the great basin, "That it contains numerous fertile valleys, and about one hundred and fifteen thousand Indians. Some of the tribes are remarkable for their docility and aptness to learn, as cooks, and farmers, and mechanics; and they make the best of servants."

The above, and similar statements, have been published in the leading papers; but as these "best servants" and those "fertile valleys" relate to Indians and not to Africans, no one seems to perceive the naked truth to be a proposition to possess the land and reduce its rightful owners to servitude. How much more honorable and just would it be to send seeds, and tools, and farmers, and mechanics, and teachers of every kind—men and women imbued with knowledge, and truth, and love—in sufficient numbers to develop these people and their country, rather than to incur (as usual), massacres and wars—killing the natives to supply their place with foreigners who are no more worthy or capable of adding to the great sum of human happiness than those now in possession.

The proposed new territories—Degotah, Arizona and Carson, can not be appropriated until ample and satisfactory provision is made to those to whom they respectively belong, without the most disgraceful injustice. Therefore I appeal to every minister (and to you Sir, in particular), and to every honest citizen, as he loves his own, to declaim against the proposed spoliation of these primitive people. Let the wrongs of the past suffice, and let us see to it, that we treasure up no more vengeful retribution to be vented "upon our children."

Need I tell you, Sir, that the deep, heart-love of family and home is one of the strongest traits of the (unperverted) Indian; that his valleys and mountains, his rivers and forests, the place of his birth, and the graves of his fathers, are all cherished with an affection strong as life? His humble wigwam, though composed of poles and skins, is nevertheless the home of human loves and joys, no less than the gilded parlor or the marble palace; and when instructed how to draw subsistence from the soil, he soon becomes emulous in works of use and beauty, as the most polished nations.

Mr. Armstrong, agent in Utah, reports that he visited a tribe who were naked and destitute of all emplements except what they had made themselves, that their patches of corn were then two feet high, planted on land cultivated only with sticks; and that the chief, "Que-o-yan," took him to his farm, where he saw a ditch half a mile long, four feet deep, and four feet wide, made to carry water from the river to irrigate the land. This ditch was dug through a gravelly bed with wooden spades, the women and children helping to throw the dirt out with their hands. The chief also took him to see his dam, made to turn the water from the river, and built of logs and brushwood. Its construction, the agent adds, would have done credit to experienced workmen. Other works he saw, evincing a high capacity for the vocations and refinements of civilized life. Agent Carson speaks of the Utah Indians as being a "noble and virtuous people," "free from the vices of prostitution and drunkenness."

Mr. Lepen of the Camanche Agency in Texas, reports "that they (Camanches) have been under treaty stipulation but about two years, since which they have improved more in the arts of civilization than any other tribe in the same length of time. They are naturally intellectual, and have a high sense of propriety in dress and becoming deportment. Many of them understand the treaty, and observe its stipulations with the utmost tenacity; and all are extremely anxious to learn the English language. They are contented and happy, and satisfied to lead a peaceful and quiet life; and being naturally of an industrious disposition, they are anxious to learn the arts of civilization."

When the valley in which I resided one year, was first settled, the Indians used to inquire to know when Sunday came, in order that like decent white folks they might appear in a Sunday dress; and the neat exactness with which the young Indian women learned to dress like their fairer sisters, was often a matter of surprise and astonishment.

I have been in the homes of many frontiers men who had married an Indian woman, and in every instance the most scrupulous cleanliness was apparent, and the maxim, "a place for everything and everything in its place," seemed the abiding rule.

Could you, Sir, see these people in their secluded valleys, where the earth is covered with green, and adorned with beauties of every hue, with a bright sun, a clear sky, and an atmosphere pure as Eden—could you see them assembled on the margin of

a sparkling stream, under the shade of grand old trees, upon the branches of which the Indians have hung garlands of flowers, and adorned their persons with buds and blossoms, and young girls, and grand-aires, and strong men, and aged women, and little children, dancing and shouting with exuberance of joy, as like David of old, when in ecstasy he called upon all the trees, and four-footed beasts, and creeping things, and upon everything that hath breath to praise the Lord—I say, could you witness these scenes of healthful merriment in contrast with the debaucheries of our halls of luxury, or the crimes and miseries in the cells and garrets crowded with offspring of vice, inhaling the stench of garbage and stagnant sewers, so common in the narrow streets of our cities, you would not again say that Indians are "rotting away," neither would you leave them to be burned in our civilizing "hell," without an effort to save them. They can not jump at once into all the artificial modes of life which have taken us centuries to acquire; and the question is, should we not learn something from these children of nature—(of God,) rather than assume that wisdom is with us in a superlative degree!

Yours truly,

JUNE 12, 1858.

JOHN BEESON. 15 Laight-street.

SPIRITUAL OMENS, FAIRIES, ETC.

In the life of the great Christian writer, Dr. Adam Clarke, volume 1, page 43, may be found the following:

"Previous to these two disasters, strange noises were heard in the mansion house, called the Grove. The doors were said to open and shut of themselves; sometimes all the pewter dishes, etc., on the dresser in the kitchen, were so violently agitated as to appear to have been thrown down on the floor, though nothing was moved from its place. Sometimes heavy treading was heard where no human being was; and often, as if a person had fallen at whole length on the floor above the kitchen. A. C. sat up one whole night in that kitchen, during Lieut. Church's indisposition, and most distinctly heard the above noises, shortly before Mr. G. Church was killed by a fall from his horse. After the death of the two brothers, these noises were heard no more. What was the cause of these noises, was never discovered.

"While on the subject of omens, it may not be improper to notice the opinion concerning fairies, then so prevalent in that country [Ireland]. It is really astonishing how many grave, sober, sensible, and even religious people, have united in asserting the fact of their existence; and even from their own personal knowledge, as having seen, or heard, or conversed with them. At a near neighbor's, according to the report of the family, was their principle rendezvous in that country. The good woman of the house declared, in the most solemn manner, to Mr. Clarke, that a number of those gentle people, as she termed them, occasionally frequented her house; that they often conversed with her, one of them putting its hands on her eyes during the time, which hands she represented, from the sensation she had, to be about the size of those of a child of four or five years of age. This good woman, with her whole family, were worn down with the visits, conversations, etc., of these generally invisible gentry. Their lives were almost a burden to them, and they had little prosperity in their secular affairs. But these accounts were not confined to them; the whole neighborhood was full of them, and the belief was general, if not universal.

"From the natural curiosity of A. C., it need not be wondered that he wished to see matters of this sort. He and his brother frequently supposed that they heard noises and music altogether unearthly. Often they have remarked that small fires had been kindled over night in places where they knew that there were none the preceding day; and at such sights, it was usual for them to say, 'the fairies have been here last night.' Whatsoever may be said of such imaginings and sights, though not one in a million may have the shadow of truth, yet sober proofs of the existence of a spiritual world should not be slightly regarded. We may ridicule such accounts till the Holy Scriptures themselves may come in for their share of infidel abuse."

So ends the second book of the life of Dr. Adam Clarke, whose character and writings will be respected by all liberal Christians. Being far on on the road to the Spirit-land—having been traveling toward it for seventy eight years, I feel some interest in any news from that country, believing that revelations from that country can now be made as easily as 1800 years ago. "As it was in the beginning, etc."

From your friend, etc.,

EDWARD BEERS.

SPIRIT PORTRAITS.

FRIEND PARTRIDGE:

CLAY, N. Y., June 6, 1858.

I am corresponding with Dr. James Cooper, of Belfountain, Ohio, with the view of obtaining profiles of some of my departed friends, through his mediumship? If I should succeed, will you publish a statement of the facts, providing I will prepare and transmit the same?

I have just received a letter from Cousin G. C. Eaton, healing medium, formerly of Lockport, but now stopping for a short time in Hudson, Ohio. I will copy a part of his letter, and if you think it worth a place in the TELEGRAPH, you are at liberty to publish it:

"Rodgers and Wolcott are doing wonders! Mr. Rodgers has lately painted another portrait for Mr. D. A. Eddy, of Cleveland, and sent it to him. I saw it two weeks ago yesterday. Mr. Eddy is more pleased with it than the others he has received. He says it is a most perfect likeness of a sister who has been in the Spirit-world over thirty years. The face, neck and upper portion of the drapery are represented as emerging from a cloud, while a portion of the back part of the head is hidden by a beautiful cloud, and the whole appearance is as though she was sailing in the same direction, but outstripping in speed the cloud which enveloped a part of her person. The execution of this portrait excels any of the same style I have ever seen. It is said that Mr. Wolcott of Columbus is now doing better than ever in taking Spirit-likenesses. I am told he is blind-folded each time he sits. He hastily made a picture while blind-folded, and in presence of witnesses, of what purports to be Christ. I have seen an ambrotype copied from it, and must say, that to my mind it is more likely to be correct than any ideal picture we have of Christ, because Jewish features are delineated."

Fraternally yours,

ORRIS HARRIS

"Certainly, with pleasure.—L.D.



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 26, 1858.

CONSERVATISM AND PROGRESS.

In an article from a correspondent inserted in our last week's issue, occurs this sentence: "All things are questionable," is a great and glorious maxim of the philosophical mind." Of course our correspondent adopts this "maxim" as truthful for others as well as for himself, and would be willing that others as well as himself should practically apply it. Acting upon this hint, we feel disposed to carry out the rule at least so far as to seriously question its own validity, and to query whether it is not one of those fallacious though superficially specious postulates which have their origin in immature reflection upon a single side or aspect of an involved and but partially understood truth. If it had been said that all those things are "questionable" by each mind for itself, which are not evident to the same mind beyond a doubt, we could have heartily responded, Amen, and added, as a necessary corollary of the proposition, that notwithstanding the respect which we should always accord to the opinions of those whom we feel to be wiser than ourselves, such opinions may be properly regarded by us in a light more or less questionable until full and undoubted personal conviction is directly established in our own minds, and that no personal human authority should be regarded as valid when found to contravene the truth as directly perceived in its own independent and demonstrative light.

In order that a man may possess the dignity that is worthy of a moral and intellectual being, and a potency for the accomplishment of Divine uses which constitute the appropriate office of one created in the image of God, he must unquestionably have some fixed principles and ideas; and the more of these he can truly have, the better. These fixed principles and ideas can, in fact, serve as the only point de départ from which farther knowledge can be sought and appropriated—as the only fulcrum upon which may be rested the lever by which one pries into the secrets of the unknown; and, indeed, the only legitimate object of any investigation beyond the fixed ideas from which the mind sets out in farther inquiries, is to appropriate other ideas that may become, if possible, equally fixed, and thus to build up in the soul an immovable and ever-enlarging structure of substantial knowledge.

Let us illustrate: To the pupil in Arithmetic, the proposition that one and one make two must be established as unalterably fixed before he can make the least reliable progress in discovering the ulterior powers of numbers, which are supposed to be to him as yet unknown. And each successive result of his farther investigations can only serve as a true basis of any still subsequent steps of his inquiries as it becomes to his apprehensions an unalterably fixed truth.

But if a necessary fixedness of fundamental ideas is predicable of the arithmetical processes of discovering the numbers, quantities, and geometrical properties of sensible object, the same thing is true in the department of logical reasoning, or mental philosophy. And thus logicians, and indeed every man's intuitions, pronounce it necessary that the major and minor proposition of a syllogism should be established as unalterably and infallibly true, and beyond all question, in order that any conclusion may be reliably deduced from them: and upon the recognition of the infallible ascertainment and fixity of some fundamental propositions, the whole structure of logic is built.

And so if man is a moral and religious being, capable of indefinitely advancing in the attainment of moral and religious truth, it must likewise be by virtue of some germinal or fundamental fixedness of ideas in this department, whether these ideas are born in him, or by whatsoever other means he attains them. And so, indeed, there is no department of the nature of man, whether mental, moral, or religious, or any of their innumerable subdivisions and ramifications, to which the doctrine set forth is not applicable.

The ideas related to each plane of human thought, therefore, which are entirely beyond the sphere of doubt, and have passed into fixities, should be sacredly conserved, and in respect to them

we should be conservatives. And only on the ground of such conservatism can we ever lay claim to the character of progressives. For after what has been said, it must be evident to the reasoning mind, that there can be no true and reliable progress in any department of human thought, morals or religion, without conservatism; while on the other hand, there can be no true and consistent conservatism, in the love of the thing conserved, without a constant and active tendency to progress—without a perpetual effort to obtain more and more of the substance, corollaries or connectives of that which is conserved.

Our fixed ideas and principles constitute our only mental, moral and religious wealth, and the only capital by which we can drive a business of procuring more wealth of the same kind. But if we are without fixed principles, either in the department of physical science, morals or religion, we are "poor and miserable, and blind and naked," as respects that department; and it seems to the writer that an establishment of the proposition that "all things are questionable," in a light which would except that proposition itself from the general rule, would at once reduce the whole world of mankind—nay, would reduce the whole created intelligent universe—to hopeless and eternal mental, moral and religious beggary, which there is no possibility of ever mitigating or escaping from, because there is no fixed point from which a journey of progress may be commenced.

And in correspondence with these deductions from the premises, our own sense of human conditions teaches that there is no mind which is so poor, lean, starved, ragged and wretched, as that which is without fixed principles. Such mind is a virtual nullity, a negation, a wandering intellectual phantom, a flickering shadow in the moonlight, a feather in a tornado, driven hither and thither by every current of opinion, fancy and caprice in the great mental world, with not even a momentary resting-place for the sole of its foot. We envy not the state of that mind which holds "all things as questionable," and if this should be perused by any one who is without fixed principles in any sphere of thought, whether scientific, moral or religious, we would earnestly advise such to seek some resting-point as soon as possible, as the only ground of his fulfilling the office of a man in either of the departments above specified.

We shall probably be met with the objection (which, however, is only an apparent objection) that men are often mistaken in regard to what they consider as fixed principles, and which are subsequently proved to be erroneous, and are abandoned by them as no fixities after all. Our reply is, that we are not now speaking of the prejudices, the hypotheses or the caprices of men; and until a plausible argument is made to show that there are no fixed principles, and that it is not even a fixed fact that two and two make four, we shall here pause with a consciousness that we have at least endeavored, in the above remarks, to remedy a prevailing and confusing vagueness in human thought, concerning the question of mental rest and action, conservatism and progress.

REMARKS ON PETER COOPER'S ADDRESS,

AT THE OPENING OF THE COOPER INSTITUTE.

BY J. A. WEISSE, M. D.

This happy and soul-inspired speech ought to be read and retained by every man. By it the bad man could be made good, and the good man better; the sectarian liberal, and the liberalist more liberal; the ignorant science-loving, and the scientist more ardent in his investigations.

To enable the reader to appreciate these remarks, we shall quote a few sentences from this felicitous address:

"It is, my friends, to the application of science to the laws of life that we must look for all future improvement in the condition of mankind. Science, my friends, is a development of the laws and methods of Deity—laws so wise and good as never to require to be altered, amended or revoked. They, like their author, will remain the same, without variability or shadow of turning. It is the power to know and understand these laws that elevate man above the level of the brute. It is, my friends, upon a right and wise application of these laws that we must rely for a present salvation from all the possible evils to which infinite wisdom has seen it best to subject us, in order to perfect a nature capable of an endless expansion in knowledge and power over the material universe. To accomplish this, Infinite Goodness has seen it best to let us feel a sensation of hunger and thirst, in order that we may enjoy the pleasure of eating and drinking, thus making every enjoyment of life grow out of want, where ample means are provided for the gratification of these wants. Science, my friends, is the key to unlock the mysteries and treasures of nature, to unveil its beauties and its blessings, and thus to vindicate the ways of God, and to reconcile man to his maker by showing a great and glorious purpose shining through all the wonders of almighty power."

Mankind has ever tried to transmit to posterity the sayings and precepts of the learned, the wise, and the good; let us see how some of these sayings compare with Peter Cooper's.

Plato conceived and taught that all outward objects are but manifestations and expressions of the Deity. Pope concentrates the Platonic idea into this line:

"Look through nature up to nature's God."

On his death-bed, La Place said: "That which we know is little; that which we know not is immense." In his Cosmos Humboldt expresses the opinion that the spiritual part of the universe can only be realized by the cultivation and expansion of the natural sciences. Liebig says: Whenever it is vouchsafed to the feeble senses of man to cast a glance into the depths of creation, he is compelled to acknowledge the greatness and wisdom of the Creator of the world. The greatest miracle which he is capable of comprehending is that of the infinite simplicity of the means, by the co-operation of which order is preserved in the universe, as well as in the organism and the life and continued existence of organized beings secured."

Thus from Plato to Humboldt, a period of twenty-two centuries, the wise and learned have told the world that man must look to science for his physical as well as his spiritual welfare. Christ himself, amid his great moral and religious precepts, indorses this truth, when he tells his hearers—"Look at the lilies of the field"—and "God is able of these stones to raise up children to Abraham."

Here and now, after this lapse of centuries, Peter Cooper, who boasts of no scholastic learning, tells us, with an angelic simplicity—"It is, my friends, to the application of science to the laws of life that we must look for all future improvement in the condition of mankind. Science, my friends, is a development of the laws and methods of Deity—laws so wise and good as never to require to be altered, amended or revoked."

I leave the reader to judge for himself which of these sayings discloses most wisdom and practicability, and whether there has been progress in human ideas and affairs, from Plato, the pupil of Socrates, to Peter Cooper, the self-educated American. I think these lines ought to be engraved in golden letters, not only on the walls of our colleges and public buildings, but on our churches and altars.

Peter Cooper has evidently discovered the way to the "unknown God" of the Athenians, and reared a temple to him in the New World. Paul tried in vain to make that inscription the key-note to the Grecian heart. It is to be hoped that the inscriptions, "UNION," and to "SCIENCE AND ART," on the Cooper Institute, and the touching address of its donor, will find an echo in the American heart.

The writer has seen grand structures in different parts of the world, but none of them as suggestive as the Cooper Institute. They all dwindle into insignificance, when we consider that they were erected by a Prince, Duke, Marquis, Earl, Count, or some other privileged grandee, who never earned the first penny of its cost, and that the Cooper Institute, on the contrary, was reared with the honest earnings, and by the industry of one man, who, while making his money, enlarged his heart and mind, and became Nature's nobility, which, though untitled by King, State, or Municipality, is the most enviable of all. The Cooper Institute outshines any private donation, and vies with most public edifices I have seen. The Walhalla, built by the King-poet of Bavaria, is a superb structure, but vanity suggested it, and its isolation and solitude render it useless to the multitude. Moreover, King Louis never earned a kreutzer of its cost. His admirers say that he reared it from his private purse: let us remember that kings' private purses are filled with money screwed out of the people by millions. But what was most discreditable was that the royal projector was too narrow and bigotted to build a niche for Martin Luther. Yet this edifice pretends to be consecrated to all the worthies of Germany.

The "Louvre" is a grand national affair, but none of the individuals that projected it ever gained a sou of the sums that reared it. At the bottom of all those grand public edifices is policy, vanity, and ambition. It may be said that Peter Cooper had his policy, vanity, and ambition in the erection of his building. I have nothing to answer, but that if all our young men were seized with the Cooperian mania of making their own money, of saving and spending it for similar purposes, we might safely predict the millennium.

Peter Cooper did not, like Girard, exclude clerical gentlemen from the fortunes and adversities of his legacy; nor did he, like King Louis, refuse or omit a niche to either a Luther, Fenelon, Calvin, Voltaire, John Howard or Cuvier. On one of its façades, the "Cooper Institute" presents to the beholder: "To

SCIENCE AND ART," and on the other, "UNION"—meaning, if I understand it, open to all, whether Christian, Jew, Mohammedan or Pagan; whether Yankee, Russian or Hindoo, provided they are united to promote science and art, which have been, are, and will be forever, man's noblest prerogative. This building needs no issuing of "TRACTS," like its neighbor the "BIBLE HOUSE:" men will go, come, and cling to it instinctively; because science is knowledge, and knowledge is power; art is enjoyment, and enjoyment is the object of human life. Hence, when the records of Brahma, Jehovah, Christ, and Mahomet, with all their expounders and commentators, will have become a matter of history, like those of Isis, Jupiter, Teutates, Odin and Yao, humanity still must and will crave power and enjoyment, which, in the last analysis, can only be found in science and art, those lovely twin sisters that enabled man to till mother earth, to gauge the depths of space and count the stars, and to tame the lightning, to rear costly edifices from shapeless masses, to create instruments that convey to our ears the harmony of the universe, to build steam chariots, to print and perpetuate thought, to plow the seas, to transmit on canvas and metal the fleeting figures of those that are dear to us, and last, but not least, to behold, embrace, and converse with, the Spirits of the departed. Henceforth, what theology has, for ages, either purposely or erroneously severed, will be forever united, and that beautiful "UNION" and friendship between man here and man beyond the grave, announced by seers and sung by poets, will be realized on earth. Such will be the religion brought to light by science and art: it will not be a religion of castes and priesthods, but a real religion, binding man in, with man out of, the flesh; an universal religion, realized by the senses, felt by the heart, centered in the brain, and understood by reason; a religion as plain and tangible as a clear noon-day sun; a religion without alloy of miracle to demonstrate, or mystery to darken it; a religion as undefiled and pure as the ever-gushing fount from which it flows!

A CONCLUSIVE TEST FACT.

Some two or three weeks ago a gentleman from Westchester Co., this State, who formerly resided in Philadelphia, called into our sanctum and related to us a conclusive test fact to which he was knowing, with permission to write it out and publish it, using his name as a voucher. We made, at the time, a memorandum of the fact, with the name of our informant, but since then the slip of paper on which our minute was written has mysteriously disappeared. We suspect that it has "passed through the fire," not exactly "unto Moloch," but as a sacrifice to the (printer's) devil; or some envious gust may have borne it through our open window, and given it premature publicity by posting it upon the side-walk. However this may be, we have no notion that our readers shall be deprived of the main particulars of the test, which are distinctly remembered, and which, should they be disputed, we can still, by a little round-about correspondence, authenticate by the now forgotten name of our informant, in whose word we have every reason to confide. The gist of the matter is this:

A gentleman of the name of Hall, while formerly a merchant in Philadelphia, was on terms of business and social intimacy with a merchant in Baltimore, who was in the habit of purchasing goods of him. Subsequently the Baltimore gentleman died, and Mr. Hall removed to New York city. After taking up his residence here, he attended several circles, at each of which he received communications from what purported to be the Spirit of the Baltimore gentleman, who desired and importuned him to accept of a watch which he (the Spirit) had owned while in the body, and which he now wished Mr. H. to have in consideration of former friendships. This watch was said to be in possession of the brother of the deceased, in Baltimore, and Mr. H. was requested to go to said brother and get it, being assured that the matter would be so explained to the brother that the latter would understand the object of his visit, should he go for it. These communications came through several different mediums who knew nothing of what Mr. H. had previously received, and nothing in fact, personally, either of Mr. H. or his Baltimore friend; and they were so persistent, and accompanied with such a variety of tests, that Mr. H. finally concluded to go to Baltimore for the purpose of satisfying a curiosity rather than to possess himself of the watch, of which he had no need.

He went, and by inquiry soon found the brother's house. He rang the door-bell, and was met by the gentleman himself, who, though a stranger, accosted him in language substantially

as follows: "This is Mr. Hall from New-York, I suppose?" "Yes," rejoined the latter. "You have," said the gentleman, "come after that watch; we have been expecting you, and we have it ready for you. My brother's Spirit has informed us of his desires in the matter, and told us to look for you at this time." Mr. Hall told the gentleman that he had no need of the watch as he had one of his own, and objected to taking it; but the gentleman insisted upon his taking it as the only means of satisfying the Spirit of his brother, who had signified his desires by persistent and boisterous demonstrations.

A Little Critical.

A correspondent (C. W.), writing us from Augusta, Me., in relation to the previous publication of an article of his in the TELEGRAPH, takes us to task as follows:

"The word 'respect' was substituted for 'retrospect,' the tense of verbs changed, and the humor suppressed. *En revanche*, allow me to call your attention to the improper use which some one employed upon the TELEGRAPH makes of the word 'spiritualistic.' Spiritualistic is not synonymous with spiritual; it means 'partaking of spiritual in some degree,' and bears the same relation to spiritual that whitish does to white. It was, moreover, first used out of contempt by such men as the Cambridge Professors.

Not "*en revanche*," but *en tout crelienne douceur*, we respond as follows: Exercising editor's duties, and for the benefit of our readers as well as to avoid offending the venerable shade of Lindley Murray, it is our practice to subject each article received from a correspondent with whose literary abilities we are not previously acquainted, to a thorough revision as to grammar, punctuation, orthography, etc., before placing in the hands of the printer; and it is quite possible that in some rare instances we may mistake an author's idea, and in changing a word or two, make him say what he did not exactly intend. It is by one of these very rare mishaps that our present correspondent, it appears, has slightly suffered, and for which he will pardon us, as we hope others will who may suffer in a similar manner.

As for the rest, we did not need to be told that the word "spiritualistic" is not synonymous with "spiritual;" and it is for the very reason that it is *not* thus synonymous that we use it, in certain connections, instead of "spiritual." But according to our way of thinking, our corrector needs to be corrected when he tells us in substance that "spiritualistic" means spiritual-ish or "spiritual in some degree." If, for illustration, we should speak of a Method-istic doctrine or idea, not even our correspondent would understand us as meaning a doctrine or idea that is "methodical in some degree," but a doctrine or idea peculiar to the Method-ists; and so when we speak of a spiritualistic doctrine or idea, we think our meaning should be equally plain, without farther definition. There may be some spiritual-istic ideas—ideas peculiar to Spiritualists—which are not necessarily very spiritual; and hence the distinction in terms. So *vale, O Ludimagister doctissime!*

Lamartine Hall.

The afternoon and evening exercises at this Hall, Sunday, June 20, were as usual full of interest. Rev. Mr. Bennig, for more than thirty years an able and accredited minister of the Gospel in its true and biblical sense, once in the Methodist connection or phase of sectarianism, but not any longer in its narrow and limited views of Spirit-life and the Spirit-world, addressed, in the afternoon, an attentive audience, entirely filling the Hall, on the text, "There is a Spirit in man—and the inspiration of the Almighty giveth them understanding." "Great men are not always wise." His discourse was excellent, eloquent, and interspersed with anecdotes derived from his own full experience of Spirit-visitations, as well as that of the immortal Wesley, whose writings showed him to be a receiver and believer in Spirit-manifestation to mortal men—a teaching generally repudiated by his followers in the faith of Methodism at this day.

In the evening the exercises were full of profound interest, Spirits of high order speaking through persons in the trance-state. Mr. Draper, Mr. Robinson and Mrs. Coles, were the chosen organs of communication from the Spirit-land. The Spirit-speaking through Mrs. C., beside exhibiting the high and holy truths pertaining to man's well-being here and happiness hereafter, incidentally showed himself deeply imbued with a love and knowledge of the beautiful in Nature and art, improvising some of the sweetest and most melodious poetry ever uttered by mortal lips.

Let the people gather here to learn the words of a high inspiration from the holy ones whose angel voices cheer all who meet in this place to worship the Great Spirit—the Universal Father.

LITERARY NOTICE.

AN ADDRESS, VINDICATING THE RIGHT OF WOMAN TO THE ELECTIVE FRANCHISE, delivered at the Woman's Rights Convention on Friday evening, May 14th, 1858. By Geo. W. Curtis. New York, S. T. Munson, 5 Great Jones-street, pp. 21, price 10 cents single, or \$7 per hundred.

Mr. Curtis is an eloquent lecturer, bold and fearless in his expressions, and radical—some would say or little fanatical—in certain of his thoughts. The present address is exciting and somewhat revolutionary in its tone, and as an evidence that it possessed some power, either for good or for evil, it called down tremendous applause, and almost equally tremendous hisses, from different portions of the audience.

CRUELTY TOWARD THE INDIANS.

At a recent "battle," as it is called, with the Camanche Indians, it is said that seventy-six of the enemy were killed, and three hundred horses captured, and that only one white man was slain.

This "battle" is called a "running fight;" but as seventy-six Indians were killed, and three hundred of their horses captured, and only one white man killed, it was evidently an onslaught and a premeditated massacre. Such perpetrations, now of such frequent occurrence, are shocking to humanity, and are truly a disgrace to the country. It occurs to me, that the deprivations and sufferings to which the widows and orphans of those slaughtered men are subject, must be severe and hard to bear. I would therefore respectfully suggest that the prayers of the churches be requested in behalf of these "widows in their affliction;" and also (for the present) that that portion of the Lord's Prayer relating to the condition of being forgiven, be omitted until we have done what we can to make restitution. J. R.

A Clairvoyant Panic in Paris.

The London *Court Journal* publishes the following statement received from Paris. If the circumstances really happened as here represented (and of this we see no good reason to doubt) we think that our Gallic friends who heard the predictions, were a trifle too credulous in the matter, and that the alarm of the conservators of public order was a little premature, and unnecessary. The incident, however, serves to show the notoriety which the power of clairvoyance is obtaining in Paris, and we publish the paragraph as a curiosity among the *ou dits*, if nothing more:

"One of the most clairvoyant of our mediums, a young girl of fourteen, has just been forbidden by the police to proceed with her occult revelations, in consequence of certain prophecies uttered by her at the house of one of the highest functionaries of the State the other evening, in which she announced the approaching end of the present order of things from natural causes, and without catastrophe. The scene of clairvoyance is described as having been most extraordinary. Every scientific searcher into the mysteries of magnetism was present, and so graphic was the description of future events—so deep the impression made by the clairvoyant—that they say the Bourse has been affected by the rage for selling out which took place among the believers in prophecy who were present on the occasion, and who hastened to spread the consternation, which had overset their own minds, among their friends and acquaintances."

To Correspondents.

Our drawer is nearly vacant. Will our good correspondents, to whom we are indebted for so many past favors, aid us in replenishing it? Test facts, demonstrative of spiritual intercourse, are always acceptable. There are thousands of such occurring in different parts of the country, which, for want of recorders, are suffered to be forgotten, and yet which, if put in print, would be read with profit and interest by those who are still seeking evidence of the alleged fact that Spirits are now communicating with mortals. Essays, written in a candid and genial spirit, upon themes connected or collateral with the Spirit unfolding, are also solicited. Will our friends bear us in mind, and aid us in our earnest endeavors not only to sustain the interest and usefulness of the SPIRITUAL TELEGRAPH, but to constantly improve the quality and increase the variety of its matter.

A Proposed Solomon's Temple.

A city correspondent, who thinks "Solomon's Temple was one of the most complete Spirit houses that ever was built," proposes that "a house in exact imitation of it, minus the gold," should be got up in New York. He thinks by this means Spirit-communications might be secured in their greatest perfection. Our correspondent is evidently sincere in making this proposition, and therefore we give the public the benefit of the suggestion.

"The Road to Spiritualism."

This neat pamphlet of sixty octavo pages, by Dr. Hallock, announced in previous issues of the TELEGRAPH, is now ready for delivery to purchasers. It embraces four lectures, on different phases of Spiritualism, delivered by Dr. H. before the New York Spiritual Lyceum, and which are written in his usually piquant style. Price of the pamphlet, including postage, 25 cents. Address CHARLES PARTON, this office.

Woodman's Reply to Dr. Dwight.

We understand that a new edition of this work is soon to be issued, and as soon as we receive a supply we will promptly answer the orders already on hand, and all others that we may be favored with.

SPIRIT COMMUNICATION.

MRS. PARSONS, MEDIUM.

Mr. G. C. S., of Newark, N. J., has placed in our hands for publication, the following communication purporting to come from the Spirit of his daughter who passed into the Spirit-world some months ago:

My dear Pa—I wish to tell you a little of my experience after what many call death. But the truths I here desire to impart are those more adapted to the youthful investigator; as you are sufficiently firm in your belief. But, Pa, I felt like a person awaking from a sleep, or from some unpleasant dream to a reality too beautiful to describe. I saw just below me, my dear friends who all seemed mourning for some one; and upon noticing particularly, I found that it was me for whom they were weeping, and I thought, how strange it was that they could feel so badly about one who was so beautifully situated. I then saw around me many beautiful Spirits, and was at a loss to account for my seeing them. Not till then was I conscious that I was separated from the body. The next thing that I realized was, that one Spirit in particular seemed to hover around me; and O Pa! she was so transcendently beautiful; that I can not describe her to you; but she soon made me conscious who she was; and the next who came to meet me was your old friend Hughes. He seemed so very happy to see me; then we occupied some time in going from place to place and beholding the beauties of his sphere and all things that pertained to it. I was then met by a most beautiful Spirit, more beautiful than you could possibly imagine. When he welcomed me, he said, Welcome, my dear, to the loveliness and glory of the second sphere. While you remain in this sphere you will be preparing your mind to enter the next, and in the same manner through all the stages until you reach the seventh and the most beautiful of all. Pa, there was upon his countenance such an expression of holiness that I bowed my head in awe before him; but he gently raised me up and said, "Bow not to me."

We were then ushered into a large garden, surrounded by a wall of flowers. It is too beautiful for me to describe. Here I met, as I was told, my teachers. They were persons who were appointed to teach each Spirit as it enters.

The first ones are called preparatory teachers; their names are alike, but they are not brothers; they teach the same thing. First, they endeavor to eradicate all false doctrines which had been inculcated during their sojourn in the world.

Pa, I have now commenced the study of botany and geology, not altogether from books, but mostly from nature. Pa, we attend lectures as you do on earth, to aid us in acquiring knowledge of any subject. Pa, I will now tell you about our meetings.

Every week a party of us meet together. It is a party of friends who are congenial, and who enjoy themselves as they most desire. These parties are called affinity meetings; the numbers are generally from twenty to thirty, many times much less. We devote our time in these parties to music, and the friendly discussion of interesting subjects from which we could be mutually instructed, and which would give food for thought. We do not meet for any specific purpose, only for our amusement. I think if there were more meetings of this kind on earth, you would be happier and enjoy yourselves much better.

I have now commenced the study of physiology and other sciences. All of our studies I can not name now. There are some pursued here not known to earth, and these I am not permitted now to name to you. Pa, I have now just met my friend whom I have before mentioned; he looks more beautiful than before; he laid his hands on my head and blessed me; at this moment all my friends came toward us, and surrounded him upon whose bosom I was leaning; and with voices—O Pa, what would I give if you could hear them—which poured forth their song of welcome. I was then led by a friend toward a high circular wall; as we approached, the gates were opened and ten thousand little Spirits chanted these words,

How blessed, how divinely fair,
O sister dear, our dwellings are

Then I was taken inside the gate, and it was closed. Here I again met my friend. I was then conducted toward the center of this garden to the border of a fountain; here we sat down together. Pa, I can not ask for more happiness than I here enjoy; yet it would not be a happy home to me if I were not permitted to return and watch over you and Ma, and many other dear friends I have left behind. Tell Ma that her kindness never will go unrewarded; and for yours Pa, I express my deep obligation, not thanks only, but a deep and abiding sense of it.

Tell Ma that oft in the silent night, when the busy toils of life are hushed, and her mind is at rest from its cares, I hover around and watch over her, and happy indeed when able to impress my presence upon her. If such truths as I give you, Pa, endanger the human mind, then the sentiment of future existence had better be abolished, and annihilation with its darkened visage array itself before the mind thirsting for immortal life. We are all ministering Spirits for the benefit of those we love. True, our spiritual elevation can not be increased through earthly intercourse, only as we advance another's good. Therein we can comply with Christ's requisition, showing ourselves kindly affectioned one toward another, even after the mortal tenement is supplanted by spiritual beauty.

Thus have my spiritual views been presented for the benefit of earth's children. Go on, dear Pa, with the assurance that immortal Spirits bend in benediction over every humble effort to know the truth. Tell Ma I will come to her when alone.

THY SPIRIT DAUGHTER.

SPIRITUALIST SETTLEMENT IN KANSAS.

MR. CHARLES PARTRIDGE:

Sir—For the benefit of those of our Spiritualist friends who desire to emigrate to Kansas, I wish to insert a few lines in your SPIRITUAL TELEGRAPH. I reside in the Neosho Valley, three miles from Humboldt, three or four miles from the Osage Indian nation, and in Allen county, Kansas Territory. I came from Warren county, Indiana, to this place a little over a year ago. Severe winters, uncertain crops, and the destruction of the fruit trees from freezing, induced me, as it has many others, to seek a milder climate. I find the climate of this part of Kansas to be very mild and agreeable, both winter and summer. I wish to aid in forming a settlement of Spiritualists in this locality. There are quite a number already here, and we are expecting the arrival of more, one of whom is an excellent clairvoyant. We have had several meetings, but our manifestations were not sufficient to awaken much of an interest among skeptics. We design locating a town if a sufficient number of Spiritualists who have the required means will engage with us. We have different places in view for our town site, but will not decide positively until we ascertain the disposition of our Eastern friends to join us.

This country is very inviting to reformers. The citizens are very moral and intelligent, and are principally Northern people. They are opening farms as fast as they can, and are raising considerable grain and produce.

I will give a brief description of the climate, soil, productions, etc. The seasons are regular, and the winters short. Frequently there is not more than one month of cold weather. Grass starts early. It is a great place for raising stock of all kinds. The surface of the land is level, rolling, and in some places rises into beautiful mounds. The soil is dark or brown, ash, and red colored, and produces well. The prairies in most places are free from rocks, ponds, and sloughs. There is plenty of stone-coal; also lime and sandstone, and rock for building purposes. The timber is confined to the river and creeks, and consists of walnut, oak, hackberry, hickory, pecan, cottonwood, coffeebean, etc. The Neosho River is about a hundred yards wide; its bottom is rock and gravel, and its current is rapid. Springs are not very numerous, but good water is obtained by digging twenty or thirty feet.

This will be the country to suit those who wish to employ their time in raising grain. Fruit and vegetables, corn, wheat, rye, oats, buckwheat, barley, and similar kinds of grain, will do well. Irish potatoes, sweet potatoes, beans, peas, pumpkins, squashes, melons, etc., grow extremely well. Apples, peaches, pears, cherries, plums, and all such fruits, will seldom fail. I am informed by a friend that in the same latitude of this in Missouri, cotton and rice have been grown with profit. As a grape-growing land Southern Kansas is equal to Italy. Great masses of grape vines have broken the timber in some places. Gooseberries, blackberries, raspberries, and strawberries, are becoming plentiful. Good prairie claims, near timber and water, are vacant. Timber claims rate from one to five dollars per acre. All who wish claims at a reasonable price should come as soon as possible. Almost all who arrive here are highly delighted with the beautiful scenery which the Neosho Valley presents, and the longer they remain the deeper is the impression. For further information,

Address, W. B. ADAMS, Humboldt, Allen Co., K. T.

MOVEMENT IN LOUISVILLE, KY.

LOUISVILLE, KY., June 2, 1858.

MR. CHARLES PARTRIDGE:

My Dear Sir—The Spiritualists of this benighted place have succeeded in effecting an organization, having for its object mutual improvement and the dissemination of the truth of Spiritualism, which fact you will please note in your valuable paper. This, I believe, is the first association of the kind ever formed in this State, and it is hoped that it may be the forerunner of many others. We are, so to say, back woodsmen in this wilderness of error, and as a consequence, have much to overcome; but if we cut down but one upas tree of superstition, if we let the sunlight of truth in on but one spot, and cause one blade of earnest thought to spring where none grew before, we will have our reward. What if we are ridiculed and calumniated?

"True courage but from opposition grows,
And what are fifty, what a thousand slayers,
Matched to the sinews of a single arm
That strikes for liberty?"

And particularly spiritual liberty. Inspired by a love of truth, assisted by the fearless departed, sustained by the God of the faithful, we will go on in our work of reform, regardless of the cold, motionless finger of scorn—undismayed by the threats of Priests and the Priest-ridden, and "conquer we must, for our cause is just."

Yours affectionately,

GEO. C. STEEDMAN,

Cor. Sec. of the Association of the Friends of Progress.

We are requested to state that communications in relation to this Association should be addressed to the writer of the above epistle. Our Louisville friends have our best wishes for their own advancement in truth and good, and for success in their endeavors to promote the good cause.—Ed.

FROM NAPOLEON.

A friend has placed in our hands for translation, the following communication, in the French language, received in New Orleans, and purporting to come from the Spirit of the great Napoleon.

No, the earth does not belong to its first occupant, neither does dominion belong to the most powerful. No, each one is the master of what he legitimately and honestly possesses; and he who forgets the laws of probity and of Divine morals, encroaches upon the rights of others; and he, whoever he be, is guilty.

The pomposity of glory, the intoxicating and vain flatteries of courtiers, and the humility of the great, may, for an instant, give an appearance of equity to wrongs, and silence for a moment in the depths of the cuirassed conscience, the voice of Justice; but sooner or later, in one world or in another, the time will come when Justice will resume her rights, and reign with inflexible sternness in the previously guilty conscience. Ah, when my eyes are fixed upon the earth where I have left the imprint of my footsteps, where I still see the ruts made by the wheels of my cannons which I caused to follow in my path; when I consider that I could have lifted up the world, and placed it sleeping under the extended wings of Liberty!—when I see, as I go back to the diverse scenes of my mortal life, the rivulets of blood flowing in the ruts of my cannon wheels, in the midst of the noise and smoke of battles, and hear the frightful groans and maledictions, I experience keen tortures even in the place where I am. Oh! how much does it cost me to make these avowals to you; but now I can, from time to time, make you such. Believe me that the remembrance of my terrestrial acts comes up the greater part of the time, to make sad the rapid moments of my present life. It is true that even now they call me great; but to what end serves greatness—to what end serve honor and power, when they are not founded upon goodness? I have unhappily had the sad experience of it! O if I could go back again to that world which I have filled with the sound of my vain and sad name, what good could I accomplish! how many tyrants could I overthrow by more humane means! how many slaves would I be able to set free!

Mad-man that I was! I persecuted these, as long as I wished liberty for myself, and for some of those whom fortune had attached to my car. I caused chains to be forged to keep men dependent upon me! It is enough; only let me cry out; what a savage anomaly! Reflect with me.

NAPOLEON.

AMERICAN INDIAN AID ASSOCIATION.

Under the above caption an article appeared in your last issue (June 12), in regard to which an explanation is desired.

With pleasure I have now to say, that at a special meeting of the Board, held on Wednesday evening, June 16, the documents alluded to in the TELEGRAPH of June 12, were found in the hands of the newly elected Secretary, Mrs. McQuinn, and so far from the Board being dissolved, as some supposed, it has never been so strong in sympathy and firm resolve as at the present time, to prosecute to the utmost of its power the great purposes for which the Association is formed.

JOHN BERSON, General Agent.

THE MOVING MENTAL WORLD—THE NEWS.

RAVAGES OF THE FLOOD.—Upon the heels of the news of the great tornado in Illinois which was so destructive to life and property, comes intelligence of the still more destructive ravages of the flood produced by the great rains on Friday and Saturday of last week. The town of Cairo, Ill., situated at the junction of the Ohio and Mississippi Rivers, has been entirely submerged, and it might almost be said, destroyed. A correspondent of the *Chicago Tribune*, writing from Cairo on Sunday the 13th inst., describes the scene as follows:

"I arrived in this place at 10 o'clock A. M., and found everything in the wildest confusion. It has rained almost incessantly for the past three months, swelling the rivers out of their banks, carrying desolation in their pathway. Thousands upon thousands of acres of land, above and below, has been laid waste, and millions of dollars worth of property lost. Yesterday morning a distinct shock of an earthquake was felt here, and at 6 o'clock in the evening the 'cross levee' broke, when the water, which was twelve or fifteen feet above the level of the town, outside, came dashing, foaming and seething inside. The break was so unexpected, that the inhabitants were taken by surprise, and many of them only had time to escape, with their families, to the levee, before the torrent swept away their homes. In many instances boats and rafts had to be resorted to for the means of escape. To-day every person is busily engaged in rescuing what property they safely can from the floating houses.

"Breakfast was served to the guests of the Taylor House in the second story, knee-deep in water, the culinary department being carried to the third! A few families, who resided in two-story houses, remained in them until noon-day. They now have to get out of their up-stairs windows into boats, the water being almost on a level with them, and rising at a rate of four inches an hour.

"The Ohio levee is the only place of refuge left, it being only some seventy-five feet wide, and three-fourths of a mile in length; and here a 'mixed' sight is presented to the beholder—every animate and inanimate thing saved from the destroying element is seen—the beggar in his rags; crinoline and broadcloth; Dutch, Irish, negroes, and the Anglo-Saxon; pigs, calves, mules and horses, turkeys, chickens and geese, boxes, barrels and bales, bedding, cooking utensils and baggage, together with many other articles not necessary to describe.

"At 1 o'clock P. M., nearly one-half of the new (unfinished) hotel, on the levee, fell with a deafening crash, preceded by a report equal to a six-pounder. The building was of brick, five stories high, with attic rooms, iron door and window frames; cost nearly \$100,000. The remaining portion was considerably swayed. Total loss.

"Gov. Matteson's new bank building, five stories high, also on the levee, shows signs of falling. It is an unfinished building, and cost about \$75,000.

"The 'Springfield Block,' adjoining the Bank, still stands firm, but will probably come down with a crash soon, as the water is softening the ground at the foundation. Nine tenements are within this building, all occupied. The Post-office is in one of them. Cost some \$300,000 or \$400,000."

The St. Louis *Democrat* of June 15 says:

"The portion of Illinoistown opposite our city, under water, was completely dotted yesterday with crafts of various descriptions conveying parties to and fro, and engaged in rescuing goods from stores, and people from dwellings. The force of the current was much greater than formerly, and yaws were frequently driven against the trees. A party sounded the depth of the water all the way to the bluffs, and found at no point less than eighteen inches—the shallowest places being on the railroad tracks. The yawl started from opposite the foot of Market-street, and went thence almost directly east. Further to the north, about a mile, five feet of water can be found for a distance of ten or fifteen miles."

The *Oquawka Spectator* of June 11, says:

"The steamer *Silver Lake* now plies regularly between Burlington, Iowa, and Oquawka Junction, the present western terminus of the Burlington Railroad—a distance of nearly ten miles. The railroad track is at the bottom of an ocean of water, for a distance of ten miles. This new steamer is now a regular railroad packet. Capt. Willoughby reports that the shallowest water they found on Monday, was four feet, and the river has risen half as much more since."

The Cincinnati *Times* of June 15, says:

"Our exchanges bring information of floods in every direction. Everywhere in the West there has been rain, rain, rain. Creeks heretofore insignificant in their appearance have become swollen to an extent that they have become formidable, and swept everything before them in their onward course. Bridges have been swept away, embankments demolished, lives sacrificed, and property scattered in the most ruthless manner. Within the memory of the oldest settlers, in some localities, the like has never before been known, and it is to be hoped will not soon again.

THE TRACT SOCIETY.—The vote of the American Tract Society, at their recent Anniversary meeting in this city, adverse to the publication of any tract upon the moral evils connected with the Institution of Slavery, still continues to be a subject of extensive agitation in the religious world, and is likely to produce an irreparable breach in that body. At the South of course it is received with favor; but from all parts of the Northern States we hear expressions of disapproval. The *Independent* is from week to week collecting evidences of the state of public sentiment in regard to this measure, and we observe that the tone of expression is generally and strongly condemnatory. On the other hand, the South Carolina branch of the American Tract Society has held a meeting since the anniversary of the parent society here, to indorse the measures of the Executive Committee. The South Carolina brethren declare that "Whereas the parent Society has virtually receded from the offensive position" it assumed last year, a satisfactory guarantee is now afforded for the peaceable prosecution of its work in the Southern States; and as a mark of restored confidence, the Treasurer of the branch was instructed to remit the sum of \$1,000 to the New York office.

Without speaking of the merits of this question, we believe that the agitation of those waters will lead to their ultimate purification, and that a more healthful influence will result.

BARNUM GONE TO EUROPE.—P. T. Barnum sailed for Liverpool on Thursday last, in the *Kangaroo*, whither he goes to complete arrangements for the exportation of the Lumley Opera Troupe, for a grand campaign in the fall.

ADJOURNMENT OF CONGRESS.—Both Houses of Congress adjourned on Monday evening of last week, at 6 o'clock, and most of the members are at this time enjoying the quietude of their homes.

COLLISION.—The steamer *Plymouth Rock*, of the Stonington line, while coming through the Sound in the fog, on Wednesday of last week, came in collision with the steamer *Granite State*, of the Stratford line, carrying away a portion of her bulwarks. The *Plymouth Rock* had her outwater started.

THE FRAZER RIVER GOLD MINER.—The California papers, brought by the *Star of the West*, are filled with accounts of the gold mines lately discovered in Oregon and the section of country about the Frazer and Thompson rivers, long letters from correspondents who have started on their search for gold, and from diggers and residents in the gold regions, news of the departure of hundreds from California to try their luck farther north and comments upon the probable effect these stirring events will have in developing and peopling the great Pacific States.

FRUIT TREES are looking well throughout Iowa, Wisconsin, and Northern Illinois.

THEY are having a great temperance revival in Orange county, and twenty-three villages hold weekly meetings.

NEW POLITICAL MOVEMENT.—A great mass-meeting was held at Dover, Delaware, June 10, to organize a party to oppose the present Administration. The object of the meeting was to unite all the Americans, Republicans, and Anti-Lecomptonites.

POPERY FOR THE SANDWICH ISLANDS.—Some Sisters of Charity are on their way from France to establish a school for young ladies in Honolulu.

THE POPE SICK.—Accounts from Rome mention that the state of the Pope's health is causing anxiety, and that his medical attendance had been compelled to resort to active depletory remedies. Cardinal Wiseman, of London, is also said to be laboring under an incurable disease.

BLESSED SHIP.—On Saturday, May 1, Cardinal Wiseman performed the solemn blessing of four ships at Dept ord, England. These ships are to be employed against the slave-trade. It is the first blessing of a ship in England since the Reformation. We can add our own benediction to the Cardinal's on these ships. We should have no objection to the Pope himself doing the same thing!

THE Paris Monitor announces that photographic experiments were made in France during the eclipse of the sun on the 15th ultimo, and established the fact that the moon has an atmosphere of about 25 miles in height.

On the 10th inst., Eli Trauger, aged 18, who lived with John Hager, in Springfield township, Bucks county, Pa., died from the effects of water hemlock, which he had eaten the same afternoon, not knowing its poisonous qualities.

It is designed to hold a convention of delegates of the Sons of Malta from the different Lodges throughout the United States, in Philadelphia, next month. Delegates are expected from all parts of the Union, Cuba, Chihuahua, and Sonora.

THE PRINCESS ROYAL.—A letter from Berlin, in the *Augsburg Gazette*, says that the Princess Frederick William is still suffering from the effects of a fall she had on the staircase of the Royal Palace at Berlin. Queen Victoria inquires daily by telegraph of the health of her daughter.

A MAN has been going round in Rochester representing himself to be a tax gatherer, and collecting a \$2 "tax." Several persons allowed themselves to be swindled by him, before they inquired whether any such law had ever been passed.

A CHIEF of the Snake Indians, residing near Utah, lately died, and his relatives, in addition to the killing of his favorite horse over his grave, buried with him, alive, a little boy, of whom the deceased was very fond, in order that he might accompany him to the Spirit-land. They wrapped the boy up alive in a blanket, and placing him in the grave with the corpse, buried them together.

Two deer of the Albino species have lately been caught in California. One of them was found not to have a hair on it, other than white, even its eyes were white, resembling those of a glass eyed horse, the pupils of its eyes being of an orange color. The other one was also white, and was of common size, having three times the weight of an ordinary deer.

CAST IRON PAVEMENT.—Workmen are engaged in laying the cast iron pavement in Vesey-street, between the tracks of the 8th Avenue Railroad. This pavement is the one that was laid near the Post Office five years ago, and has, as far as we can learn, proved satisfactory.

ANNIVERSARY OF THE BATTLE OF BUNKER HILL.—The anniversary of the Battle of Bunker Hill was observed in Boston on the 17th inst., by a military display in Charlestown and Boston, and a firemen's turn-out in Chelsea. The Monument Association also held its annual meeting, and re-elected the old Board of officers.

The *Yarmouth Register* reports that the fishermen who have this spring made their usual trips to the southern waters have met with poor success, the best returning with not over twenty-five barrels. Those who have arrived report the whole mackerel fleet as doing a poor business.

COL. JOHN O'FALLON, a St. Louis millionaire, has signified his intention to devote \$100,000 for the endowment of the O'Fallon Polytechnic school in that city.

The *Pittsburgh (Pa.) Journal* says that the prospect of an extensive wool crop in that vicinity is very good, but the market is dull. In Washington county, which is the greatest wool-growing district in that section of country, the crop will be an average one; in Lawrence county, an increased crop is anticipated, but no buyers offer. The same want of demand is said to exist in the wool growing districts of Virginia.

ARCHBISHOP HUGHES—THE CIRCLE OF JESUS.—Archbishop Hughes went before the Grand Jury, at Albany, one day last week, as an applicant for an indictment against the *Albany Statesman*, for a libel contained in certain letters exposing a society which, it claims, exists under the title of the Circle of Jesus. After hearing the Archbishop's testimony, the Grand Jury refused to indict, on the ground that if the matter is libelous against the Archbishop, it should be prosecuted in New York, where he lives, and not at the expense of Albany County. The Archbishop then offered to bear the expenses of the prosecution, but the bill was refused by the Grand Jury.

TERRIBLE STEAMBOAT EXPLOSION.—As belonging to the sad category of calamities with which the Western portion of our land has lately been visited, we are called upon to chronicle a most terrible disaster which occurred on the Mississippi River, below Memphis, on Sunday morning, June 13, in the blowing up of the steamboat *Pennsylvania*, and the destruction of more than one hundred lives. After exploding her boiler, the *Pennsylvania* burned to the water's edge. Her surviving passengers were taken off by other boats which happened to be passing.

HEGIRA OF THE MORMONS.—Late reports from Utah state that forty thousand of the saints were en route for some point of destination south, which they were not willing to name to the "gentiles" who inquired of them. It has since been rumored that it was their intention to fortify themselves at a point about forty miles south of Salt Lake City. Additional details received at St. Louis, on Friday, June 18, state that some seventy Mormon families had arrived at Fort Scott, asking protection, which was given.

FROM EUROPE.—By the Royal Mail Steamship *Europa*, which arrived at Halifax on the 15th, and the steamship *Vanderbilt*, which arrived on the 17th, we have a few items of interest from Europe and the East. The tone of the British Press in respect to the late British visitations of our vessels in the Gulf of Mexico, was condemnatory. An experiment of paying out the cable of the Atlantic Telegraph in water three miles deep, and much deeper than it is anywhere between the coasts of Ireland and Newfoundland, had been successful, and the machinery was pronounced perfect.

The *Vanderbilt* brings news of troubles brewing between France and Spain, occasioning the return of the French Ambassador to Paris; but the precise nature of the troubles had not transpired.

There had been an extraordinary and fearful eruption of Mount Vesuvius, causing the loss of many lives and a large amount of property.

A week's later news from India had been received at the time the *Vanderbilt* sailed from Southampton, on the 9th inst. Sir Hugh Rose had met the rebels and defeated them with great slaughter, no less than four hundred having been left dead on the field. The rebels were collecting rapidly at Calpee, where they were making another stand against the British forces. Nena Sahib seems to have become somewhat alarmed for his own safety, and attempted to escape to Central India. His retreat was, however, cut off. A detachment of Europeans and Ghoorkas had been repulsed by the rebels in the mountains.

INTERESTING MISCELLANY.

TRODDEN FLOWERS.

BY TENNISON.

There are some hearts that, like the loving vine,
Cling to unkindly rocks and ruined towers;
Spirits that suffer and do not repine—
Patient and sweet as lowly trodden flowers,
That from beneath the passers' heel arise
And give back odorous breath instead of sighs.

But there are other hearts that will not feel
The lowly love that haunts their eyes and ears;
That wound fond faith with anger worse than steel,
And out of pity's spring draw idle tears.
O nature! shall it ever be thy will
Ill things with good to mingle, good with ill?

Why should the heavy foot of sorrow press
The willing heart of uncomplaining love—
Meek charity that shrinks not from distress,
Gentleness, loath her tyrants to reprove?
Through virtue weep for ever and lament
With one hard heart turn to her and relent.

Why should the reed be broken that will bend,
And they that dry the tears in others' eyes
Feel their own anguish welling without end.
Their summer darkened with the smoke of sighs?
Sure love, to some fair Eden of his own,
Will flee at last, and leave us here alone.

Love weepeth always—weepeth for the past,
For woes that are, for woes that may betide:
Why should not hard ambition weep at last,
Envy and hatred, avarice and pride?
Fate whispers, Sorrow, sorrow is your lot;
They would be rebels—Love rebelleth not.

IRISH DROLLERY.

An amusing story of Daines Barrington, Recorder of Bristol, is recorded by a British paper. Having to appear for the plaintiff in a case at a winter assize at Clonmel, he "let into" the defendant in no measured terms. The individual inveighed against not being present, only heard of the invectives. After Barrington, however, had got back to Dublin, the Tipperary man lost no time in paying his compliments to the counsel. He rode all day and night, and covered with sleet, he arrived before Barrington's residence, in Harcourt street, Dublin. Throwing the bridle of his smoking horses over the railing of the area, he announced his arrival by a thundering knock at the door, which nearly shook the street. Barrington's valet answered the summons, and opening the street door, beheld the apparition of a rough coated Tipperary fire-eater, with a large stick under his arm, and the sleet sticking to his large bushy whiskers.

"Is your master up?" demanded the visitor, in a voice that gave some intimation of the object of his journey.

"No," answered the man.

"Then give him my compliments, and say that Mr. Foley, (he'll know the man,) will be glad to see him."

The valet went up stairs and told his master, who was in bed, the purport of his early call.

"Then don't let Foley in for your life," said Barrington, "for it's not a bare and a brace of ducks he has come to present me with."

The man was leaving his bed-room when a rough wet coat pushed by him, while a thick voice said, "By your leave," at the same moment Mr. Foley entered the bed-room.

"You know my business, sir," said he to Barrington. "I have made a journey to teach you manners; and it is not my purpose to return till I have broken every bone in your body, and at the same time he cut a figure eight with his shalalah before the cheval glass."

"You do not mean to say you would murder me in bed?" exclaimed Daines, who had as much honor as cool courage.

"No," replied the other; "but get up as soon as you can."

"Yes," replied Daines, "that you might tell me the moment I put my body out of the blankets."

"No," replied the other. "I pledge you my honor I will not touch you till you are out of bed."

"You won't?"

"I won't."

"Upon your honor?"

"On my honor."

"That is enough," said Daines, turning over and making himself very comfortable, and seemed as though he meant to fall asleep. "I have the honor of an Irish gentleman, and may rest as safe as though I was under the Castle Guard."

The Tipperary Salamander looked marvelously astonished at the pretended sleeper, but soon Daines began to snore.

"Hallo!" said Mr. Foley, "aren't you going to get up?"

"No," said Daines; "I have the honor of an Irish gentleman that he will not strike me in bed, so I am sure I am not going to get up to have my bones broken; I'll not get up again. In the mean time, Mr. Foley, if you want your breakfast, ring the bell: the best in the house is at your service. The morning paper will be here presently, but be sure to air it before reading, for there is nothing from which a man so

MR. RAREY, THE HORSE TAMER.

Mr. Rarey, the American horse tamer, is still astonishing our British consorts with exhibitions of remarkable powers of taming horses; and we notice that he has recently made a public trial of his skill upon an African Zebra, one of the wildest and most indomitable of the equine animals. The *London Daily News* gives the following account of the performance:

But the great novelty of the day was the introduction of the Zebra of the African desert, the first kept in Mr. Rarey's school, and one with which, although he is usually expected to drive him through Hyde Park, he has not been allowed to have a great deal of trouble. The specimen introduced was the most beautiful four-footed beast we have ever seen, with his perfect symmetry of form, bright glossy coat of the richest chestnut and deep black, and a pair of eyes that flashed fire as he made his appearance in the lists. This pupil is still only in the rudiments of his training, and his "pompous marquis" is the most civilized manner with which he is treated, though not with the grace and readiness of his more civilized school fellows—turns over with a help-him whistle of despair and sense of subjugation, and finally admits that even he the hitherto untamable steed of the desert, has at length found a firm although gentle master. Now, we must confess that when at first we heard that Mr. Rarey was going to introduce a Zebra to his pupils, we had a shrewd suspicion that something like a theatrical *coups* was contemplated, and that some venerable "woolly horse," who had perhaps graduated in a circus, was about to be introduced for the sake of novelty and attraction. But all suspicion of that sort was dispelled when we saw that with a few strokes of his whip, and a few words of his "pompous marquis," he made the creature as docile as a lamb, and that he was able to make him do anything that he pleased. There was something positively unearthly in the scream with which he saluted the company, and the fact of the barricade being only breast high set, at least one person who was present about making nervous calculations as to his probable stock of agility. As he lay upon the ground he kept up a low whining soliloquy, which a person acquainted with the Hottentot language might as well have translated. "It would give me intense satisfaction to devour this fellow where he stands, and to kick out the brains of those impudent lookers on immediately afterwards, but unfortunately, there is no justice for zebra now-a-days, so I have nothing for it but to lie quiet, and to behave myself decently and forever, like a civilized quadruped and a gentleman." A strong color of probability was given to this translation by the subsequent conduct of this beautiful and now subdued demon. He retired slowly and with dignity, rather than sulky in his deportment, gave only one flying scream as he passed through his stable door, and one gentle nip at the groom who held it open for him, and subsequently permitted a lady of distinction, who was present, to stroke him down as he lay in his stable exhausted after his recent exertions or, possibly, coming over his lesson against the next instruction day. This terminated the day's lecture or lesson, whichever it may be called. All present expressed themselves not only completely satisfied, but profoundly impressed with the secondness and novelty of Mr. Rarey's system, and retired with the most favorable reminiscences of himself, of his clear and natural intelligence, his obvious earnestness and faith in his discovery, and of appreciation of the kindness, gentleness, and forbearance which he never failed to indicate as the great leading characteristics of his school.

INTERESTING HISTORY OF SHAD.

Robert L. Peck, Esq., of Rogers, Under county, who has given many years of study to the habits of the shad, and whose fish-ponds have become famous, has furnished to a New York paper the following interesting chapter on our favorite spring fish:

The most interesting of all fish to me is the common shad, which may be regarded as a sort of commercial wealth and national industry, and a miracle of nature in its multiplication and continuance. Notwithstanding thousands of myriads are destroyed by the agency of man, and that of thousands of myriads in the sea state, we find an undiminished abundance year after year, which can only be accounted for by their extraordinary creative ability. They spawn about forty-five thousand. They have a peculiarly sloping head and tapering body, projecting under jaw, sharp, small teeth, forked tail, dusky blue color, with a line of dark round spots on each side, sometimes four and five in number, and I have frequently seen them without any. They ascend our rivers from the 1st of April to the 10th of June, for the purpose of spawning, which they accomplish in the same manner that bass do, except that the male fails to cover the ova; this necessary operation is performed by the ebbing and flowing tide. The organization of this fish enables it to breathe either salt or fresh water, and taking advantage of this fact I have been enabled to breed them in ponds and from numerous experiments am led to believe that shad live but a single year, and that when they pass down the river, after spawning, they are so weak and emaciated that they fall an easy prey to voracious fish. They grow in a single season to weigh from five to eight pounds; they take, like the herring, (of which they are erroneously called by fishermen and others the result of the sea, commencing in the regions of the North Pole, in school equaling in extent the whole of Great Britain and France. When they reach the coast of Georgia they separate into immense squadrons, and as the season advances run up all the rivers on our coast followed a little later by the herring. Late writers question the migratory character of these fish, and suppose that they remain throughout the winter in the most profound depths of the ocean, hibernating in the mud. This is bad philosophy as they are not organized for living in mud, and the structure of their air bladders prevents them from sinking in deep water. Their form indicates clearly that they were designed by nature to swim near the surface of the sea, and to be always in motion. I have had herrings in my pond, with shad, several hundred at a time, and never saw them at rest.

The shad lives upon sea and feed on the animalcules in the water, while swimming. Food has never been discovered in the body of shad when opened, and they never bite a baited hook.

BRINGING AN OBSTINATE JUROR TO HIS SENSE.—The *Santa Cruz Sentinel* gives the following account of a method adopted recently in its town to overcome the objections of an obstinate juror: "Persuasion and starvation are the approved common-law methods of producing the above result; but a novel method was lately tried in this town. By some means a fellow juror, an utter stranger to all his brother jurors, was placed upon the jury, who dissented from the verdict agreed to by the other eleven. They came to a joint conclusion of guilty without delay, but the stranger pertinaciously held out against them. After an hour of argument, with no avail, it was at last proposed that the jury should return a verdict of guilty by eleven jurymen, who believed the other one to be a confederate of the prisoner, and a great rascal. This ended it; the stranger saw the Vigilance Committee in his mind's eye, and in five minutes the jury unanimously returned a verdict of guilty."

INSANE ATTEMPT TO DETER A MINISTER FROM PREACHING.—Yesterday (Sunday) morning, a rather strange-looking man called on the Rev. Dr. Cummins, pastor of Trinity Church, at his residence on Louisiana avenue, and requested to speak to him. Dr. C. appeared, when the fellow informed him very coolly that if he preached that day he would shoot him; and without further words he took his departure. Dr. Cummins took no notice of this strange conduct, but proceeded to the church and performed his pastoral duties.

After the morning exercises were over, and the usual collection was being taken, the man was noticed to enter the upper gallery and take a seat nearly over the pulpit, at the same time fixing his attention upon Dr. Cummins, who, feeling somewhat alarmed at these strange actions, called a gentleman and informed him of what the man had threatened, and that he was now in the church. Two gentlemen immediately started out after a policeman, but did not find one. On returning, the stranger saw that preparations were being made to take him out, and he saved the gentlemen the trouble by making a hurried exit from the church, and disappeared down the street.

CATACOMBS.—The term "Catacombs," given to depositories of the dead, is said to have been first applied to the tombs of the early Christian martyrs of Rome. Some catacombs are very ancient, such as those of Thebes in Egypt, built more than three thousand years ago. The most famous modern catacombs are those of Paris, which extend under the city, over a space of two hundred acres. They were formed out of subterranean quarries, which, in 1777 were set aside for this purpose by the government. Their wide entrances had but to be walled up, and proper doors made, and they were ready for their intended purpose. The bones of the dead were then conveyed in carts during the night from the various old cemeteries around Paris, and deposited in them. Since then the bones of the victims of the revolutions, from 1789 to 1830, have also found a place there. In these depositories of the dead, huge piles of human bones, from which all the animal matter was decayed before they were placed therein, are now reduced to phosphate of lime, the most valuable of fertilizing materials. They emit no smell whatever; persons may walk through long avenues surrounded with these memorials and remains of former generations without smelling the least disagreeable odor.—*German Town Telegraph*.

SINGULAR DEATH.—A letter from South Florida to the *Stromath News*, dated June 1st, says that a strange and fatal disease has broken out among the deer in that section. "They are found dead in every direction—in some instances that I have heard of, by gangs. There is now scarcely the sign of one to be seen where they were before numerous. They appear to die, in most instances, suddenly—full fleshed and fat. Some appear to linger with the disease, and are found to have sore or rotten mouth and tongue. I have seen numbers myself within the last ten or twelve days. The cattle also are similarly affected, but not yet so fatally. They have sore mouth and tongue covered by a thick dark scurf, and walk like a badly foundered horse. Where this disease among the deer and cattle broke out, or how far it extends, I have no means of knowing. It prevails as far as I heard from. What is still more strange, the buzzards and carrion crows have also disappeared. It is a common remark that none are to be seen. None have been found dead that I have heard of."

SINGULAR PHENOMENA.—Mr. George E. Sanborne of Georgia, Vt., writes to the *Vermont Chronicle* that on the 10th of May, between 2 and 3 o'clock P. M., while he was riding toward the north or north-east, there appeared, about three-fourths of a mile in advance of him, a stream of silver light, resembling a rod of polished steel, say an inch in diameter, descending perpendicularly from above a layer of clouds through them to the earth, where, however, he did not see it strike on account of a piece of rising ground intervening. It apparently fell in a marshy piece of woodland. This singular shaft resembled the descent of the stick to which the rocket is attached, leaving, as it did, a trail of smoke like the burning of powder. The day was pleasant, the sun obscured part of the time by clouds which seemed to be adjusting themselves after a rain-storm, accompanied by thunder and brilliant lightning the previous evening.

A JOKE OF THE FIRST WATER.—In Hamilton, a few days since, a crazy woman was to be taken to the Ipswich Asylum. She was furious and violent, and it required the combined strength of four men to handle her and get her into the vehicle, which was finally accomplished in spite of her struggles. She was taken to Ipswich. When arrived there, her demeanor suddenly and entirely changed. She became quiet and docile, and surrendered herself into the arms of her four custodians with an air of satisfied superiority, for, said she: "I feel more honored and exalted than was Jesus when he entered Jerusalem, for he rode upon one ass only, but I am riding upon four."

PERSONAL AND SPECIAL NOTICES.

Mr. Harris' Sunday Meetings.

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

Miss Emma Harding will lecture in Troy on the Sundays of July the 4th, 11th and 18th, and at Burlington July the 6th, 7th and 8th. Applications for her services to lecture on other week days in July, within a convenient distance of Troy, to be addressed during June to Miss Harding, 8 Fourth Avenue, New York, and during July to the care of Gen. Bullard, Waterford, N. Y.

Mrs. M. COLES will lecture in Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, on Sunday, 27th inst., at 3 o'clock P. M., and 7½ in the evening.

Lamartine Hall.

Mr. Robinson and other speakers will address the meeting to be held in Lamartine Hall, corner of Twenty-ninth street and Eighth avenue, on Sunday next, at 3 o'clock P. M., and 7½ o'clock in the evening.

Inverlighting Circles.

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

Reformers Boarding House.

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

P. C. Wilcox, of Independence, Iowa, writes us that a good Lecturer is much needed in Iowa, and would be well remunerated for his labors. He also desires us to say that a good Udy American girl, who understands the duties of general housework, can find a good home and fair wages in the West, by addressing him as above.

Two Conventions of Free Thought Reformers, to be held in Rutland, Vt., commences on Friday of this week, and will continue for three days. Mr. S. T. Munson, of this city, will be present with a collection of spiritual Literature on sale, and will also be happy to receive subscriptions for the *SPIRITUAL TELEGRAPH*.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Yard Selling Prices	
Ashes—Durr, 15 p. ct. ad val.	
Port, 1st sort, 100 lb.	4 60
Port, 2nd sort, 100 lb.	4 40
Beeswax—Durr, 15 p. ct. ad val.	
American Yellow, 1 lb.	31 a 22
Belts—Durr, 4 p. ct. ad val.	
Amer. gray and white, 30 a 32	
Coffee—Durr, 15 p. ct. ad val.	
Java, white, 1 lb.	9 1/2
Mocha, 1 lb.	9 1/2
Brasil, 1 lb.	12 a 12 1/2
Laguaira, 1 lb.	12 a 12 1/2
Maracaibo, 1 lb.	12 a 12 1/2
St. Domingo, cash, 1 lb.	8 1/2 a 9 1/2
Cotton—Durr, 15 p. ct. ad val.	
Ordinary, 1 lb.	10 1/2
Middling, 1 lb.	12 1/2
Middling Fair, 1 lb.	13 1/2
Feathers—Durr, 15 p. ct. ad val.	
Live Geese, 1 lb.	43 a 44
Tennessee, 1 lb.	40 a 41
Flax—Durr, 15 p. ct. ad val.	
American, 1 lb.	8 a 8 1/2
Flour and Meal—Durr, 15 p. ct. ad val.	
Sour, 1 lb.	3 50 a 4 00
Superfine, No. 2, 1 lb.	3 50 a 4 10
State, common brand, 1 lb.	4 20 a 4 25
State, straight brand, 1 lb.	4 30 a 4 35
State, extra brand, 1 lb.	4 30 a 4 40
Western mixed, do, 1 lb.	4 20 a 4 30
Mich. and Ind. state, do, 1 lb.	4 20 a 4 35
Michigan fancy brands, 1 lb.	4 45 a 4 60
Ohio, round hoop, com., 1 lb.	4 40 a 4 50
Ohio, fancy brands, 1 lb.	4 50 a 4 60
Ohio, extra brands, 1 lb.	4 60 a 4 75
Genesee, fancy brands, 1 lb.	4 75 a 4 95
Genesee, extra brands, 1 lb.	5 00 a 5 25
Canada, superfine, 1 lb.	4 30 a 4 40
Canada, extra, 1 lb.	4 40 a 4 50
Brandywine, 1 lb.	6 75
Georgetown, 1 lb.	4 85 a 6 00
Petersburg City, 1 lb.	6 30 a 6 35
Rich. Country, 1 lb.	5 60 a 5 75
Alexandria, 1 lb.	4 75 a 5 85
Baltimore Howard-street, 1 lb.	4 75 a 5 75
Rye Flour, 1 lb.	3 00 a 3 60
Corn Meal, Jersey, 1 lb.	3 50 a 3 65
Do. Brandywine, 1 lb.	3 95 a 4 05
Do. Do. Punch, 1 lb.	18 00
Grain—Durr, 15 p. ct. ad val.	
Wheat, W. G., 1 bush.	1 27 a 1 35
Do. do. C., 1 bush.	1 20 a 1 32
Do. Ohio, 1 bush.	1 12 a 1 27
Do. Michigan, white, 1 bush.	1 16 a 1 35
Chicago, 1 bush.	99 a 1 00
Millwaukee club, 1 bush.	1 01 a 1 02
Rye, Northern, 1 bush.	62 a 70
Corn, round yellow, 1 bush.	76 a 77
Do. do. white, 1 bush.	73 a 74
Do. Southern white, 1 bush.	73 a 74
Do. do. yellow, 1 bush.	76 a 77
Do. do. mixed, 1 bush.	73 a 74
Do. Western do, 1 bush.	73 a 74
Barley, 1 bush.	63 a 64
Oats, Canada, 1 bush.	49 a 50
Do. Canada, 1 bush.	47 a 50
Do. Ohio, 1 bush.	47 a 50
Do. Jersey, 1 bush.	42 a 45
Peas, bl. c. 2 bush.	3 37 1/2
Hay—Durr, 15 p. ct. ad val.	
N. H. in bl. 100 lb.	40 a 65
Hemp—Durr, 15 p. ct. ad val.	
Russia, cl. 1 ton, 210 00	225 00
Do. cutshot, 1 ton, 210 00	225 00
Manilla, 1 lb.	8 a 8 1/2
Siak, 1 lb.	6 1/2 a 7
Italian, 1 lb.	200 00
Jute, 1 lb.	90 00 a 100 00
American dew, 100 lb.	105 00 a 115 00
Do. dressed, 100 lb.	160 00 a 180 00
Hides—Durr, 4 p. ct. ad val.	
R. O. and B. Ayres, 20s	
24 lb., 1 lb.	25
Do. do. gr. & C., 1 lb.	12
Orinoco, 1 lb.	20 a 21
San Juan, 1 lb.	21 a 21 1/2
Savanna, etc., 1 lb.	10 1/2 a 17
Maracaibo, s. and d., 1 lb.	15 a 20
Maranh. ox, etc., 1 lb.	15 a 15 1/2
Matamoros, 1 lb.	20 a 21
P. Cab. direct, 1 lb.	20 a 22
Vera Cruz, 1 lb.	20 1/2 a 21
Key South, 1 lb.	12 1/2 a 13 1/2
Florida Buff, 1 lb.	11
Do. Kips, 1 lb.	1 20 a 1 60
Do. Dry Salted, 1 lb.	1 10 a 1 15
Black, dry, 1 lb.	1 00 a 1 10
Honey—Durr, 24 p. ct. ad val.	
Cuba, 1 gal.	60 a 65
Hops—Durr, 15 p. ct. ad val.	
1845, Eastern & Western, 1 lb.	3
1867, Eastern & Western, 1 lb.	4 a 7
Horns—Durr, 4 p. ct. ad val.	
Ox, B. A. & R. O. & C., 1 lb.	6 a 12 1/2
Leather—(Bole)—Durr, 15 p. ct. ad val.	
Oak, bl. L., 1 lb.	25 a 28
Do. middle, 1 lb.	25 a 27
Do. heavy, 1 lb.	25 a 27
Do. dry hide, 1 lb.	24 a 27
Do. Ohio, 1 lb.	21 a 24
Do. Southern Light, 1 lb.	21 a 23
Do. all weights, 1 lb.	21 a 23 1/2
Hemlock, light, 1 lb.	21 a 23 1/2
Do. middling, 1 lb.	21 1/2 a 23
Do. heavy, 1 lb.	19 1/2 a 23
Do. damaged, 1 lb.	17 a 19
Do. pr. do., 1 lb.	12 a 14
Iron—Durr, 10 p. ct. ad val.	
Rockland, com., 1 lb.	80
Lump, 1 lb.	1 00
Lumber—Durr, 15 p. ct. ad val.	
Product of North American Colonies, 1 lb.	10 a 12
Timber, W. F. cub. ft.	18 a 21
Do. oak, cub. ft.	18 a 21
Do. W. W. cub. ft.	18 a 21
Do. G. Y. P. by car, 1 lb.	85 a 92
Eastern Spruce and Pine, 1 lb.	18 a 21
Timber, oak, scantling, 1 lb.	40 00 a 45 00
Timber, cr. Pine, E.	16 00 a 17 50
Georgia Pine, worked, 1 lb.	30 00 a 35 00
Plank, G. P., 1 lb.	31 00 a 35 00
Plank and Boards, N. R., cl. 1 lb.	40 00 a 45 00
Plank and Boards, N. R., 2q. 1 lb.	30 00 a 35 00
Boards, N. R., 1 lb.	17 00 a 20 00
Boards, city worked, 1 lb.	22 a 23
Boards, do. cl. p'tion, 1 lb.	22 a 23
Plank, Alb. Pine, 1 lb.	22 a 23
Plank, city worked, 1 lb.	20 a 24
Plank, Alb. Spruce, 1 lb.	18 a 23
Plank, city Spruce wk'd., 1 lb.	22 a 23
Shingles, 1 lb.	2 50 a 3 25
Do. cl. 3 ft. 1st qu., 1 lb.	30 00 a 35 00
Do. cl. 3 ft. 2d qu., 1 lb.	30 00 a 35 00
Do. Company, 3 ft.	40 00 a 45 00
Do. Cypress, 3 ft.	22 00 a 25 00
Do. do. 3 ft.	19 00 a 20 00
Laths, E. F. M., 1 lb.	1 18
Staves, W. O. pipe, 1 lb.	40 00 a 45 00
Do. W. O. hhd., 1 lb.	35 00 a 40 00
Do. W. O. bbl., 1 lb.	35 00 a 40 00
Do. R. O. hhd., 1 lb.	40 00 a 45 00
Hoading, W. O., 1 lb.	72 00 a 75 00
Molasses—Durr, 24 p. ct. ad val.	
New Orleans, 1 lb.	35 a 37
Porto Rico, 1 lb.	27 a 35
Cuba Muscovado, 1 lb.	23 a 31
Trinidad, Cuba, 1 lb.	23 a 31
Cari, etc., sweet, 1 lb.	21 a 23
Nails—Durr, 24 p. ct. ad val.	
Cut. 4d. and 6d., 1 lb.	7 a 7 1/2
Wrought, American, 1 lb.	7 a 7 1/2
Oils—Durr, Palm, 4; Olive, 24; Linseed, 1 lb.	35 a 37
Sperm (foreign fisheries), and Whale or other Fish (for), 15 p. ct. ad val.	
Flax 30 lb.	6 a 8 1/2
Olive, 12b. b. & bx, 1 lb.	3 00 a 4 37 1/2
Olive, in c., 1 lb.	1 12 1/2 a 1 15
Palm, 1 lb.	6 a 8 1/2
Linseed, common, 1 lb.	60 a 70
Linseed, English, 1 lb.	60 a 70
Whale, 1 lb.	60 a 70
Do. Refined Winter, 1 lb.	67 a 70
Do. Refined Spring, 1 lb.	67 a 70
Sperm, crude, 1 lb.	1 20 a 1 23
Do. Winter, unbleached, 1 lb.	1 25 a 1 32
Do. bleached, 1 lb.	1 30 a 1 37
Elephant, refined blchd., 1 lb.	75 a 80
Lard Oil, S. and W., 1 lb.	78 a 90
Pointers—Durr, 15 p. ct. ad val.	
Blis, 1 lb.	2 00 a 3 00
Potatoe Starch, 1 lb.	5 00 a 6 00
Provisions—Durr, Cheese, 24; all others, 15 p. ct. ad val.	
Beef, mess, count, pr. 1 lb.	11 00 a 14 00
Do. do. city, 1 lb.	12 50 a 14 50
Do. mess, extra, 1 lb.	14 00 a 14 50
Do. prime, country, 1 lb.	7 75 a 8 25
Do. prime, city, 1 lb.	8 25 a 8 75
Do. do. mess, 1 lb.	18 00 a 23 00
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Mr. M. Bard, gate keeper at the toll-gate on the Warrenville road, had lost the entire use of one arm, and could not move it up or down. After the second visit to Dr. Scott, he was able to move it at pleasure and straighten it out; also, to lift and carry for some distance a pack of corn.

A. McLean, engineer on board the steamer *Australia*, erysipelas in hand; for eight days had not slept. Dr. Scott, 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. Clark jumped into the wagon, and said, "I am a better driver than you here. I will go to the College, you follow." When, instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's, and in twenty-eight minutes Dr. Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLean resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLean now resides in New Brighton, Beaver county, Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott, can testify to the above.

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All that is of the eternal is itself eternal; all that pertains to the eternal is of like nature; all that continuously proceeds from the eternal is ever-existing.

There is eternal life; else were there no life. Eternal life is the support of eternal existence. All life must be from the eternal life, as all existence is by the eternal existence. The eternal existence is the fountain of the eternal life. From this fountain flows, by continuous proceeding, life into all finite existences.

A commencement of existence necessitates an end of it, unless it is continually sustained by an influx of life from the eternal. That which is not, having no power to be, but by the will of that which is, has no power to retain existence when obtained but by the same will. Nothing but the one eternal existence, eternally is; all else that is proceedeth from Him or was created by Him. All that is finite, then, exists by the will of its Creator, and is sustained by a continuous influx of life from Him.

Eternity is an ever-continuous now; is but an INFINITE MOMENT. What of itself is for a moment, is for eternity. That which of itself is, is of necessity, and whatever of necessity is, can not cease to be. That which is self-sustained can not fall. That which has beginning is not of necessity, but of will—the

substance. We suppose spiritual substance to be one discrete degree above matter, yet contiguous to it, and of a correspondent nature with it. Spiritual substance is not intelligence, but when organized into the Spirit-form, is the immediate receptacle of intelligence. The Spirit-form possesses not intrinsic life or power. We suppose that the Spirit-form or Spirit of man (being synonymous terms) is formed simultaneously with the material form, and by a corresponding spiritual law. We suppose that still interior and superior to the spirit is the soul, or germ individuality; but being finite and not possessing self-existence and life within itself, it must receive its vivifying power from the eternal life. It possesses a latent principle or capacity of life, but can not become self-vitalized. This vital influence corresponds to heat in material nature, and its application to the germ-soul of man corresponds to the application of heat to the germ in the seed of vegetables, or in the egg of fowls. Heat induces activity, rouses into life the latent vitality of the germ, and causes it to clothe itself in form.

Not only is heat necessary to vivify the germ, but also to continue its vitality. In the vegetable, the continuous heat is derived from the same source whence it originated; in animals it is generated or manufactured from the latent material obtained from without; the immediate source being transferred from the external to the internal of the animal constitution. So, to the continued existence of the soul of man, a continuous influx of divine heat, or life, is necessary also. Should this supply be cut off, the soul must of necessity die, as it is not self-existent. It being a receptacle of life from the eternal, it can retain life only by continuous reception.

If the soul of man be not self-existent, wherein have we warrant of its immortality? If vegetable and animal life is also received from the eternal life, and they have not immortal spirit-existence, how know we that man, whose life is derived from the same source, will have it more than they?

Vegetables and animals receive of the divine life only in an imperfect degree corresponding to the plane of their development; hence their life is but a part of eternal life, and consequently an imperfect expression of it; hence, they being imperfect organizations, can not be immortal. But the soul of man is the perfection of finite existences, as to organization—the highest creation by Divine power from Divine substance, and bears the perfect image, as to constitution, of the Eternal, and is capacitated to receive the whole perfect proceeding eternal life, and is by it rendered immortal. The capacity to receive the perfection of life from the eternal continuously, constitutes the capacity of life everlasting.

The vegetable life exhibits no degree of intelligence; the animal life exhibits a small degree, or a resemblance of it, but none whatever of a moral nature. The lower faculties of intellect,

of distinction between what is called instinct and human reason of a limited degree. But here or strongly animals may resemble men in their intellectual manifestations, there the resemblance entirely ceases. We can not discover the faintest resemblance of moral sensibility in the entire animal kingdom. In this is apparent a complete distinction between animals and the human race. Of this faculty—the moral or religious—that which recognizes the principle of right and wrong—there is a total want in the animal mind (if the term may be allowed); nor can we discover any resemblance of, or correspondence to it. In this, as in perfect reason, is man removed a discrete degree from all animals. The distinction is marked, clear, and positive. In this faculty is man pre-eminently allied to the Eternal; and this, combined with his perfect intellect, constitutes the perfect image of the Creator. In this perfection of constitution lies the gift of immortality, the capacity to continuously receive the influx of Life Eternal.

All the spiritual faculties of animals (for we suppose they possess Spirits, though not immortal) have reference to the physical existence only, and operate only to preserve its life; those of man have reference chiefly to a superior and eternal existence, to a life of a purely spiritual nature, he living most intensely in the Spirit, and aspiring to immortal existence and the pleasures of an endless spiritual activity and progressive development of capacity and accumulation of wisdom. All his purest pleasures are of the Spirit; all his happy associations retained for an endless future. The possibility of their loss destroys all his pleasures; the certainty of their endless possession doubles their value. All the desires, all the aspirations, all the hopes, of man point away to an endless future, and lay hold upon immortality as an inheritance, as a just possession, as a right inalienable and inherent in the soul. From this we conclude that man hath the capacity to continuously receive into himself eternal life.

Bare existence is not life; to endure being is not to live. Life is the free and harmonious activity of every faculty of the being. We live not in enduring existence, though wrapped in lethargic slumber, but in the wakeful activity of use. The Spirit's age is not computed by the hours winged away to eternity since its birth, but by the number and intensity of its thoughts and emotions. Intense mental labor stamps the brow with the footprints of age, as surely as the lapse of many years, and far more quickly. Who that has thought, and felt, and loved, and grieved intensely, has not felt crowded into a short space the real existence of years of emotions? Age, the endurance of many years, is wont to produce maturity of manhood, yet how much sooner does the active, energetic mind become matured, ripe in judgment, and expansive in capacity, than his whose long life is one of mere physical labor?

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

RANDOM THOUGHTS ON IMMORTALITY.

There is an eternal existence: else were there no existence whatever. Eternal existence is underived self-existence—existence by self-necessity from eternity to eternity. What is not can not of itself be; a commencement of existence necessitates a creator. If, then, there is existence, there must be an eternal, self-existing, uncaused existence, before all, and superior to all else existing.

All that is of the eternal is itself eternal; all that pertains to the eternal is of like nature; all that continuously proceeds from the eternal is ever-existing.

There is eternal life; else were there no life. Eternal life is the support of eternal existence. All life must be from the eternal life, as all existence is by the eternal existence. The eternal existence is the fountain of the eternal life. From this fountain flows, by continuous proceeding, life into all finite existences.

A commencement of existence necessitates an end of it, unless it is continually sustained by an influx of life from the eternal. That which is not, having no power to be, but by the will of that which is, has no power to retain existence when obtained but by the same will. Nothing but the one eternal existence, eternally is; all else that is proceedeth from Him or was created by Him. All that is finite, then, exists by the will of its Creator, and is sustained by a continuous influx of life from Him.

Eternity is an ever-continuous now; is but an INFINITE MOMENT. What of itself is for a moment, is for eternity. That which of itself is, is of necessity, and whatever of necessity is, can not cease to be. That which is self-sustained can not fail. That which has beginning is not of necessity, but of will—the will of its creator, and by will only can it continue.

Finite Spirits, or Spirit-forms, are emanations from the eternal by creation or formation. We suppose that they are formed from spiritual substance, as the body is formed from material

substance. We suppose spiritual substance to be one discrete degree above matter, yet contiguous to it, and of a correspondent nature with it. Spiritual substance is not intelligence, but when organized into the Spirit-form, is the immediate receptacle of intelligence. The Spirit-form possesses not intrinsic life or power. We suppose that the Spirit-form or Spirit of man (being synonymous terms) is formed simultaneously with the material form, and by a corresponding spiritual law. We suppose that still interior and superior to the spirit is the soul, or germ individuality; but being finite and not possessing self-existence and life within itself, it must receive its vivifying power from the eternal life. It possesses a latent principle or capacity of life, but can not become self-vitalized. This vital influence corresponds to heat in material nature, and its application to the germ-soul of man corresponds to the application of heat to the germ in the seed of vegetables, or in the egg of fowls. Heat induces activity, rouses into life the latent vitality of the germ, and causes it to clothe itself in form.

Not only is heat necessary to vivify the germ, but also to continue its vitality. In the vegetable, the continuous heat is derived from the same source whence it originated; in animals it is generated or manufactured from the latent material obtained from without; the immediate source being transferred from the external to the internal of the animal constitution. So, to the continued existence of the soul of man, a continuous influx of divine heat, or life, is necessary also. Should this supply be cut off, the soul must of necessity die, as it is not self-existent. It being a receptacle of life from the eternal, it can retain life only by continuous reception.

If the soul of man be not self-existent, wherein have we warrant of its immortality? If vegetable and animal life is also received from the eternal life, and they have not immortal spirit-existence, how know we that man, whose life is derived from the same source, will have it more than they?

Vegetables and animals receive of the divine life only in an imperfect degree corresponding to the plane of their development; hence their life is but a part of eternal life, and consequently an imperfect expression of it; hence, they being imperfect organizations, can not be immortal. But the soul of man is the perfection of finite existences, as to organization—the highest creation by Divine power from Divine substance, and bears the perfect image, as to constitution, of the Eternal, and is capacitated to receive the whole perfect proceeding eternal life, and is by it rendered immortal. The capacity to receive the perfection of life from the eternal continuously, constitutes the capacity of life everlasting.

The vegetable life exhibits no degree of intelligence; the animal life exhibits a small degree, or a resemblance of it, but none whatever of a moral nature. The lower faculties of intellect, such as perception, memory, hope and fear, desire and affection, or animal love, and indeed, something somewhat resembling a limited reasoning faculty, are manifestly characteristics of the animal life. Indeed, in some animals we can not draw the line

of distinction between what is called instinct and human reason of a limited degree. But here or strongly animals may resemble men in their intellectual manifestations, there the resemblance entirely ceases. We can not discover the faintest resemblance of moral sensibility in the entire animal kingdom. In this is apparent a complete distinction between animals and the human race. Of this faculty—the moral or religious—that which recognizes the principle of right and wrong—there is a total want in the animal mind (if the term may be allowed); nor can we discover any resemblance of, or correspondence to it. In this, as in perfect reason, is man removed a discrete degree from all animals. The distinction is marked, clear, and positive. In this faculty is man pre-eminently allied to the Eternal; and this, combined with his perfect intellect, constitutes the perfect image of the Creator. In this perfection of constitution lies the gift of immortality, the capacity to continuously receive the influx of Life Eternal.

All the spiritual faculties of animals (for we suppose they possess Spirits, though not immortal) have reference to the physical existence only, and operate only to preserve its life; those of man have reference chiefly to a superior and eternal existence, to a life of a purely spiritual nature, he living most intensely in the Spirit, and aspiring to immortal existence and the pleasures of an endless spiritual activity and progressive development of capacity and accumulation of wisdom. All his purest pleasures are of the Spirit; all his happy associations retained for an endless future. The possibility of their loss destroys all his pleasures; the certainty of their endless possession doubles their value. All the desires, all the aspirations, all the hopes, of man point away to an endless future, and lay hold upon immortality as an inheritance, as a just possession, as a right inalienable and inherent in the soul. From this we conclude that man hath the capacity to continuously receive into himself eternal life.

Bare existence is not life; to endure being is not to live. Life is the free and harmonious activity of every faculty of the being. We live not in enduring existence, though wrapped in lethargic slumber, but in the wakeful activity of use. The Spirit's age is not computed by the hours winged away to eternity since its birth, but by the number and intensity of its thoughts and emotions. Intense mental labor stamps the brow with the footprints of age, as surely as the lapse of many years, and far more quickly. Who that has thought, and felt, and loved, and grieved intensely, has not felt crowded into a short space the real existence of years of emotions? Age, the endurance of many years, is wont to produce maturity of manhood, yet how much sooner does the active, energetic mind become matured, ripe in judgment, and expansive in capacity, than his whose long life is one of mere physical labor?

Life is activity; age, the number of our thoughts and emotions. Life is the active enjoyment of harmonious existence; age, the record of intense experience. To live eternal life, there must be perfect harmony between the soul and the life

eternal. This Divine life is in nature like the Divine, Eternal, pure, holy, and supremely good. If, then, the Spirit would live eternally, it must become harmonious in nature with its flowing life; it must turn to it in strong desire, welcoming it as supreme good, and applying it in constant harmonious activity of real use; culminating on the outward plane its Divine nature in works of good and blessing to man.

Only in receiving the perfect *fullness* of the Divine life can the soul be fully immortal; only as it is of like nature, intellectual and moral, with the source of all life, can it fully receive immortal life; only, then, as it is fully capacitated in nature to receive the fullness of eternal life can it have perfect warrant of immortality.

God is the only intrinsically Eternal One. Men, to be immortal, must become perfectly in this image. The Divine is the only ever-existing; men, to be immortal, must become divine.

Can the immoral man whose whole tendencies are perverted, whose loves are all opposed to the Divine, all concentrated upon self, whose aims are at variance with human weal, who has no spark of the diviner virtues burning in his bosom—can one who is all this live a divine life? Can he be immortal? Can he have any warrant of continued existence? He may endure; but he does not live; he may exist, but it is a barren existence.

The Great Teacher based immortality on perfect purity of soul and Godlikeness. May there not be more in this than we are wont to imagine? May there not be a time in the future of the utterly perverted and intensely vicious Spirit—the one who delights in the distraction and torment of its fellows, in the most scoundrel cruelty and the most malignant hate—may there not be a time when the last spark of life shall be withdrawn from him, and the Spirit be dissipated, again, to the elements whence it was derived, like the beasts that perish? Who can tell?

J. T. C.

AN APPARITION 200 YEARS AGO.

From a remarkable collection of authentic relations of apparitions and other Spirit-phenomena, made by Rev. Joseph Glanville and Dr. Henry More, and published in London in 1683, we take the following, which is given under the title of

THE APPARITION OF THE GHOST OF MAJOR GEORGE HYDENHAM, TO CAPT. WM. DYKE, TAKEN OUT OF A LETTER OF MR. JAMES DUCHIE, OF MORTON, TO MR. JOSEPH GLANVILLE.

Concerning the apparition of the Ghost of Major George Hydenham (late of Dulverton, in the county of Somerset), to Captain William Dyke (late of Skilgate, in this county also, and now likewise deceased), he pleased to take the relation of it as I have it from the worthy and learned Dr. Tho. Dyke, a near kinsman of the Captain's, thus: Shortly after the Major's death, the Doctor was desired to come to the house to take care of a child that was there sick, and on his way thither he called on the Captain, who was very willing to wait on him to the place, because he must, as he said, have gone thither that night, though he had not met with so encouraging an opportunity. After their arrival there at the house, and the civility of the people shown them in that entertainment, they were seasonably conducted to their lodging, which they desired might be together in the same bed; where, after they had lain a while, the Captain knocked and bade the servant bring him two of the largest and biggest candles lighted that he could get. Whereupon the Doctor inquires what he meant by this? The Captain answers, you know, cousin, what disputes my Major and I have had touching the being of a God, and the immortality of the soul. In which points we could never yet be resolved, though we so much sought for and desired it. And therefore it was at length fully agreed between us that he of us who died first should the third night after his funeral, between the hours of twelve and one, come to the little house that is here in the garden, and there give a full account to the survivor touching these matters, who should be sure to be present there at the set time, and so receive a full satisfaction. And this, says the Captain, is the very night, and I am come on purpose to fulfill my promise. The Doctor dismissed him, minding him of the danger of following those strange counsels, for which we could have no warrant, and that the Devil might by some cunning device, make such an advantage of this rash attempt, as might, work his utter ruin. The Captain replies, that he had solemnly engaged, and that nothing should discourage him; and adds, that if the Doctor would wake a while with him, he would thank him; if not, he might compose himself to his rest; but for his own part he was resolved to watch, that he might be sure to be present at the hour appointed. To that purpose he sets his watch by him, and as soon as he perceived by it that it was half an hour past eleven, he rises, and taking a candle in each hand, goes out by a back door, of which he had before gotten the key, and walks into the garden-house, where he continued two hours and a half, and at his return declared that he had neither saw nor heard anything more than what was usual; but

I know, said he, that my Major would surely have come had he been able.

About six weeks after, the Captain rides to Eaton, to place his son a scholar there, when the Doctor went thither with him. They lodged there at an inn—the sign was the Christopher—and tarried two or three nights, not lying together now, as before at Dulverton, but in two separate chambers. The morning before they went thence, the Captain stayed in his chamber longer than he was wont to do, before he called upon the Doctor. At length he comes into the Doctor's chamber, but in a visage and form much different from himself, with his hair and eyes staring, and his whole body shaking and trembling. Whereat the Doctor wondering, presently demanded, What is the matter, cousin Captain? The Captain replies, I have seen my Major. At which the Doctor seeming to smile, the Captain immediately confirms it, saying—If ever I saw him in my life, I saw him but now. And then he related to the Doctor what had passed, thus: This morning after it was light, some one comes to my bedside, and suddenly drawing back the curtains, calls—Cap., Cap. (which was the term of familiarity that the Major used to call the Captain by)! To whom I replied—What, my Major? To which he returns—I could not come at the time appointed, but I now come to tell you, *That there is a God, and a very just and terrible one, and if you do not turn over a new leaf (the very expression as is by the Doctor punctually remembered) you will find it so.* (The Captain proceeded.) On the table by, there lay a sword, which the Major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the sword, drew it out, and finding it not so clean and bright as it ought, *Cap., Cap., says he, This sword did not use to be kept after this manner when it was mine.* After which words he suddenly disappeared.

The captain was not only thoroughly persuaded of what he had thus seen and heard, but was from that time observed to be very much affected with it. And the humor that before in him was brisk and jovial, was then strangely altered, inasmuch as very little meat would pass down with him at dinner, though at the taking leave of their friends there was a very handsome treat provided. Yes, it was observed that what the Captain had thus seen and heard had a more lasting influence upon him, and it is judged by those who were well acquainted with his conversation, that the remembrance of this passage stuck close to him, and that those words of his dead friend were frequently sounding fresh in his ears during the remainder of his life, which was about two years.

DOGMATISM DOGGED BY DOGGEREL.

Questions for D. D.'s, by a chap
Who may deserve from them a slap.

In prose or rhyme;
Who said would hear from that report,
When the Ranelagh are in court,
Some future time.

When foolish things confound the wise,
We said would throw off all disguise
To learn the cause—
Why chairs do dance and tables talk,
And how pianos play and walk,
And by what laws;

How Baalam's ass was made to speak
In Hebrew or in ancient Greek,
Without a book;
And whether God rules now as then
The lungs of beasts, the hearts of men,
The sea, the brook.

Were Baalam's donkey living still
And harrowed in your old tread mill
And made to speak,
Would he rebuke a staphylin
Whose standard of a perfect man
Is reading Greek!

To give the spirit powerful course,
Would you resort to brutal force
Or partial law,
No like the judge we have in view
Who, history says, a thousand slew
With axes jaw!

Do you not see great follies rise
From those who are reputed wise,
In church and state!
Don't you behold the weakest things
Confounding magistrates and kings
In fair debate!

At this late day shall we indeed
Enforce an ancient bloody creed
With sword and gun?
Our honored doctors now would say,
The man is wicked who would slay
His only son.

If a darling son and pious mother
Should ever defend a son and brother
Of his blessing,
In modern times in a pious way,
Should we not hear the doctors say,
"It would be distressing!"

As mundane temples rot and rust,
Can you in mundane temples trust,
Or formal show!
When you depart, if you are sure
The laws of Nature are impure,
Please tell us so.

And if you please, do try to tell
How you support your soul's hell,
But by tradition—
Why you subscribe to such a cause—
To brutal force and partial laws—
To fill your mission;

And why, alas! you are inclined
To trammel the immortal mind
With chain and fetter—
With creeds and dogmas, and tradition
And teach mankind to fill their mission
By the letter.

Do you expect we'll bend the knee
To modern Scribes and Pharisee
And reverence the powers that be
On this free soil—
When legislators drink and fight,
And judges disregard the right
And only heed the law of might,
Not that of God!

"Blasphemy!" cries the upper ten;
Rustic with his honest pen
Contemns the rod—
Who sympathizes with the groans
Of Cosh and Ham, and still disowns
An angry God.

Be patient, doctors, lower your crests;
Say, if you know, where anger rests,
And why you're vexed,
Can you not be content with fighting
Out the battle all by writing
Upon a text!

If fire and faggot is your bonnet,
You've no Servetus here to roast;
Then roast each other.
But if you still adopt the course
Of partial law and brutal force,
You'll fight your brother.

Wan't that a beautiful idea
The Master had when he was here
To bless mankind!
And can you read his book, and doubt
That many who appear devout
Are "fools and blind."

How many practice as they should
Like the great Master, doing good
For goodness sake!
And is there one in heaven or earth
Like him who spoke for moral worth
As no man spoke!

Now, doctors, what's the use denying
That worthless wretches still are trying
To take command
Of Church and State to help the knave
Live on the burden of the slave,
And rob the land.

.....
If you regard these lines as coarse,
Pitch into them with all your force,
And say they're so—
Just like a rustic's country stuff,
Unpolished, crude, and in the rough,
And will not do.

BENTON.

THE INNER LIFE.

All the efforts that men have ever made to comprehend God from the external have utterly failed. The more the outward reason struggles with the idea, the more it is overwhelmed and overpowered, until it finally becomes paralyzed with the effort it has been making to attain an impossibility. The reason of this is that God does not dwell *without* man but *within* him. It is there we must look to see him, for he has found himself essentially there.

Now since man is the work of God, and since it is within man that God dwells, it is evident that man's true life must be an inner life, and that the outward manifestation called life in him, is but a result of the inner, and a type thereof.

Whenever, therefore, the anti-type is wanting; whenever the soul is, as it were, asleep, and utterly unconscious of the life of God in it, the external life is necessarily a mere galvanic life, and liable to death whenever the external stimulus is removed. I speak not now of the animal life of the body, but of the external life of the soul or mind. This, in many, is sustained from without, by external observation, by reasoning, by reading, instead of receiving its nourishment from the inexhaustible source within itself; for there is no human soul in the interiors of which God does not dwell, and which he does not seek to turn inward to himself, to receive his love, his wisdom and his life.

This is no new doctrine. All ages of the world have witnessed the preaching of this word, and yet in these last days how few believe it: how few, especially of those who are in the highest places in the external church, can comprehend it; nay, how many of these despise it and call it infidelity.

Infidelity to what? not surely to God—for how can faith toward him more acceptably manifest itself than by turning to him where he is most near, and living day by day from him? Neither to ourselves, for how can we better show our duty to ourselves than by endeavoring to develop from the life within us the "fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Infidelity then it can only be to the traditions and inventions of men, who have always been ready to elevate the external over the internal.

No true manifestation of God has ever been accepted of men for the reason that it has come from within, and not from without. Jesus Christ was "despised and rejected," because, instead of pompously insisting on external observations of God's law, and praising those who best fulfilled the letter of it, he quietly set it all aside as of no consequence compared to the spirit which actuated men in the performance of it. He came to fulfill the law in the spirit in which it was given, and not as the Jews then fulfilled it in the perverted spirit of their own selfish hearts.

"God," says Madame Guyon, "desires nothing else of his creatures but to communicate Himself to them." Mark, *himself*, not the wisdom concerning Him which men profess to teach who are self-constituted interpreters of His will, but *himself*, in all His holy love, and purity, and wisdom, he ardently desires to communicate to man. The Illumined Swedenborg saw this, and taught also that no man could have life save from the Lord in his direct influxes into the soul. Perhaps there is no one, however, who has penetrated this subject more deeply than Madame Guyon, who, in the midst of an external sphere, and herself encumbered with much that tied her to the outward church to which she belonged, yet for the sake of the love she had experienced, and of the truth she had interiorly learned, willingly suffered imprisonment and defamations.

"When," she says, "the soul is retired from the circumference to the center, then it is sweetly occupied with the celestial truth, and the affections moved to the pursuit of all goodness, which is better than employing the understanding in cold considerations about it. At first it is difficult to continue inward with God, by reason of the habit which the soul has contracted. But when it grows naturalized thereto, by following the draughts of Divine love, it is then very easy."

It was on this foundation that the sect called Quietists arose in France in the reign of the Fourteenth Louis. These believed with Madame Guyon in the inner life, and also with her that "exterior silence is very necessary to cultivate the interior." It would seem very strange that such a sect could arise in such a time and place, were it not that there have always been souls to whom God could speak, and to whom he could communicate His love. Such a sect were also the Quakers when they first arose in England, and such they are still to some extent, though much degenerated from the standard of their early preachers and prophets, mostly by reason of their antagonism to other sects.

Ever since Christ said, "the kingdom of God is within you," there have been believers of the truth, and as it is the foundation on which the true church is built, there always will be both believers in this word and practitioners of its consequent requirements. Men may preach for doctrines the commandments of men, but it shall not prevent the building up of God's spiritual kingdom. That kingdom "cometh not with observation," but through the silent working of God's Spirit in the hearts of those who are willing and receptive, who prefer His love and favor to that of the world, and His interior wisdom to all the wisdom of men.

The mission of Jesus Christ was to establish this inward kingdom of God. When arraigned and brought before the Roman Governor, he was asked, "Art thou the King of the Jews?" for those who brought him there had suspected him, or pretended to suspect him of a design to make himself a temporal king over Israel. How little they understood by what means the kingdom of God should be established, for all their notions were purely external and formal, and they scarcely knew that they had souls. But he standing there knew what his mission was, and what their thoughts were, and he did not deny that he was king of the Jews, though he knew that by that means he was sealing his own earthly doom. He answered, "For this end was I born, and for this cause came I into the world," and added, what they could no more understand than the other, "My kingdom is not of this world." He knew that his work was done, and that it only remained to him to seal it with his blood, and he could not deny the truth, even to those who could not comprehend it.

But he opened a new page in the Book of Life to those who were spiritually fitted to read it. He taught that the temple of God on earth was *man*, and in that temple he ever dwelt and sought to manifest himself. He taught that the kingdom of God was spiritually developed within every soul which was willing to have it thus developed. He taught that the outside should be left till the inside were cleansed, and that thus the whole would be most effectually cleansed together.

The inward life that Jesus came to exemplify and teach is a life of prayer. Now, as in those days in which he lived on earth, prayer was not understood. It was a mere form of words, just as it is now in most pulpits, a courteous concession to usage. Or if there be a more earnest feeling in it, it is at most a weak, formal appeal to God that he would do certain things which the suppliant desires to have done. But true prayer is a more inward thing. It is a state of the soul rather than an act, and therefore it is possible to "pray without ceasing." According to Madame Guyon, "prayer is nothing else than the application of the heart to God, and interior exercise of Divine love," and she says, "ye are to live on prayer as on love." Prayer must then ever be invaluable to man, because he being the recipient, and God the boundless giver, he will thus be constantly filled with influxes of Divine love, and will become, as it were, filled with God, and capable of fully performing his

will. The essence of all prayer is, "Thy will be done." For in order to pray essentially, we must be in that passive and recipient state toward God which disposes us to desire nothing other than the will of God. That sweet will constraining us, we shall be led into beautiful harmonies of soul; we shall rest, as it were, from all anxiety and trouble incident to constant planning and proposing. When our souls are thus free, our reception of influx will be sensible and sweet, and will give us that strength and proceeding energy which will enable us to do to far better purpose than we ever could do of ourselves. For we can say, "It is God that worketh in us, to will and to do of his good pleasure."

SPIRITUAL LYCEUM AND CONFERENCE.

TENTH SESSION OF THE CONFERENCE.

The three following questions were presented by James Quarterman, of Flushing, L. I.:

Firstly. Is there any corresponding truth and harmony between the Moslem account of the material creation, as recorded in the first chapter of Genesis, and the known laws, facts and deductions of Natural Philosophy, Chemistry, Geology, Optics and Electricity?

Secondly. As the first effect, in creation, depends upon a first cause, and the second upon a first effect—whereby the first effect becometh a cause—so that, from the first cause to the last effect, physically and spiritually, the whole must be cause and effect, effect and cause; therefore, no created thing can be independent of its cause, as the first cause is in all, and through all. From whence then came original sin? And how and in what manner is man a free and responsible being?

Thirdly. In the mechanical construction of music of the major diatonic scale, the semitones are always situated between the third and fourth, and the seventh and eighth notes of the scale. What is the natural cause of this? And are there any corresponding degrees of this kind in the material and spiritual worlds?

Flushing, May 31, 1858.

JAMES QUARTERMAN.

Dr. GRAY presented this question: Can a psychical transfer take place with individuals not in rapport as to their interiors?

A disposition being expressed to hear a further discussion of the question introduced by Mrs. Farnham (in the seventh session of the Conference), Dr. Gray said his question would keep. The question was as follows: What is the best means of inducing in humanity the conditions of susceptibility to higher truth, or the capacity of spiritual development?

Mrs. FARNHAM proceeded to say with reference to her own question, that her previous labor had been mainly in the field of reform, where she had toiled with her best ability with other workers for human progress, with the idea that that was the best ground she could occupy. She thinks her question points a more effective sphere of activity, at least for her. The bringing of humanity into the world, to be sure, is thought by many who might have been greatly benefited, had their respective parents possessed a modicum of the proper knowledge of how to do it, to be a very delicate subject. But mental and physical deformity, scrofula, Moleley and insanity, are realities not unknown to the polite circles, and an earnest inquiry after the law which shall finally eradicate them, is, to say the least, useful, if not wholly conformable to boarding-school delicacy; the right generation would leave but little work for the apostles of regeneration; proper formation would wholly supersede, or greatly lighten the labor of reformation. Her present effort is directed to that. Woman, next to God, is the molder of human destiny. She would have her so instructed as to discharge the trust with fidelity.

Dr. BROWN said: He should be obliged to treat the question, if he said anything about it, as a man, and after the common sense methods of this world. History shows that truth after truth, like wave succeeding wave, has followed each other at intervals of greater or less duration. When these intervals have been of considerable space, man has profited but little; the truth, whatever it may be, has to lie over or wait until man grows to the capacity of comprehending it. Thus, between our time and the advent of Jesus, we have the "dark ages." But since the days of John Calvin, these waves of advancing truth have followed each other in more regular succession; and he thinks that now the truth of Jesus embodied in our Declaration of Independence is sufficiently understood and appreciated to allow of laws founded on love to the neighbor and equality for all men. Laws recognizing the perfect equality of the sexes in every respect—social, commercial and political—is his prescription for the evils of the present social condition.

Mr. LEVY deplored the want of appetite on the part of Spiritualists, for the important truths embraced in the question. Few are competent to appreciate the immense value to the race, of right knowledge of the beautiful truth (but of what beautiful truth the reporter did not exactly understand). We have societies for the improvement of poultry, and the production of bigger eggs, etc., etc.; but suggest the question, even to Spiritualists, of improving the human race through the laws of physiology, and Madame Grundy instantly appears, and with one flit of her blessed old fan, takes all our breath away.

Mr. DEXTER said: The necessity for knowledge in this matter arises from the fact that the soul depends for its efficiency on the condition of the body. We owe it to the false systems of theology to demonstrate that a man may be conceived in virtue as well as in sin—that the latter is not a necessity of nature, but a result of ignorance—that we may get on very well without the muddle which the church calls the second birth, provided we will take the right care of the first one.

Mr. SWACKHAMM said: The subject had made a very solemn impression upon his mind, and had been making it any time these ten years. It was one upon which he had thought much. Returning recently from his place of business to private repose, he encountered a blind man,

who informed him that his wife took in washing, and he earned on an average seven cents a day by begging; and that the two had *seven children*—a child to each cent! This was an immoral ratio between supply and demand, and it was with difficulty that he could repress his indignation at the propagation of children without a suitable copper-basis for their support. He thinks there are many excellent ways for making the world better. In the popular thought, man is everywhere the subordinate consideration. The reformer should make *man* his text, not property. Nothing will go on as it should until we begin with him. Man is a complex of many needs. Food is one; could we contrive to feed the race, it would do much. Then, more rest is required, fewer hours for physical toil. Examine our ferries at 6 o'clock, P. M., and observe the toll-worn thousands, bent and haggard—not with age, not by vice, but by toll—*overwork*. So it is with the professional. The brain is taxed until intellectual deformity is the result. When we make man our text, and go to work on that basis, with the earnestness the subject demands, society will move with the corrected precision of clock work.

Mr. CORZA wished to tear a hole through the veil of false modesty alluded to by Mr. Levy, which would hide the duty of to-day from the worker, under the plea that the age is not sufficiently mature to consider the matter. As well might it be said that it is premature to plant the potato in spring, whose fruit is to be gathered in September. To grow and bear fruit, an idea, as well as a potato, must first be planted. We send out our orders to the country, in advance of their birth, for pigs of a certain shape and size. We have our dogs, pigeons and poultry produced after a pattern; but suppose we send an order to the country for a Shakespeare, what shall we get? There is no inherent indelicacy in the question. Is it possible to determine the character of the being to be born? If we can, then that is the knowledge the world needs, and it can not come into the possession of it too soon.

Mr. STANTON said: He was observing the other day a pair of very beautiful horses. They were a model of equine perfection. Looking into the carriage to which they were attached, he observed a pair of *humans*, sickly and ugly—the caricature of what human beings should be. This need not be so. Spiritualists should be more practical than is indicated by the New York Conference. We should go to work and inquire what is to be done. He was happy to be able to say that there are Spiritualists who have made this and cognate questions their most serious study, who are confident of yet being able to produce not only divine men and women, but to establish divine commerce; in short, to divinize things generally. He would commend those who would learn supernatural wisdom upon these subjects to the *Educator*, a large work of celestial origin, to be had at Mr. Munson's book store, and to be followed by twelve more volumes at the earliest convenience of the money market.

Dr. GRAY thought the course of remark was wide of the point. Mrs. Farnham answers the question as to development for the reception of higher spiritual culture, by saying, study the science of embryology. Very well, if we can cure dyspepsia by studying gastronomy, no one can object; but if, as would seem to be indicated, it is to include a dissolution of the marriage relation, and partners are to be changed by whim or reputed Spirit dictation, he had some very grave objections.

Mrs. FARNHAM replied that she had no such idea in her mind. Dr. Gray should remember, they are *men* who have been talking, not *her*. Her proposition is that women shall go to woman, not exactly with the science of embryology, but with something deeper and more reliable—her own intuitions. Her object has nothing to do with that vexed question of the self-dubbed reformer—the Mormonism or Shakerism of the social world. Her business is with woman as the prospective mother; to her she feels that she has a word or two to say, profitable in its results to man as well as to her, if he will have the grace to keep silent and give her a chance to speak.

Adjourned.

H. T. HALLOCK.

BORN INTO THE SPIRIT WORLD.

In Carryall township, Paulding county, Ohio, June 5, RACHEL, wife of THOMAS WENTWORTH, Esq., experienced the new birth taught by Christ as being necessary to an entrance into the heavenly kingdom. In a very sudden manner, being about her work probably not more than ten minutes before her change; aged 60 years and 10 months.

Mrs. Wentworth connected herself with the Free-will Baptist denomination in the State of Maine, and after her removal to Ohio in 1836, transferred her connection to the United Brethren, from which she never withdrew. But notwithstanding her connection with the church, she has for many years doubted the correctness of the so-called orthodox faith, especially the doctrine of endless misery; and since Spiritualism has been promulgated, she has been rationally convinced of its truths, although she could not express that unwavering confidence expressed by other members of the family; yet it was the only system of faith and practice that commended itself to her judgment and heart.

SOUL AND BODY. The soul and body are as strings of two musical instruments, set exactly at one height; if one be touched, the other trembles. They laugh and cry, are sick and well together.—*Isaiah*.

HUMAN REASON. Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven.—*Foster*.

CHERRILINER IN APRIL.—As oft I hear the robin red-breast chant as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainment to the hoary frosty hairs of our age's winter, as to the plumage of our youth's spring? Why not to the declining sun in adversity, as (like Persians) to the rising sun in prosperity? I am sent to the ant to learn industry; to the dove to learn innocency; to the serpent to learn wisdom; and why not to this bird to learn equanimity and patience; and to keep the same tenor of my mind's quietness, as well as the approach of calamity's winter, as of the spring of happiness?—*Warwick*.

PHILOSOPHICAL AND MORAL DEPARTMENT.

SPIRITUALISM AND THE WRITTEN WORD.

NUMBER THREE.

CHICAGO, ILL., June 6, 1858.

EDITOR OF THE SPIRITUAL TELEGRAPH:

Dear Sir—You have my thanks for publishing my two essays in behalf of the claims of the Word upon the attention of Spiritualists. I am pleased with that subject, alive to the claims of the Word upon the steadily advancing interests of the Theosophy, as specially evidenced in the excellent quality of your last number, of June 5. Your editorial rebuke to defaming gossipers, illustrated by the sad case of the lamented Herbert, was well done, well timed, and will be well received, with lasting good results. The article on the "Sphere and Limits of Authority" is an admirable production, scientifically performed, supplying a present and pressing want; and the literary notice of "Anaclypsis" is a third treasure added—all of which make the editorial department of that number desirable. But I am not satisfied with the *review of the whole volume*. Let your *Review Report* *express what shall be said of it*. It is a brilliant gem, of inestimable value, fairly flashing with the celestial light of the feminine principle. The three women who took part in that discussion, have spoken words which command the homage of a profound respect from every manly mind. Surely, the cause of Spiritualism must flourish when woman's voice is heard in its councils, in harmony with the graver tones of the rougher sex, giving forth such music as makes melodious the last number of your paper. I heartily wish for it and for these the most abundant success, and so resume the consideration of

SPIRITUALISM AND THE WRITTEN WORD.

Spiritualists are everywhere accused, by sectarian religionists, of rejecting the revealed Word; but the charge is, in reality, as untrue as is the claim of the accusers to an acceptance of it. The Word can not be said to be accepted by any church which adopts a systematic method of its entire falsification, as shown in No. 2 of these essays, resulting in an almost universal denial of the spiritual life of which it exclusively treats. Spiritualists can not be said to reject the Word, until it is shown that they reject the life taught in the Word; and as this has not been doctrinally examined by them, to any considerable extent, they are free from the charge of rejecting it. Therefore, the accusation returns upon the accusers, aggravated with the additional weight of falsification in a double sense—it is false as a charge against Spiritualists, added to a habitual falsifying of the Word.

One of the primary laws of spiritual life, as taught in the Word, is, "Thou shalt love thy neighbor as thyself." It is taught in the books of Moses, openly and representatively; and in the four evangelists, by the Lord, who unfolds its interior application to every variety of affection cherished toward our fellow man. In the Sermon on the Mount, he says; "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, 'Raca,' (which is an expression of contempt, equivalent to saying, you are beneath my notice,) shall be in danger of the council: but whosoever shall say, 'Thou fool,' shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Here it is plainly taught that no worship is acceptable in the divine sight until the worshiper is principled in an affection of entire good-will toward all mankind—not merely a passive well-wishing toward everybody in general, and nobody in particular, but an active and a rational regard for the welfare, present and future, of all with whom we come in contact, such as was manifested by the good Samaritan, as related in the parable. It is to be noted that there are three degrees of ill-will prohibited in the above precept, which include every possible form of that affection, and that these are anger, contempt and hatred, the indulgence in either of which places the subject of it, for the time being, without the pale of the kingdom of Heaven, (for this is in the spirit) in which state he can neither understand nor act in accordance with the laws of Heaven, as will more fully appear presently. Now the treatment which Spiritualists receive from sectarian worshipers, (Swedenborgian, Calvinistic, Lutheran, Wesleyan and others,) looks very much as if it partook of some one, if not all of these three forms of affection, each one of which, we are clearly taught, is an incipient form of spiritual

murder. I say it looks like it, and would invite them to self-examination of the subject.

This leads us to a consideration of the most important point concerning the study of the Divine Word, namely, that we attend closely to the quality of the *affections* with which we are from time to time inspired, as we look for an exposition of the arcana contained within those parts that have a mystical expression. To aid us in this work, it is needful that we first obtain a true theosophy of the human mind. The world has had a surfeit of *philosophy* on this subject, but it does not meet our wants. Nothing short of a theosophy of the spiritual constitution of man will enable us to see *ourselves as we are in our innermost life*; and it is only from this degree of illumination that we can so fully comply with the laws of charity as to look properly upon our neighbors, near or remote. There is a faculty of the mind, not known to phrenology, which was called into exercise among the early disciples of Christianity, but which is now, in its full development, confined chiefly to inhabitants of the Spiritual world, called the "discerning of Spirits" (see 1 Cor. xii. 10), that is, the perception of spiritual qualities. Every person has this faculty, in some degree of activity, and uses it more or less whenever he hears another speak, by attention to the *tone* and the *articulation* of the words and sentences uttered. By the *tone* is revealed the quality of the *affection* which moves the speaker; and by the *articulation*, the quality of the *understanding* is conveyed. But it should be known that the affections, in all cases, govern the understanding; that these two spiritual forces control all our thoughts and actions; and that there are several degrees of these, to be successively unfolded as we progress in the journey toward a true spiritual life. If our affections are confined to the natural degree, which is self-love and love of this world, our understanding must be formed from, and in accordance with, those qualities; and it matters not how we may soar intellectually into realms of higher thought under peculiar influences, we shall be sure to settle down again upon a level with those loves which constitute the ruling motive of our life. If our affections are spiritual or celestial, they will open those degrees of the understanding, giving that power of perception known as spiritual discernment. Man's highest state is to act from affection, according to reason. His fullest freedom consists in *doing what he loves to do*; and he is in constraint or bondage, in the same ratio that he finds himself compelled to act contrary to his love. Hence it is written, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 17).

Man's destiny, then, depends altogether upon the quality of the affections with which he chooses to be governed. These do not originate in himself, for there is but one source of life; they are communicated to him through the spiritual world, with some society of which every person is in association; not constantly with any one society, but changing from one to another, as we progress in intelligence and elevation of life. Spiritual Regeneration is effected by means of changes from one society of Spirits to another, in each one of which there is the fullest communion of all thoughts and affections constituting the peculiar quality or genius of the society. Affection and thought are as spiritual atmosphere flowing into all, forming not only the ideas of every person, but also, each and every object by which they are surrounded. So potent is the creative power of Spirit, and so important is it that we should learn to discern its qualities.

All mankind begin life on the same natural plane, and are first influenced by mere self-love, where each one remains until elevated to a higher plane by spiritual regeneration from the Lord; as it is written, "Except a man be born again, he can not see the kingdom of God." (John iii. 3). All are therefore alike involved in evil, and no one can lay claim, in this respect, to superiority over another. This evil, flowing from self-love and a consequent disregard for the welfare of others, is under the control of the Lord alone, who, by personal contact with every possible form of it, while in this world, so subdued its every power and subjugated it to himself, and so arranged the societies of Spirits in the spiritual world, both good and evil, that he rules them forever, protecting the innocent and restraining the guilty. This was his work of redemption, for previous to his incarnation, evil Spirits had acquired, by sorcery and magic, the power to so possess men in this world as to drive them irresistibly into the commission of the most horrible acts, so that spiritual freedom was lost, and the human race menaced with destruction. But by the divine work of redemption, equilibrium and spiritual freedom was restored, order established in the

spiritual world, and a way opened for the perpetual progress and elevation of the human race, the good results of which are now plainly visible in all the earth, and in all our public, and in all our private life. The Divine power was indeed sufficient to crush all evil, without resort to the wonderful process of the incarnation, but Divine mercy controls the Divine wisdom, and therefore man finds his freedom secured by the limits which the Lord sets to his own power. The grand secret of this theodicy is imparted to those of childlike innocence of temper, but not to those who cherish forbidden designs of their own upon their fellow creatures; it is revealed to babes, but is withheld from the wise and prudent in their own estimation. (Matt. xi., 25.)

From what has been said above, and formerly, it is now apparent that we have an object worthy the exercise of our noblest powers in the great fact of spiritual communications; and that that object is no less than personal and individual communion with our Lord himself. Will it be said by any one that we may not aspire to such communion? If so, let him speak, and we promise to weigh well and truly his counsel. To our mind, the opening of intercourse with the spiritual world can have no other end in view. It is in accordance with the whole burden of scriptural prophecy, from its first dark utterance in the third chapter of Genesis to its last sentence in the last chapter of Revelations. The advent of the Lord God in the flesh, and the divine work to be performed for the whole human race by means of that advent, form the entire theme of the Scriptures of the Old Testament, in their inmost significance, while, at the same time, they embody the laws of the spiritual regeneration of man, in representative types and figures, and in historical allegory, and are composed according to a law as fixed, unerring and everlasting, as is the law of gravitation. So, likewise, the New Testament teachings all arrange themselves around the great central truth of the Lord's Second Advent in Spirit, as the grand consummation of every previous dispensation, and the fulfillment of the Divine purpose in creation—the great and everlasting Sabbath or rest which God shall find in man.

With this view of the sacred writings, surely no man in his senses will speak or think lightly of the Word, but will have his faith renewed, take courage, and look upward, as he reads:

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21: 3, 4.

So mote it be.

Yours in the truth,

J. W.

H. W. BEECHER AND THE INDIANS.

Rev Sir: In previous letters enough has been said to refute the idea so often advanced, that the "Indians won't work." In this epistle I shall offer proof, showing that while some tribes have made great improvements with imperfect means, others have had no encouragement and no facilities whatever to improve. In some cases ample appropriations have been made in treaty stipulations but, for years withheld or misapplied—which injustice loudly appeals to every high-minded man for redress.

In northern Oregon, the reports say that "The Indians' land was taken possession of before any treaty whatever was entered into with them, and then when forced to sell their land bargains were driven so close, that though the sum appeared large in the aggregate, yet, when it is considered that in the sale and surrender of these lands the Indians yield all their means of subsistence, and become entirely dependent upon Government for support, and when the amount is divided among them, it appears a pitiful sum for their support. Of course when they receive so little for what they have parted with, they know they have been defrauded, and become dissatisfied.

In Southern Oregon, after hundreds of the Indians had been killed, a treaty was made with them in 1853, wherein they gave up nearly the whole of the valuable portion of Rogue River Valley, surpassed in the fertility of its soil and value of its gold mines. The tribe has diminished one-half since that treaty was made, and now numbers nine-hundred and nine souls. The consideration which they are to receive for this valuable country is forty thousand dollars, in sixteen annual instalments of two thousand five hundred dollars each—a fraction over two dollars and fifty cents to the person per annum—not enough to purchase a pair of pants a piece.

When those Indians look back at the rich and beautiful country which they have sold, abounding as it does with fish and game, and gold, it is but natural that they should feel that the \$2 50 is but a poor compensation for the rights they have relinquished.

A gentleman just arrived from Oregon informed me yesterday that these Indians have been driven from their beautiful valleys in Southern Oregon, to a reserve on the coast range of mountains. Here they have been kept for more than a year on credit contracts with the farmers, who supplied them with pork and flour, the former of which the Indian loathes more than a Jew, and which they would rather starve than eat. The agent receiving no funds, the farmers could give them no longer credit for even pork and flour, and the poor Indians, many of them sick and destitute, are again at large, but without a congenial home, and liable to be shot wherever seen.

Government may congratulate itself (the agent observes) upon the excellence of its bargains, while the millions of dollars subsequently spent in subduing these people, has failed to convince them that they have been fairly dealt with. I appeal to you, reverend Sir, as being cognizant of these enormous wrongs; for although they are committed upon our extreme western frontier, you had an eye to the sufferings of these people when you spoke of the "Hell upon the outward edge of our civilization burning everything it touches." I ask, are they not in circumstances to commend them to Christian commiseration, as well as the African.

Why then this universal silence, both in the pulpit and the press, in regard to them? Is it not incumbent upon you and all the clergy of the country, to remind your respective hearers, that God and Nature require impartial justice for all, and make no exception against the Red Man any more than against the white or the black? In some way, sooner or later, the same measure that we meet shall be measured to us again. Heaven and earth shall pass away rather than this will not be the case. Ah, Sir, what benefit to God or to man is your eloquent address, teeming as it does with beauty and truth, and "life-words" to some, while others it consigns to the tortures of a burning "hell" upon earth!

Pardon, dear Sir, my directness. I sat down determined to feel calm, and to write mild words; but when I realize these enormities, and see the vast moral leverage power unused in your hands for the redress of these wrongs, and when I hear the cry of these people appealing to heaven and earth, and see with what ease they might be relieved, if those in power would only act as becometh men and Christians, I can not help urging upon you to plead for the perishing Indians, and thus avert the judgment of a just God, which will otherwise overwhelm our country.

I know Sir, you mean to be, and try to be, a faithful minister of Christ, and have no intention to delude with palatable utterances; but, Sir, allow me to ask, is not all the preaching of all the clergymen in the country put together, but as sounding brass and tinkling cymbals, so long as evils of such a magnitude are perpetuated in all our borders, unrebuked and uncorrected by those who teach morality and religion?

The agent of the Sioux, reports, that "under the treaty of 1851, the most prominent stipulation was, that schools were to be established, for which six thousand dollars annually was to be appropriated, but up to this time they are without schools." This neglect is a source of great disquiet to the Indians, who are really desirous to improve. They see their children growing up under the blighting influence of ignorance, and the worst examples of dissipation, while the funds, amounting to sixty thousand dollars, are withheld from their use.

No one can read these different reports of the agents without being struck with the uniformity of their statements in regard to the Indian's capacity and desire for improvement, and at the same time, the utter inadequacy of what is supplied.

For some of the tribes who have given up large tracts of country, nothing has been done, and in relation to those who have been the best provided for, serious grievances yet exist. Their females have no legal protection from violence, and the last steamer from the Pacific brings news that the children on the reserve in California are still stolen and sold to slavery.

As you, Sir, are an advocate for freedom, I can not account for your silence upon this aspect of the Indian's condition; unless it is that your eye has failed to catch occasional items on the subject in the papers. Permit me, then, to call your attention

to the fact that the delegate from Carson Valley offers as a reason for a new Territory to be laid out of the great basin, "That it contains numerous fertile valleys, and about one hundred and fifteen thousand Indians. Some of the tribes are remarkable for their docility and aptness to learn, as cooks, and farmers, and mechanics; and they make the best of servants."

The above, and similar statements, have been published in the leading papers; but as these "best servants" and those "fertile valleys" relate to Indians and not to Africans, no one seems to perceive the naked truth to be a proposition to possess the land and reduce its rightful owners to servitude. How much more honorable and just would it be to send seeds, and tools, and farmers, and mechanics, and teachers of every kind—men and women imbued with knowledge, and truth, and love—in sufficient numbers to develop these people and their country, rather than to incur (as usual), massacres and wars—killing the natives to supply their place with foreigners who are no more worthy or capable of adding to the great sum of human happiness than those now in possession.

The proposed new territories—Degotah, Arizona and Carson, can not be appropriated until ample and satisfactory provision is made to those to whom they respectively belong, without the most disgraceful injustice. Therefore I appeal to every minister (and to you Sir, in particular), and to every honest citizen, as he loves his own, to declaim against the proposed spoliation of these primitive people. Let the wrongs of the past suffice, and let us see to it, that we treasure up no more vengeful retribution to be vented "upon our children."

Need I tell you, Sir, that the deep, heart-love of family and home is one of the strongest traits of the (unperverted) Indian; that his valleys and mountains, his rivers and forests, the place of his birth, and the graves of his fathers, are all cherished with an affection strong as life? His humble wigwam, though composed of poles and skins, is nevertheless the home of human loves and joys, no less than the gilded parlor or the marble palace; and when instructed how to draw subsistence from the soil, he soon becomes emulous in works of use and beauty, as the most polished nations.

Mr. Armstrong, agent in Utah, reports that he visited a tribe who were naked and destitute of all emplements except what they had made themselves, that their patches of corn were then two feet high, planted on land cultivated only with sticks; and that the chief, "Que-o-yan," took him to his farm, where he saw a ditch half a mile long, four feet deep, and four feet wide, made to carry water from the river to irrigate the land. This ditch was dug through a gravelly bed with wooden spades, the women and children helping to throw the dirt out with their hands. The chief also took him to see his dam, made to turn the water from the river, and built of logs and brushwood. Its construction, the agent adds, would have done credit to experienced workmen. Other works he saw, evincing a high capacity for the vocations and refinements of civilized life. Agent Carson speaks of the Utah Indians as being a "noble and virtuous people," "free from the vices of prostitution and drunkenness."

Mr. Lepen of the Camanche Agency in Texas, reports "that they (Camanches) have been under treaty stipulation but about two years, since which they have improved more in the arts of civilization than any other tribe in the same length of time. They are naturally intellectual, and have a high sense of propriety in dress and becoming deportment. Many of them understand the treaty, and observe its stipulations with the utmost tenacity; and all are extremely anxious to learn the English language. They are contented and happy, and satisfied to lead a peaceful and quiet life; and being naturally of an industrious disposition, they are anxious to learn the arts of civilization."

When the valley in which I resided one year, was first settled, the Indians used to inquire to know when Sunday came, in order that like decent white folks they might appear in a Sunday dress; and the neat exactness with which the young Indian women learned to dress like their fairer sisters, was often a matter of surprise and astonishment.

I have been in the homes of many frontiers men who had married an Indian woman, and in every instance the most scrupulous cleanliness was apparent, and the maxim, "a place for everything and everything in its place," seemed the abiding rule.

Could you, Sir, see these people in their secluded valleys, when the earth is covered with green, and adorned with beauties of every hue, with a bright sun, a clear sky, and an atmosphere pure as Eden—could you see them assembled on the margin of

a sparkling stream, under the shade of grand old trees, upon the branches of which the Indians have hung garlands of flowers, and adorned their persons with buds and blossoms, and young girls, and grand-aires, and strong men, and aged women, and little children, dancing and shouting with exuberance of joy, as like David of old, when in ecstasy he called upon all the trees, and four-footed beasts, and creeping things, and upon everything that hath breath to praise the Lord—I say, could you witness these scenes of healthful merriment in contrast with the debaucheries of our halls of luxury, or the crimes and miseries in the cells and garrets crowded with offspring of vice, inhaling the stench of garbage and stagnant sewers, so common in the narrow streets of our cities, you would not again say that Indians are "rotting away," neither would you leave them to be burned in our civilizing "hell," without an effort to save them. They can not jump at once into all the artificial modes of life which have taken us centuries to acquire; and the question is, should we not learn something from these children of nature—(of God,) rather than assume that wisdom is with us in a superlative degree!

JUNE 12, 1858.

Yours truly,
JOHN BEESON. 15 Lighthouse-street.

SPIRITUAL OMENS, FAIRIES, ETC.

In the life of the great Christian writer, Dr. Adam Clarke, volume 1, page 43, may be found the following:

"Previous to these two disasters, strange noises were heard in the mansion house, called the Grove. The doors were said to open and shut of themselves; sometimes all the pewter dishes, etc., on the dresser in the kitchen, were so violently agitated as to appear to have been thrown down on the floor, though nothing was moved from its place. Sometimes heavy treading was heard where no human being was; and often, as if a person had fallen at whole length on the floor above the kitchen. A. C. sat up one whole night in that kitchen, during Lieut. Church's indisposition, and most distinctly heard the above noises, shortly before Mr. G. Church was killed by a fall from his horse. After the death of the two brothers, these noises were heard no more. What was the cause of these noises, was never discovered.

"While on the subject of omens, it may not be improper to notice the opinion concerning fairies, then so prevalent in that country [Ireland]. It is really astonishing how many grave, sober, sensible, and even religious people, have united in asserting the fact of their existence; and even from their own personal knowledge, as having seen, or heard, or conversed with them. At a near neighbor's, according to the report of the family, was their principle rendezvous in that country. The good woman of the house declared, in the most solemn manner, to Mr. Clarke, that a number of those gentle people, as she termed them, occasionally frequented her house; that they often conversed with her, one of them putting its hands on her eyes during the time, which hands she represented, from the sensation she had, to be about the size of those of a child of four or five years of age. This good woman, with her whole family, were worn down with the visits, conversations, etc., of these generally invisible gentry. Their lives were almost a burden to them, and they had little prosperity in their secular affairs. But these accounts were not confined to them; the whole neighborhood was full of them, and the belief was general, if not universal.

"From the natural curiosity of A. C., it need not be wondered that he wished to see matters of this sort. He and his brother frequently supposed that they heard noises and music altogether unearthly. Often they have remarked that small fires had been kindled over night in places where they knew that there were none the preceding day; and at such sights, it was usual for them to say, 'the fairies have been here last night.' Whatsoever may be said of such imaginings and sights, though not one in a million may have the shadow of truth, yet sober proofs of the existence of a spiritual world should not be slightly regarded. We may ridicule such accounts till the Holy Scriptures themselves may come in for their share of infidel abuse."

So ends the second book of the life of Dr. Adam Clarke, whose character and writings will be respected by all liberal Christians. Being far on on the road to the Spirit-land—having been traveling toward it for seventy eight years, I feel some interest in any news from that country, believing that revelations from that country can now be made as easily as 1800 years ago. "As it was in the beginning, etc."

From your friend, etc.,

EDWARD BEESON.

SPIRIT PORTRAITS.

FRIEND PARTRIDGE:

CLAY, N. Y., June 6, 1858.

I am corresponding with Dr. James Cooper, of Belfountain, Ohio, with the view of obtaining profiles of some of my departed friends, through his mediumship? If I should succeed, will you publish a statement of the facts, providing I will prepare and transmit the same?

I have just received a letter from Cousin G. C. Eaton, healing medium, formerly of Lockport, but now stopping for a short time in Hudson, Ohio. I will copy a part of his letter, and if you think it worth a place in the TELEGRAPH, you are at liberty to publish it:

"Rodgers and Wolcott are doing wonders! Mr. Rodgers has lately painted another portrait for Mr. D. A. Eddy, of Cleveland, and sent it to him. I saw it two weeks ago yesterday. Mr. Eddy is more pleased with it than the others he has received. He says it is a most perfect likeness of a sister who has been in the Spirit-world over thirty years. The face, neck and upper portion of the drapery are represented as emerging from a cloud, while a portion of the back part of the head is hidden by a beautiful cloud, and the whole appearance is as though she was sailing in the same direction, but outstripping in speed the cloud which enveloped a part of her person. The execution of this portrait excels any of the same style I have ever seen. It is said that Mr. Wolcott of Columbus is now doing better than ever in taking Spirit- likenesses. I am told he is blind-folded each time he sits. He hastily made a picture while blind-folded, and in presence of witnesses, of what purports to be Christ. I have seen an ambrotype copied from it, and must say, that to my mind it is more likely to be correct than any ideal picture we have of Christ, because Jewish features are delineated."

Fraternally yours,

ORRIN WATKINS

*Certainly, with pleasure.—L.D.



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 26, 1858.

CONSERVATISM AND PROGRESS.

In an attack from a correspondent inserted in our last week's issue, occurs this sentence: "All things are questionable," is a great and glorious maxim of the philosophical mind." Of course our correspondent adopts this "maxim" as truthful for others as well as for himself, and would be willing that others as well as himself should practically apply it. Acting upon this hint, we feel disposed to carry out the rule at least so far as to seriously question its own validity, and to query whether it is not one of those fallacious though superficially specious postulates which have their origin in immature reflection upon a single side or aspect of an involved and but partially understood truth. If it had been said that all these things are "questionable" by each mind for itself, which are not evident to the same mind beyond a doubt, we could have heartily responded, Amen, and added, as a necessary corollary of the proposition, that notwithstanding the respect which we should always accord to the opinions of those whom we feel to be wiser than ourselves, such opinions may be properly regarded by us in a light more or less questionable until full and undoubted personal conviction is directly established in our own minds, and that no personal human authority should be regarded as valid when found to contravene the truth as directly perceived in its own independent and demonstrative light.

In order that a man may possess the dignity that is worthy of a moral and intellectual being, and a potency for the accomplishment of Divine uses which constitute the appropriate office of one created in the image of God, he must unquestionably have some fixed principles and ideas; and the more of these he can truly have, the better. These fixed principles and ideas can, in fact, serve as the only point de départ from which farther knowledge can be sought and appropriated—as the only fulcrum upon which may be rested the lever by which one pries into the secrets of the unknown; and, indeed, the only legitimate object of any investigation beyond the fixed ideas from which the mind sets out in farther inquiries, is to appropriate other ideas that may become, if possible, equally fixed, and thus to build up in the soul an immovable and ever-enlarging structure of substantial knowledge.

Let us illustrate: To the pupil in Arithmetic, the proposition that one and one make two must be established as unalterably fixed before he can make the least reliable progress in discovering the ulterior powers of numbers, which are supposed to be to him as yet unknown. And each successive result of his farther investigations can only serve as a true basis of any still subsequent steps of his inquiries as it becomes to his apprehensions an unalterably fixed truth.

But if a necessary fixedness of fundamental ideas is predicable of the arithmetical processes of discovering the numbers, quantities, and geometrical properties of sensible object, the same thing is true in the department of logical reasoning, or mental philosophy. And thus logicians, and indeed every man's intuitions, pronounce it necessary that the major and minor proposition of a syllogism should be established as unalterably and infallibly true, and beyond all question, in order that any conclusion may be reliably deduced from them: and upon the recognition of the infallible ascertainment and fixity of some fundamental propositions, the whole structure of logic is built.

And so if man is a moral and religious being, capable of indefinitely advancing in the attainment of moral and religious truth, it must likewise be by virtue of some germinal or fundamental fixedness of ideas in this department, whether these ideas are born in him, or by whatsoever other means he attains them. And so, indeed, there is no department of the nature of man whether mental, moral, or religious, or any of their innumerable subdivisions and ramifications, to which the doctrine set forth is not applicable.

The ideas related to each plane of human thought, therefore, which are entirely beyond the sphere of doubt, and have passed into fixities, should be sacredly conserved, and in respect to them

we should be conservatives. And only on the ground of such conservatism can we ever lay claim to the character of progressives. For after what has been said, it must be evident to the reasoning mind, that there can be no true and reliable progress in any department of human thought, morals or religion, without conservatism; while on the other hand, there can be no true and consistent conservatism, in the love of the thing conserved, without a constant and active tendency to progress—without a perpetual effort to obtain more and more of the substance, corollaries or connectives of that which is conserved.

Our fixed ideas and principles constitute our only mental, moral and religious wealth, and the only capital by which we can drive a business of procuring more wealth of the same kind. But if we are without fixed principles, either in the department of physical science, morals or religion, we are "poor and miserable, and blind and naked," as respects that department; and it seems to the writer that an establishment of the proposition that "all things are questionable," in a light which would except that proposition itself from the general rule, would at once reduce the whole world of mankind—nay, would reduce the whole created intelligent universe—to hopeless and eternal mental, moral and religious beggary, which there is no possibility of ever mitigating or escaping from, because there is no fixed point from which a journey of progress may be commenced.

And in correspondence with these deductions from the premises, our own sense of human conditions teaches that there is no mind which is so poor, lean, starved, ragged and wretched, as that which is without fixed principles. Such mind is a virtual nullity, a negation, a wandering intellectual phantom, a flickering shadow in the moonlight, a feather in a tornado, driven hither and thither by every current of opinion, fancy and caprice in the great mental world, with not even a momentary resting-place for the sole of its foot. We envy not the state of that mind which holds "all things as questionable," and if this should be perused by any one who is without fixed principles in any sphere of thought, whether scientific, moral or religious, we would earnestly advise such to seek some resting-point as soon as possible, as the only ground of his fulfilling the office of a man in either of the departments above specified.

We shall probably be met with the objection (which, however, is only an apparent objection) that men are often mistaken in regard to what they consider as fixed principles, and which are subsequently proved to be erroneous, and are abandoned by them as no fixities after all. Our reply is, that we are not now speaking of the prejudices, the hypotheses or the caprices of men; and until a plausible argument is made to show that there are no fixed principles, and that it is not even a fixed fact that two and two make four, we shall here pause with a consciousness that we have at least endeavored, in the above remarks, to remedy a prevailing and confusing vagueness in human thought, concerning the question of mental rest and action, conservatism and progress.

REMARKS ON PETER COOPER'S ADDRESS,

AT THE OPENING OF THE COOPER INSTITUTE.

BY J. A. WEISSE, M. D.

This happy and soul-inspired speech ought to be read and retained by every man. By it the bad man could be made good, and the good man better; the sectarian liberal, and the liberalist more liberal; the ignorant science-loving, and the scientist more ardent in his investigations.

To enable the reader to appreciate these remarks, we shall quote a few sentences from this felicitous address:

"It is, my friends, to the application of science to the laws of life that we must look for all future improvement in the condition of mankind. Science, my friends, is a development of the laws and methods of Deity—laws so wise and good as never to require to be altered, amended or revoked. They, like their author, will remain the same, without variableness or shadow of turning. It is the power to know and understand these laws that elevate man above the level of the brute. It is, my friends, upon a right and wise application of these laws that we must rely for a present salvation from all the possible evils to which infinite wisdom has seen it best to subject us, in order to perfect a nature capable of an endless expansion in knowledge and power over the material universe. To accomplish this, Infinite Goodness has seen it best to let us feel a sensation of hunger and thirst. In order that we may enjoy the pleasure of eating and drinking, thus making every enjoyment of life grow out of want, where ample means are provided for the gratification of these wants. Science, my friends, is the key to unlock the mysteries and treasures of nature, to unveil its beauties and its blessings, and thus to vindicate the ways of God, and to reconcile man to his maker by showing a great and glorious purpose shining through all the wonders of almighty power."

Mankind has ever tried to transmit to posterity the sayings and precepts of the learned, the wise, and the good; let us see how some of these sayings compare with Peter Cooper's.

Plato conceived and taught that all outward objects are but manifestations and expressions of the Deity. Pope concentrates the Platonic idea into this line:

"Look through nature up to nature's God."

On his death-bed, La Place said: "That which we know is little; that which we know not is immense." In his Cosmos Humboldt expresses the opinion that the spiritual part of the universe can only be realized by the cultivation and expansion of the natural sciences. Liebig says: Whenever it is vouchsafed to the feeble senses of man to cast a glance into the depths of creation, he is compelled to acknowledge the greatness and wisdom of the Creator of the world. The greatest miracle which he is capable of comprehending is that of the infinite simplicity of the means, by the co-operation of which order is preserved in the universe, as well as in the organism and the life and continued existence of organized beings secured."

Thus from Plato to Humboldt, a period of twenty-two centuries, the wise and learned have told the world that man must look to science for his physical as well as his spiritual welfare. Christ himself, amid his great moral and religious precepts, indorses this truth, when he tells his hearers—"Look at the lilies of the field"—and "God is able of these stones to raise up children to Abraham."

Here and now, after this lapse of centuries, Peter Cooper, who boasts of no scholastic learning, tells us, with an angelic simplicity—"It is, my friends, to the application of science to the laws of life that we must look for all future improvement in the condition of mankind. Science, my friends, is a development of the laws and methods of Deity—laws so wise and good as never to require to be altered, amended or revoked."

I leave the reader to judge for himself which of these sayings discloses most wisdom and practicability, and whether there has been progress in human ideas and affairs, from Plato, the pupil of Socrates, to Peter Cooper, the self-educated American. I think these lines ought to be engraved in golden letters, not only on the walls of our colleges and public buildings, but on our churches and altars.

Peter Cooper has evidently discovered the way to the "unknown God" of the Athenians, and reared a temple to him in the New World. Paul tried in vain to make that inscription the key-note to the Grecian heart. It is to be hoped that the inscriptions, "UNION," and to "SCIENCE AND ART," on the Cooper Institute, and the touching address of its donor, will find an echo in the American heart.

The writer has seen grand structures in different parts of the world, but none of them as suggestive as the Cooper Institute. They all dwindle into insignificance, when we consider that they were erected by a Prince, Duke, Marquis, Earl, Count, or some other privileged grandee, who never earned the first penny of its cost, and that the Cooper Institute, on the contrary, was reared with the honest earnings, and by the industry of one man, who, while making his money, enlarged his heart and mind, and became Nature's nobility, which, though untitled by King, State, or Municipality, is the most enviable of all. The Cooper Institute outshines any private donation, and vies with most public edifices I have seen. The Walhalla, built by the King-poet of Bavaria, is a superb structure, but vanity suggested it, and its isolation and solitude render it useless to the multitude. Moreover, King Louis never earned a kreutzer of its cost. His admirers say that he reared it from his private purse: let us remember that kings' private purses are filled with money screwed out of the people by millions. But what was most discreditable was that the royal projector was too narrow and bigotted to build a niche for Martin Luther. Yet this edifice pretends to be consecrated to all the worthies of Germany.

The "Louvre" is a grand national affair, but none of the individuals that projected it ever gained a "sou" of the sums that reared it. At the bottom of all those grand public edifices is policy, vanity, and ambition. It may be said that Peter Cooper had his policy, vanity, and ambition in the erection of his building. I have nothing to answer, but that if all our young men were seized with the Cooperian mania of making their own money, of saving and spending it for similar purposes, we might safely predict the millennium.

Peter Cooper did not, like Girard, exclude clerical gentlemen from the fortunes and adversities of his legacy; nor did he, like King Louis, refuse or omit a niche to either a Luther, Fenelon, Calvin, Voltaire, John Howard or Cuvier. On one of its façades, the "Cooper Institute" presents to the beholder: "To

SCIENCE AND ART," and on the other, "UNION"—meaning, if I understand it, open to all, whether Christian, Jew, Mohammedan or Pagan; whether Yankee, Russian or Hindoo, provided they are united to promote science and art, which have been, are, and will be forever, man's noblest prerogative. This building needs no issuing of "TRACTS," like its neighbor the "BIBLE HOUSE;" men will go, come, and cling to it instinctively; because science is knowledge, and knowledge is power; art is enjoyment, and enjoyment is the object of human life. Hence, when the records of Brahma, Jehovah, Christ, and Mahomet, with all their expounders and commentators, will have become a matter of history, like those of Isis, Jupiter, Teutates, Odin and Yao, humanity still must and will crave power and enjoyment, which, in the last analysis, can only be found in science and art, those lovely twin sisters that enabled man to till mother earth, to gauge the depths of space and count the stars, and to tame the lightning, to rear costly edifices from shapeless masses, to create instruments that convey to our ears the harmony of the universe, to build steam chariots, to print and perpetuate thought, to plow the seas, to transmit on canvas and metal the fleeting figures of those that are dear to us, and last, but not least, to behold, embrace, and converse with, the Spirits of the departed. Henceforth, what theology has, for ages, either purposely or erroneously severed, will be forever united, and that beautiful "UNION" and friendship between man here and man beyond the grave, announced by seers and sung by poets, will be realized on earth. Such will be the religion brought to light by science and art: it will not be a religion of castes and priesthods, but a real religion, binding man in, with man out of, the flesh; an universal religion, realized by the senses, felt by the heart, centered in the brain, and understood by reason; a religion as plain and tangible as a clear noon-day sun; a religion without alloy of miracle to demonstrate, or mystery to darken it; a religion as undefiled and pure as the ever-gushing fount from which it flows!

A CONCLUSIVE TEST FACT.

Some two or three weeks ago a gentleman from Westchester Co., this State, who formerly resided in Philadelphia, called into our sanctum and related to us a conclusive test fact to which he was knowing, with permission to write it out and publish it, using his name as a voucher. We made, at the time, a memorandum of the fact, with the name of our informant, but since then the slip of paper on which our minute was written has mysteriously disappeared. We suspect that it has "passed through the fire," not exactly "unto Moloch," but as a sacrifice to the (printer's) devil; or some envious gust may have borne it through our open window, and given it premature publicity by posting it upon the side-walk. However this may be, we have no notion that our readers shall be deprived of the main particulars of the test, which are distinctly remembered, and which, should they be disputed, we can still, by a little round-about correspondence, authenticate by the now forgotten name of our informant, in whose word we have every reason to confide. The gist of the matter is this:

A gentleman of the name of Hall, while formerly a merchant in Philadelphia, was on terms of business and social intimacy with a merchant in Baltimore, who was in the habit of purchasing goods of him. Subsequently the Baltimore gentleman died, and Mr. Hall removed to New York city. After taking up his residence here, he attended several circles, at each of which he received communications from what purported to be the Spirit of the Baltimore gentleman, who desired and importuned him to accept of a watch which he (the Spirit) had owned while in the body, and which he now wished Mr. H. to have in consideration of former friendships. This watch was said to be in possession of the brother of the deceased, in Baltimore, and Mr. H. was requested to go to said brother and get it, being assured that the matter would be so explained to the brother that the latter would understand the object of his visit, should he go for it. These communications came through several different mediums who knew nothing of what Mr. H. had previously received, and nothing in fact, personally, either of Mr. H. or his Baltimore friend; and they were so persistent, and accompanied with such a variety of tests, that Mr. H. finally concluded to go to Baltimore for the purpose of satisfying a curiosity rather than to possess himself of the watch, of which he had no need.

He went, and by inquiry soon found the brother's house. He rang the door-bell, and was met by the gentleman himself, who, though a stranger, accosted him in language substantially

as follows: "This is Mr. Hall from New-York, I suppose?" "Yes," rejoined the latter. "You have," said the gentleman, "come after that watch; we have been expecting you, and we have it ready for you. My brother's Spirit has informed us of his desires in the matter, and told us to look for you at this time." Mr. Hall told the gentleman that he had no need of the watch as he had one of his own, and objected to taking it; but the gentleman insisted upon his taking it as the only means of satisfying the Spirit of his brother, who had signified his desires by persistent and boisterous demonstrations.

A Little Critical.

A correspondent (C. W.), writing us from Augusta, Me., in relation to the previous publication of an article of his in the TELEGRAPH, takes us to task as follows:

The word 'respect' was substituted for 'retrospect,' the tense of verbs changed, and the humor suppressed. *En revanche*, allow me to call your attention to the improper use which some one employed upon the TELEGRAPH makes of the word 'spiritualistic.' Spiritualistic is not synonymous with spiritual; it means 'partaking of spiritual in some degree,' and bears the same relation to spiritual that whitish does to white. It was, moreover, first used out of contempt by such men as the Cambridge Professors.

Not "*en revanche*," but *en tout cretienne douceur*, we respond as follows: Exercising editor's duties, and for the benefit of our readers as well as to avoid offending the venerable shade of Lindley Murray, it is our practice to subject each article received from a correspondent with whose literary abilities we are not previously acquainted, to a thorough revision as to grammar, punctuation, orthography, etc., before placing in the hands of the printer; and it is quite possible that in some rare instances we may mistake an author's idea, and in changing a word or two, make him say what he did not exactly intend. It is by one of these very rare mishaps that our present correspondent, it appears, has slightly suffered, and for which he will pardon us, as we hope others will who may suffer in a similar manner.

As for the rest, we did not need to be told that the word "spiritualistic" is not synonymous with "spiritual;" and it is for the very reason that it is *not* thus synonymous that we use it, in certain connections, instead of "spiritual." But according to our way of thinking, our corrector needs to be corrected when he tells us in substance that "spiritualistic" means spiritual-ish or "spiritual in some degree." If, for illustration, we should speak of a Method-istic doctrine or idea, not even our correspondent would understand us as meaning a doctrine or idea that is "methodical in some degree," but a doctrine or idea peculiar to the Method-ists; and so when we speak of a spiritualistic doctrine or idea, we think our meaning should be equally plain, without farther definition. There may be some spiritual-istic ideas—ideas peculiar to Spiritualists—which are not necessarily very spiritual; and hence the distinction in terms. So *vale, O Ludimagister doctissime!*

Lamartine Hall.

The afternoon and evening exercises at this Hall, Sunday, June 20, were as usual full of interest. Rev. Mr. Bennig, for more than thirty years an able and accredited minister of the Gospel in its true and biblical sense, once in the Methodist connection or phase of sectarianism, but not any longer in its narrow and limited views of Spirit-life and the Spirit-world, addressed, in the afternoon, an attentive audience, entirely filling the Hall, on the text, "There is a Spirit in man—and the inspiration of the Almighty giveth them understanding." "Great men are not always wise." His discourse was excellent, eloquent, and interspersed with anecdotes derived from his own full experience of Spirit-visitations, as well as that of the immortal Wesley, whose writings showed him to be a receiver and believer in Spirit-manifestation to mortal men—a teaching generally repudiated by his followers in the faith of Methodism at this day.

In the evening the exercises were full of profound interest, Spirits of high order speaking through persons in the trance-state. Mr. Draper, Mr. Robinson and Mrs. Coles, were the chosen organs of communication from the Spirit-land. The Spirit-speaking through Mrs. C., beside exhibiting the high and holy truths pertaining to man's well-being here and happiness hereafter, incidentally showed himself deeply imbued with a love and knowledge of the beautiful in Nature and art, improvising some of the sweetest and most melodious poetry ever uttered by mortal lips.

Let the people gather here to learn the words of a high inspiration from the holy ones whose angel voices cheer all who meet in this place to worship the Great Spirit—the Universal Father.

LITERARY NOTICE.

AN ADDRESS, VINDICATING THE RIGHT OF WOMAN TO THE ELECTIVE FRANCHISE, delivered at the Woman's Rights Convention on Friday evening, May 14th, 1858. By Geo. W. Curtis. New York. S. T. Munson, 5 Great Jones-street, pp. 21, price 10 cents single, or \$7 per hundred.

Mr. Curtis is an eloquent lecturer, bold and fearless in his expressions, and radical—some would say or little fanatical—in certain of his thoughts. The present address is exciting and somewhat revolutionary in its tone, and as an evidence that it possessed some power, either for good or for evil, it called down tremendous applause, and almost equally tremendous hisses, from different portions of the audience.

CRUELTY TOWARD THE INDIANS.

At a recent "battle," as it is called, with the Camanche Indians, it is said that seventy-six of the enemy were killed, and three hundred horses captured, and that only one white man was slain.

This "battle" is called a "running fight;" but as seventy-six Indians were killed, and three hundred of their horses captured, and only one white man killed, it was evidently an onslaught and a premeditated massacre. Such perpetrations, now of such frequent occurrence, are shocking to humanity, and are truly a disgrace to the country. It occurs to me, that the deprivations and sufferings to which the widows and orphans of those slaughtered men are subject, must be severe and hard to bear. I would therefore respectfully suggest that the prayers of the churches be requested in behalf of these "widows in their affliction;" and also (for the present) that that portion of the Lord's Prayer relating to the condition of being forgiven, be omitted until we have done what we can to make restitution. J. N.

A Clairvoyant Panic in Paris.

The London *Court Journal* publishes the following statement received from Paris. If the circumstances really happened as here represented (and of this we see no good reason to doubt) we think that our Gallic friends who heard the predictions, were a trifle too credulous in the matter, and that the alarm of the conservators of public order was a little premature, and unnecessary. The incident, however, serves to show the notoriety which the power of clairvoyance is obtaining in Paris, and we publish the paragraph as a curiosity among the *ou dits*, if nothing more:

"One of the most clairvoyant of our mediums, a young girl of fourteen, has just been forbidden by the police to proceed with her occult revelations, in consequence of certain prophecies uttered by her at the house of one of the highest functionaries of the State the other evening, in which she announced the approaching end of the present order of things from natural causes, and without catastrophe. The scene of clairvoyance is described as having been most extraordinary. Every scientific searcher into the mysteries of magnetism was present, and so graphic was the description of future events—so deep the impression made by the clairvoyant—that they say the Bourse has been affected by the rage for selling out which took place among the believers in prophecy who were present on the occasion, and who hastened to spread the consternation, which had overset their own minds, among their friends and acquaintances."

To Correspondents.

Our drawer is nearly vacant. Will our good correspondents, to whom we are indebted for so many past favors, aid us in replenishing it? Test facts, demonstrative of spiritual intercourse, are always acceptable. There are thousands of such occurring in different parts of the country, which, for want of recorders, are suffered to be forgotten, and yet which, if put in print, would be read with profit and interest by those who are still seeking evidence of the alleged fact that Spirits are now communicating with mortals. Essays, written in a candid and genial spirit, upon themes connected or collateral with the Spirit unfolding, are also solicited. Will our friends bear us in mind, and aid us in our earnest endeavors not only to sustain the interest and usefulness of the SPIRITUAL TELEGRAPH, but to constantly improve the quality and increase the variety of its matter.

A Proposed Solomon's Temple.

A city correspondent, who thinks "Solomon's Temple was one of the most complete Spirit houses that ever was built," proposes that "a house in exact imitation of it, minus the gold," should be got up in New York. He thinks by this means Spirit-communications might be secured in their greatest perfection. Our correspondent is evidently sincere in making this proposition, and therefore we give the public the benefit of the suggestion.

"The Road to Spiritualism."

This neat pamphlet of sixty octavo pages, by Dr. Hallock, announced in previous issues of the TELEGRAPH, is now ready for delivery to purchasers. It embraces four lectures, on different phases of Spiritualism, delivered by Dr. H. before the New York Spiritual Lyceum, and which are written in his usually piquant style. Price of the pamphlet, including postage, 25 cents. Address CHARLES PARTRIDGE, this office.

Woodman's Reply to Dr. Dwight.

We understand that a new edition of this work is soon to be issued, and as soon as we receive a supply we will promptly answer the orders already on hand, and all others that we may be favored with.

SPIRIT COMMUNICATION.

MRS. PARSONS, MEDIUM.

Mr. G. C. S., of Newark, N. J., has placed in our hands for publication, the following communication purporting to come from the Spirit of his daughter who passed into the Spirit-world some months ago:

My dear Pa—I wish to tell you a little of my experience after what many call death. But the truths I here desire to impart are those more adapted to the youthful investigator; as you are sufficiently firm in your belief. But, Pa, I felt like a person awaking from a sleep, or from some unpleasant dream to a reality too beautiful to describe. I saw just below me, my dear friends who all seemed mourning for some one; and upon noticing particularly, I found that it was me for whom they were weeping, and I thought, how strange it was that they could feel so badly about one who was so beautifully situated. I then saw around me many beautiful Spirits, and was at a loss to account for my seeing them. Not till then was I conscious that I was separated from the body. The next thing that I realized was, that one Spirit in particular seemed to hover around me; and O Pa! she was so transcendently beautiful; that I can not describe her to you; but she soon made me conscious who she was; and the next who came to meet me was your old friend Hughes. He seemed so very happy to see me; then we occupied some time in going from place to place and beholding the beauties of his sphere and all things that pertained to it. I was then met by a most beautiful Spirit, more beautiful than you could possibly imagine. When he welcomed me, he said, Welcome, my dear, to the loveliness and glory of the second sphere. While you remain in this sphere you will be preparing your mind to enter the next, and in the same manner through all the stages until you reach the seventh and the most beautiful of all. Pa, there was upon his countenance such an expression of holiness that I bowed my head in awe before him; but he gently raised me up and said, "Bow not to me."

We were then ushered into a large garden, surrounded by a wall of flowers. It is too beautiful for me to describe. Here I met, as I was told, my teachers. They were persons who were appointed to teach each Spirit as it enters.

The first ones are called preparatory teachers; their names are alike, but they are not brothers; they teach the same thing. First, they endeavor to eradicate all false doctrines which had been inculcated during their sojourn in the world.

Pa, I have now commenced the study of botany and geology, not altogether from books, but mostly from nature. Pa, we attend lectures as you do on earth, to aid us in acquiring knowledge of any subject. Pa, I will now tell you about our meetings.

Every week a party of us meet together. It is a party of friends who are congenial, and who enjoy themselves as they most desire. These parties are called affinity meetings; the numbers are generally from twenty to thirty, many times much less. We devote our time in these parties to music, and the friendly discussion of interesting subjects from which we could be mutually instructed, and which would give food for thought. We do not meet for any specific purpose, only for our amusement. I think if there were more meetings of this kind on earth, you would be happier and enjoy yourselves much better.

I have now commenced the study of physiology and other sciences. All of our studies I can not name now. There are some pursued here not known to earth, and these I am not permitted now to name to you. Pa, I have now just met my friend whom I have before mentioned; he looks more beautiful than before; he laid his hands on my head and blessed me; at this moment all my friends came toward us, and surrounded him upon whose bosom I was leaning; and with voices—O Pa, what would I give if you could hear them—which poured forth their song of welcome. I was then led by a friend toward a high circular wall; as we approached, the gates were opened and ten thousand little Spirits chanted these words,

How blessed, how divinely fair,
O mother dear, our dwellings are

Then I was taken inside the gate, and it was closed. Here I again met my friend. I was then conducted toward the center of this garden to the border of a fountain; here we sat down together. Pa, I can not ask for more happiness than I here enjoy; yet it would not be a happy home to me if I were not permitted to return and watch over you and Ma, and many other dear friends I have left behind. Tell Ma that her kindness never will go unrewarded; and for yours Pa, I express my deep obligation, not thanks only, but a deep and abiding sense of it.

Tell Ma that oft in the silent night, when the busy toils of life are hushed, and her mind is at rest from its cares, I hover around and watch over her, and happy indeed when able to impress my presence upon her. If such truths as I give you, Pa, endanger the human mind, then the sentiment of future existence had better be abolished, and annihilation with its darkened visage array itself before the mind thirsting for immortal life. We are all ministering Spirits for the benefit of those we love. True, our spiritual elevation can not be increased through earthly intercourse, only as we advance another's good. Therein we can comply with Christ's requisition, showing ourselves kindly affectioned one toward another, even after the mortal tenement is supplanted by spiritual beauty.

Thus have my spiritual views been presented for the benefit of earth's children. Go on, dear Pa, with the assurance that immortal Spirits bend in benediction over every humble effort to know the truth. Tell Ma I will come to her when alone.

THY SPIRIT DAUGHTER.

SPIRITUALIST SETTLEMENT IN KANSAS.

MR. CHARLES PARTIDOR:

Sir—For the benefit of those of our Spiritualist friends who desire to emigrate to Kansas, I wish to insert a few lines in your SPIRITUAL TELEGRAPH. I reside in the Neosho Valley, three miles from Humboldt, three or four miles from the Osage Indian nation, and in Allen county, Kansas Territory. I came from Warren county, Indiana, to this place a little over a year ago. Severe winters, uncertain crops, and the destruction of the fruit trees from freezing, induced me, as it has many others, to seek a milder climate. I find the climate of this part of Kansas to be very mild and agreeable, both winter and summer. I wish to aid in forming a settlement of Spiritualists in this locality. There are quite a number already here, and we are expecting the arrival of more, one of whom is an excellent clairvoyant. We have had several meetings, but our manifestations were not sufficient to awaken much of an interest among skeptics. We design locating a town if a sufficient number of Spiritualists who have the required means will engage with us. We have different places in view for our town site, but will not decide positively until we ascertain the disposition of our Eastern friends to join us.

This country is very inviting to reformers. The citizens are very moral and intelligent, and are principally Northern people. They are opening farms as fast as they can, and are raising considerable grain and produce.

I will give a brief description of the climate, soil, productions, etc. The seasons are regular, and the winters short. Frequently there is not more than one month of cold weather. Grass starts early. It is a great place for raising stock of all kinds. The surface of the land is level, rolling, and in some places rises into beautiful mounds. The soil is dark or brown, ash, and red colored, and produces well. The prairies in most places are free from rocks, ponds, and sloughs. There is plenty of stone-coal; also lime and sandstone, and rock for building purposes. The timber is confined to the river and creeks, and consists of walnut, oak, hackberry, hickory, pecan, cottonwood, coffeebean, etc. The Neosho River is about a hundred yards wide; its bottom is rock and gravel, and its current is rapid. Springs are not very numerous, but good water is obtained by digging twenty or thirty feet.

This will be the country to suit those who wish to employ their time in raising grain. Fruit and vegetables, corn, wheat, rye, oats, buckwheat, barley, and similar kinds of grain, will do well. Irish potatoes, sweet potatoes, beans, peas, pumpkins, squashes, melons, etc., grow extremely well. Apples, peaches, pears, cherries, plums, and all such fruits, will seldom fail. I am informed by a friend that in the same latitude of this in Missouri, cotton and rice have been grown with profit. As a grape growing land Southern Kansas is equal to Italy. Great masses of grape vines have broken the timber in some places. Gooseberries, blackberries, raspberries, and strawberries, are becoming plentiful. Good prairie claims, near timber and water, are vacant. Timber claims rate from one to five dollars per acre. All who wish claims at a reasonable price should come as soon as possible. Almost all who arrive here are highly delighted with the beautiful scenery which the Neosho Valley presents, and the longer they remain the deeper is the impression. For further information,

Address: W. B. ADAMS, Humboldt, Allen Co., K. T.

MOVEMENT IN LOUISVILLE, KY.

LOUISVILLE, KY., June 2, 1858.

MR. CHARLES PARTIDOR:

My Dear Sir—The Spiritualists of this benighted place have succeeded in effecting an organization, having for its object mutual improvement and the dissemination of the truth of Spiritualism, which fact you will please note in your valuable paper. This, I believe, is the first association of the kind ever formed in this State, and it is hoped that it may be the forerunner of many others. We are, so to say, back woodsmen in this wilderness of error, and as a consequence, have much to overcome; but if we cut down but one upas tree of superstition, if we let the sunlight of truth in on but one spot, and cause one blade of earnest thought to spring where none grew before, we will have our reward. What if we are ridiculed and calumniated?

"True courage but from opposition grows,
And what are fifty, what a thousand slaves,
Matched to the sinews of a single arm
That strikes for liberty?"

And particularly spiritual liberty. Inspired by a love of truth, assisted by the fearless departed, sustained by the God of the faithful, we will go on in our work of reform, regardless of the cold, motionless flinger of scorn—undismayed by the threats of Priests and the Priest-ridden, and "conquer we must, for our cause is just."

Yours affectionately,

GEO. C. STEDMAN,

Cor. Sec. of the Association of the Friends of Progress.

We are requested to state that communications in relation to this Association should be addressed to the writer of the above epistle. Our Louisville friends have our best wishes for their own advancement in truth and good, and for success in their endeavors to promote the good cause.—En.

FROM NAPOLEON.

A friend has placed in our hands for translation, the following communication, in the French language, received in New Orleans, and purporting to come from the Spirit of the great Napoleon.

No, the earth does not belong to its first occupant, neither does dominion belong to the most powerful. No, each one is the master of what he legitimately and honestly possesses; and he who forgets the laws of probity and of Divine morals, encroaches upon the rights of others; and he, whoever he be, is guilty.

The pomposity of glory, the intoxicating and vain flatteries of courtiers, and the humility of the great, may, for an instant, give an appearance of equity to wrongs, and silence for a moment in the depths of the cuirassed conscience, the voice of Justice; but sooner or later, in one world or in another, the time will come when Justice will resume her rights, and reign with inflexible sternness in the previously guilty conscience. Ah, when my eyes are fixed upon the earth where I have left the imprint of my footsteps, where I still see the ruts made by the wheels of my cannons which I caused to follow in my path; when I consider that I could have lifted up the world, and placed it sleeping under the extended wings of Liberty!—when I see, as I go back to the diverse scenes of my mortal life, the rivulets of blood flowing in the ruts of my cannon wheels, in the midst of the noise and smoke of battles, and hear the frightful groans and maledictions, I experience keen tortures even in the place where I am. Oh! how much does it cost me to make these avowals to you; but now I can, from time to time, make you such. Believe me that the remembrance of my terrestrial acts comes up the greater part of the time, to make sad the rapid moments of my present life. It is true that even now they call me great; but to what end serves greatness—to what end serve honor and power, when they are not founded upon goodness? I have unhappily had the sad experience of it! O if I could go back again to that world which I have filled with the sound of my vain and sad name, what good could I accomplish! how many tyrants could I overthrow by more humane means! how many slaves would I be able to set free!

Mad-man that I was! I persecuted these, as long as I wished liberty for myself, and for some of those whom fortune had attached to my car. I caused chains to be forged to keep men dependent upon me! It is enough; only let me cry out; what a savage anomaly! Reflect with me.

NAPOLEON.

AMERICAN INDIAN AID ASSOCIATION.

Under the above caption an article appeared in your last issue (June 12), in regard to which an explanation is desired.

With pleasure I have now to say, that at a special meeting of the Board, held on Wednesday evening, June 16, the documents alluded to in the TELEGRAPH of June 12, were found in the hands of the newly elected Secretary, Mrs. McQuinn, and so far from the Board being dissolved, as some supposed, it has never been so strong in sympathy and firm resolve as at the present time, to prosecute to the utmost of its power the great purposes for which the Association is formed.

JOHN BEEON, General Agent.

THE MOVING MENTAL WORLD—THE NEWS.

RAVAGES OF THE FLOOD.—Upon the heels of the news of the great tornado in Illinois which was so destructive to life and property, comes intelligence of the still more destructive ravages of the flood produced by the great rains on Friday and Saturday of last week. The town of Cairo, Ill., situated at the junction of the Ohio and Mississippi Rivers, has been entirely submerged, and it might almost be said, destroyed. A correspondent of the Chicago Tribune, writing from Cairo on Sunday the 13th inst., describes the scene as follows:

"I arrived in this place at 10 o'clock A. M., and found everything in the wildest confusion. It has rained almost incessantly for the past three months, swelling the rivers out of their banks, carrying desolation in their pathway. Thousands upon thousands of acres of land, above and below, has been laid waste, and millions of dollars worth of property lost. Yesterday morning a distinct shock of an earthquake was felt here, and at 6 o'clock in the evening the 'cross levee' broke. When the water, which was twelve or fifteen feet above the level of the town, outside, came dashing, foaming and seething inside. The break was so unexpected, that the inhabitants were taken by surprise, and many of them only had time to escape, with their families, to the levee, before the torrent swept away their homes. In many instances boats and rafts had to be resorted to for the means of escape. To-day every person is busily engaged in rescuing what property they safely can from the floating houses.

"Breakfast was served to the guests of the Taylor House in the second story, knee-deep in water, the culinary department being carried to the third! A few families, who resided in two-story houses, remained in them until noon-day. They now have to get out of their up-stairs windows into boats, the water being almost on a level with them, and rising at a rate of four inches an hour.

"The Ohio levee is the only place of refuge left, it being only some seventy-five feet wide, and three-fourths of a mile in length; and here a 'mixed' sight is presented to the beholder—every animate and inanimate thing saved from the destroying element is seen—the beggar in his rags; crinoline and broadcloth; Dutch, Irish, negroes, and the Anglo-Saxon; pigs, calves, mules and horses, turkeys, chickens and geese, boxes, barrels and bales, bedding, cooking utensils and baggage, together with many other articles not necessary to describe.

"At 1 o'clock P. M., nearly one-half of the new (unfinished) hotel, on the levee, fell with a deafening crash, preceded by a report equal to a six-pounder. The building was of brick, five stories high, with attic rooms, iron door and window frames; cost nearly \$100,000. The remaining portion was considerably swayed. Total loss.

"Gov. Matteson's new bank building, five stories high, also on the levee, shows signs of falling. It is an unfinished building, and cost about \$75,000.

"The 'Springfield Block,' adjoining the Bank, still stands firm, but will probably come down with a crash soon, as the water is softening the ground at the foundation. Nine tenements are within this building, all occupied. The Post-office is in one of them. Cost some \$300,000 or \$400,000."

The St. Louis Democrat of June 15 says:

"The portion of Illinoistown opposite our city, under water, was completely dotted yesterday with crafts of various descriptions conveying parties to and fro, and engaged in rescuing goods from stores, and people from dwellings. The force of the current was much greater than formerly, and yaws were frequently driven against the trees. A party sounded the depth of the water all the way to the bluffs, and found at no point less than eighteen inches—the shallowest places being on the railroad tracks. The yawl started from opposite the foot of Market-street, and went thence almost directly east. Further to the north, about a mile, five feet of water can be found for a distance of ten or fifteen miles."

The Oquawka Spectator of June 11, says:

"The steamer Silver Lake now plies regularly between Burlington, Iowa, and Oquawka Junction, the present western terminus of the Burlington Railroad—a distance of nearly ten miles. The railroad track is at the bottom of an ocean of water, for a distance of ten miles. This new steamer is now a regular railroad packet. Capt. Willoughby reports that the shallowest water they found on Monday, was four feet, and the river has risen half as much more since."

The Cincinnati Times of June 15, says:

"Our exchanges bring information of floods in every direction. Everywhere in the West there has been rain, rain, rain. Creeks heretofore insignificant in their appearance have become swollen to an extent that they have become formidable, and swept everything before them in their onward course. Bridges have been swept away, embankments demolished, lives sacrificed, and property scattered in the most ruthless manner. Within the memory of the oldest settlers, in some localities, the like has never before been known, and it is to be hoped will not soon again.

THE TRACT SOCIETY.—The vote of the American Tract Society, at their recent Anniversary meeting in this city, adverse to the publication of any tract upon the moral evils connected with the Institution of Slavery, still continues to be a subject of extensive agitation in the religious world, and is likely to produce an irreparable breach in that body. At the South of course it is received with favor; but from all parts of the Northern States we hear expressions of disapproval. The Independent is from week to week collecting evidences of the state of public sentiment in regard to this measure, and we observe that the tone of expression is generally and strongly condemnatory. On the other hand, the South Carolina branch of the American Tract Society has held a meeting since the anniversary of the parent society here, to indorse the measures of the Executive Committee. The South Carolina brethren declare that "Whereas the parent Society has virtually receded from the offensive position" it assumed last year, a satisfactory guarantee is now afforded for the peaceable prosecution of its work in the Southern States; and as a mark of restored confidence, the Treasurer of the branch was instructed to remit the sum of \$1,000 to the New York office.

Without speaking of the merits of this question, we believe that the agitation of those waters will lead to their ultimate purification, and that a more healthful influence will result.

BARNUM GOES TO EUROPE.—P. T. Barnum sailed for Liverpool on Thursday last, in the Kangaroo, whither he goes to complete arrangements for the exportation of the Lumley Opera Troupe, for a grand campaign in the fall.

ADJOURNMENT OF CONGRESS.—Both Houses of Congress adjourned on Monday evening of last week, at 6 o'clock, and most of the members are at this time enjoying the quietude of their homes.

COLLISION.—The steamer Plymouth Rock, of the Stonington line, while coming through the Sound in the fog, on Wednesday of last week, came in collision with the steamer Granite State, of the Stratford line, carrying away a portion of her bulwarks. The Plymouth Rock had her cutwater started.

THE FRAZER RIVER GOLD MINER.—The California papers, brought by the Star of the West, are filled with accounts of the gold mines lately discovered in Oregon and the section of country about the Frazer and Thompson rivers, long letters from correspondents who have started on their search for gold, and from diggers and residents in the gold regions, news of the departure of hundreds from California to try their luck farther north and comments upon the probable effect these stirring events will have in developing and peopling the great Pacific States.

FRUIT TREES are looking well throughout Iowa, Wisconsin, and Northern Illinois.

THEY are having a great temperance revival in Orange county, and twenty-three villages hold weekly meetings.

NEW POLITICAL MOVEMENT.—A great mass-meeting was held at Dover, Delaware, June 10, to organize a party to oppose the present Administration. The object of the meeting was to unite all the Americans, Republicans, and Anti-Lecomptonites.

POPEY FOR THE SANDWICH ISLANDS.—Some Sisters of Charity are on their way from France to establish a school for young ladies in Honolulu.

THE POPE SICK.—Accounts from Rome mention that the state of the Pope's health is causing anxiety, and that his medical attendance had been compelled to resort to active depletory remedies. Cardinal Wiseman, of London, is also said to be laboring under an incurable disease.

BLESSED SHIP.—On Saturday, May 1, Cardinal Wiseman performed the solemn blessing of four ships at Dept ord, England. These ships are to be employed against the slave-trade. It is the first blessing of a ship in England since the Reformation. We can add our own benediction to the Cardinal's on these ships. We should have no objection to the Pope himself doing the same thing!

THE Paris Monitor announces that photographic experiments were made in France during the eclipse of the sun on the 15th ultimo, and established the fact that the moon has an atmosphere of about 25 miles in height.

On the 10th inst., Eli Trauger, aged 18, who lived with John Hager, in Springfield township, Bucks county, Pa., died from the effects of water hemlock, which he had eaten the same afternoon, not knowing its poisonous qualities.

It is designed to hold a convention of delegates of the Sons of Malta from the different Lodges throughout the United States, in Philadelphia, next month. Delegates are expected from all parts of the Union, Cuba, Chihuahua, and Sonora.

THE PRINCESS ROYAL.—A letter from Berlin, in the Augsburg Gazette, says that the Princess Frederick William is still suffering from the effects of a fall she had on the staircase of the Royal Palace at Berlin. Queen Victoria inquires daily by telegraph of the health of her daughter.

A MAN has been going round in Rochester representing himself to be a tax gatherer, and collecting a \$2 "tax." Several persons allowed themselves to be swindled by him, before they inquired whether any such law had ever been passed.

A CHIEF of the Snake Indians, residing near Utah, lately died, and his relatives, in addition to the killing of his favorite horse over his grave, buried with him, alive, a little boy, of whom the deceased was very fond, in order that he might accompany him to the Spirit-land. They wrapped the boy up alive in a blanket, and placing him in the grave with the corpse, buried them together.

Two deer of the Albino species have lately been caught in California. One of them was found not to have a hair on it, other than white, even its eyes were white, resembling those of a glass eyed horse, the pupils of its eyes being of an orange color. The other one was also white, and was of common size, having three times the weight of an ordinary deer.

CAST IRON PAVEMENT.—Workmen are engaged in laying the cast iron pavement in Vesey-street, between the tracks of the 8th Avenue Railroad. This pavement is the one that was laid near the Post Office five years ago, and has, as far as we can learn, proved satisfactory.

ANNIVERSARY OF THE BATTLE OF BUNKER HILL.—The anniversary of the Battle of Bunker Hill was observed in Boston on the 17th inst., by a military display in Charlestown and Boston, and a firemen's turn-out in Chelsea. The Monument Association also held its annual meeting, and re-elected the old Board of officers.

The Yarmouth Register reports that the fishermen who have this spring made their usual trips to the southern waters have met with poor success, the best returning with not over twenty-five barrels. Those who have arrived report the whole mackerel fleet as doing a poor business.

COL. JOHN O'FALLON, a St. Louis millionaire, has signified his intention to devote \$100,000 for the endowment of the O'Fallon Polytechnical school in that city.

THE Pittsburgh (Pa.) Journal says that the prospect of an extensive wool crop in that vicinity is very good, but the market is dull. In Washington county, which is the greatest wool-growing district in that section of country, the crop will be an average one; in Lawrence county, an increased crop is anticipated, but no buyers offer. The same want of demand is said to exist in the wool growing districts of Virginia.

ARCHBISHOP HUGHES.—THE CIRCLE OF JESUS.—Archbishop Hughes went before the Grand Jury, at Albany, one day last week, as an applicant for an indictment against the Albany Statesman, for a libel contained in certain letters exposing a society which, it claims, exists under the title of the Circle of Jesus. After hearing the Archbishop's testimony, the Grand Jury refused to indict, on the ground that if the matter is libelous against the Archbishop, it should be prosecuted in New York, where he lives, and not at the expense of Albany County. The Archbishop then offered to bear the expenses of the prosecution, but the bill was refused by the Grand Jury.

TERRIBLE STEAMBOAT EXPLOSION.—As belonging to the sad category of calamities with which the Western portion of our land has lately been visited, we are called upon to chronicle a most terrible disaster which occurred on the Mississippi River, below Memphis, on Sunday morning, June 13, in the blowing up of the steamboat Pennsylvania, and the destruction of more than one hundred lives. After exploding her boiler, the Pennsylvania burned to the water's edge. Her surviving passengers were taken off by other boats which happened to be passing.

HEGIRA OF THE MORMONS.—Late reports from Utah state that forty thousand of the saints were en route for some point of destination south, which they were not willing to name to the "gentiles" who inquired of them. It has since been rumored that it was their intention to fortify themselves at a point about forty miles south of Salt Lake City. Additional details received at St. Louis, on Friday, June 18, state that some seventy Mormon families had arrived at Fort Scott, asking protection, which was given.

FROM EUROPE.—By the Royal Mail Steamship Europa, which arrived at Halifax on the 15th, and the steamship Vanderbilt, which arrived on the 17th, we have a few items of interest from Europe and the East. The tone of the British Press in respect to the late British visitations of our vessels in the Gulf of Mexico, was condemnatory. An experiment of paying out the cable of the Atlantic Telegraph in water three miles deep, and much deeper than it is anywhere between the coasts of Ireland and Newfoundland, had been successful, and the machinery was pronounced perfect.

The Vanderbilt brings news of troubles brewing between France and Spain, occasioning the return of the French Ambassador to Paris; but the precise nature of the troubles had not transpired.

There had been an extraordinary and fearful eruption of Mount Vesuvius, causing the loss of many lives and a large amount of property.

A week's later news from India had been received at the time the Vanderbilt sailed from Southampton, on the 9th inst. Sir Hugh Rose had met the rebels and defeated them with great slaughter, no less than four hundred having been left dead on the field. The rebels were collecting rapidly at Calpee, where they were making another stand against the British forces. Nena Sahib seems to have become somewhat alarmed for his own safety, and attempted to escape to Central India. His retreat was, however, cut off. A detachment of Europeans and Ghoorkas had been repulsed by the rebels in the mountains.

INTERESTING MISCELLANY.

TRODDEN FLOWERS.

BY TENNISON.

There are some hearts that, like the loving vine,

Cling to unkindly rocks and ruined towers;

Spirits that suffer and do not repine—

Patient and sweet as lowly trodden flowers.

That from beneath the passers' heel arise

And give back odorous breath instead of sighs.

But there are other hearts that will not feel

The lowly love that haunts their eyes and ears;

That wound fond faith with anger worse than steel,

And out of pity's spring draw idle tears.

O nature! shall it ever be thy will

Ill things with good to mingle, good with ill?

Why should the heavy foot of sorrow press

The willing heart of uncomplaining love—

Meek charity that shrinks not from distress,

Gentleness, loath her tyrants to reprove?

Through virtue weep for ever and lament

With one hard heart turn to her and relent.

Why should the reed be broken that will bend,

And they that dry the tears in others' eyes

Feel their own anguish welling without end.

Their summer darkened with the smoke of sighs?

Sure love, to some fair Eden of his own,

Will flee at last, and leave us here alone.

Love weepeth always—weepeth for the past,

For woes that are, for woes that may betide:

Why should not hard ambition weep at last,

Envy and hatred, avarice and pride?

Fate whispers, Sorrow, sorrow is your lot;

They would be rebels—Love rebelleth not.

IRISH DROLLERY.

An amusing story of Daines Barrington, Recorder of Bristol, is recorded by a British paper. Having to appear for the plaintiff in a case at a winter assize at Clonmel, he "let into" the defendant in no measured terms. The individual inveighed against not being present, only heard of the invectives. After Barrington, however, had got back to Dublin, the Tipperary man lost no time in paying his compliments to the counsel. He rode all day and night, and covered with sleet, he arrived before Barrington's residence, in Harcourt street, Dublin. Throwing the bridle of his smoking horses over the railing of the area, he announced his arrival by a thundering knock at the door, which nearly shook the street. Barrington's valet answered the summons, and opening the street door, beheld the apparition of a rough coated Tipperary fire-eater, with a large stick under his arm, and the sleet sticking to his large bushy whiskers.

"Is your master up?" demanded the visitor, in a voice that gave some intimation of the object of his journey.

"No," answered the man.

"Then give him my compliments, and say that Mr. Foley, (he'll know the man,) will be glad to see him."

The valet went up stairs and told his master, who was in bed, the purport of his early call.

"Then don't let Foley in for your life," said Barrington, "for it's not a hare and a brace of ducks he has come to present me with."

The man was leaving his bed-room when a rough wet coat pushed by him, while a thick voice said, "By your leave," at the same moment Mr. Foley entered the bed-room.

"You know my business, sir," said he to Barrington. "I have made a journey to teach you manners; and it is not my purpose to return till I have broken every bone in your body, and at the same time he cut a figure eight with his shalalah before the cheval glass."

"You do not mean to say you would murder me in bed?" exclaimed Daines, who had as much honor as cool courage.

"No," replied the other; "but get up as soon as you can."

"Yes," replied Daines, "that you might tell me the moment I put my body out of the blankets."

"No," replied the other. "I pledge you my honor I will not touch you till you are out of bed."

"You won't?"

"I won't."

"Upon your honor?"

"On my honor."

"That is enough," said Daines, turning over and making himself very comfortable, and seemed as though he meant to fall asleep. "I have the honor of an Irish gentleman, and may rest as safe as though I was under the Castle Guard."

The Tipperary Salamander looked marvelously astonished at the pretended sleeper, but soon Daines began to snore.

"Hallo!" said Mr. Foley, "aren't you going to get up?"

"No," said Daines; "I have the honor of an Irish gentleman that he will not strike me in bed, so I am sure I am not going to get up to have my bones broken; I'll not get up again. In the mean time, Mr. Foley, if you want your breakfast, ring the bell: the best in the house is at your service. The morning paper will be here presently, but be sure to air it before reading, for there is nothing from which a man so

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE

			Yard Selling Price		
Aches-Durr, 15 $\frac{3}{4}$ ct. ad val.			Timber, oak, scantling, $\frac{3}{4}$		
Pol. 1st sort, 100 lb.	a	60	11 feet	40 00	a18 00
Hard, 1st sort	a	60	Timber or Hms. E.	16 00	a17 80
Heesawak-Durr, 15 $\frac{3}{4}$ ct. ad val.			(Georgia Pine, worked)	30 00	a23 00
American yellow, 2 lb.	a	24	Plank, GP. one	21 00	a28 00
Bristles-Durr, 4 $\frac{3}{4}$ ct. ad val.			Plank and Boards, N.R. cl.	40 00	a45 00
Amer. gray and white	a	33	Plank and Boards, N.R. 2q.	30 00	a35 00
Coffee-Durr, 15 $\frac{3}{4}$ ct. ad val.			Boards, N.R. box	17 00	a15 00
Java, white, $\frac{3}{4}$ lb.	a	40	Boards, Alb. $\frac{3}{4}$ and up	16	a 23
Mocha	a	—	Boards, city worked	23	a 24
Brasil	8 $\frac{1}{2}$ a	84	Boards, do. cl. p'tion	24	a 25
Laguayra	13 a	81	Plank, Alb. Pine	23	a 28
Maracabo	13 a	11	Plank, city worked	20	a 24
St. Domingo, cash	8 $\frac{1}{2}$ a	9	Plank, Alb. Spruce	18	a 21
Cotton			Plank, city Spruce w'k'd.	22	a 23
Ordinary	a	10 $\frac{1}{2}$	Shingles, $\frac{3}{4}$ bunch	2 00	a 2 25
Middling	a	12 $\frac{1}{2}$	Do. ced. 3 ft. 1st qu. $\frac{3}{4}$ M.	36 00	a37 00
Middling fair	a	13 $\frac{1}{2}$	Do. ced. 3 ft. 2d qu.	30 00	a36 00
Fowls-Durr, 34 $\frac{3}{4}$ ct.			Do. Company, 3 ft.	30 00	a —
Live Geese, $\frac{3}{4}$ lb.	a	44	Do. Cypress, 2 ft.	25 00	a —
Tennessee	a	41	Do. do. 3 ft.	19 00	a20 00
Do. do. 35 $\frac{3}{4}$ ct. ad val.			Laths, E., $\frac{3}{4}$ M.	—	a 1 18
			Staves, W.O. pipe	40 00	a35 00
			Do. W.O. hhd.	35 00	a75 00
			Do. W.O. bbl.	25 00	a50 00
			Do. RO. hhd.	—	a60 00
			Hoading, W.O.	72 00	a —

Flour and Meal—Duty, 15 ¢ c. ad val.	Per cent.	Per cent.
Four	3 50	4 00
Superfine, No. 2	3 50	4 10
State, common brand	4 20	4 25
State, straight brand	—	4 30
State, extra brand	4 30	4 50
Western mixed, do	4 20	4 30
Rich. and Ind. state, do	4 30	4 35
Michigan fancy brands	4 45	4 60
Molasses—Duty, 24 ¢ c. ad val.		
New Orleans, 1 gal.	35	37
Porto Rico	27	28
Cuba Muscovado	23	24
Trinidad, Cuba	23	24
Card, etc., sweet	21	22
Walls—Duty, 24 ¢ c. ad val.		
Cut, ad. and 6 in., 1 lb.	—	24
Wrought, America	7	7½

Whia, round hoop, com.	4 30	4 75	Oils—Duty, Palm, 4; Olive, 24; Linseed,
Whia, fancy brands	4 50	4 75	Sperm (foreign fisheries), and Whale
Whia, extra brands	4 60	4 75	or other Fish (for), 15 ¢ et. ad val.
Linseed, fancy brands	4 70	4 95	Flor 50 ¢.
Linseed, extra brands	4 10	4 70	—
Canada, superfine	4 30	4 75	Olive, 12b. b. & bx
Canada, extra	4 40	4 85	Olive, in c., 7 gal.
randy wine	5 75	—	Palm, 7 lb.
Georgetown	4 85	6 00	Linseed, common, 3 gal.
Georgetown City	6 30	6 35	Linseed, English
lexia, Country	5 60	5 75	Whale
lexandria	4 75	5 85	Do. Refined Winter
Baltimore, Howard-street,	4 75	5 75	Do. Refined Spring
Flour	3 00	3 60	Sperm, crude
urn Meal, Jersey	3 60	4 65	Do. Winter, unbleached
do. Brandy wine	3 95	4 00	Do. bleached
do. do. Punch	18 00	—	Elephant, refined blechd.
			Lard Oil, S. and W.

Corn —Durr, 15 # ct. ad val.			
Wheat, W. G., 7 bush....	1 27	a	1 33
" do. C.....	1 20	a	1 32
" do. Ohio.....	1 12	a	1 27
" Michigan, white.....	1 16	a	1 33
" Chicago, S.....	89	a	1 00
" Blankie club.....	1 01	a	1 02
" Northern.....	69	a	70
" Corn, round yellow.....	76	a	77
" do. white.....	73	a	74
" Southern white.....	73	a	74
" do. yellow.....	78	a	77
" do. mixed.....	73	a	—
" Western do.....	—	a	—
" Barley.....	01	a	64
" Oats, Canada.....	44	a	50
" do. Canad.....	47	a	60
" do. Ohio.....	47	a	60
" New Jersey.....	41	a	41
" Rye, bl. c. 7 2 bush.....	—	a	3 27 1/2
Oatmeal			
" It in blk. 7 100 lb....	40	a	65
Potatoes			
Bls.....	2 00	a	3 09
Potatoe Starch.....	5 00	a	6 60
Provisions — Durr, Cheese, 24; all others, 15 # ct. ad val.			
Beef, mess, count pr. 7 bl. 10 00		a	14 00
Do. do. city.....	12 60	a	14 80
Do. mess, extra.....	14 00	a	14 60
Do. prime, country.....	7 75	a	8 28
Do. prime, city.....	8 23	a	8 78
Do. do. mess, 7 tierce.....	18 00	a	22 00
Pork, mess, 7 bbl.....	17 80	a	18 20
Do. prime.....	14 65	a	16 00
Do. do. mess.....	—	a	16 60
Do. do. clear.....	—	a	19 60
Lard, O. Finl. 7 lb.....	11	a	11 1/2
Hams, pickled.....	9 1/2	a	10
Shoulders, pickled.....	6 1/2	a	7
Beef Hams, in pkgs, 7 bbl 16 00		a	18 00
Butter, smoked, 7 lb.....	11	a	11
Butter, Orange county.....	25	a	20 1/2
Do. State, fair to prime.....	18	a	20
Do. Ohio.....	12	a	16
Cheese.....	7	a	8

[illegible]

do. do. gr. & C.	—	a	12	Woods—Duty, FREE.		
Rhinoco.	20	a	21½	Clover, ½ lb.	7	7½
San Juan	21	a	21½	Timothy, ½ tierce.	16 00	417 50
Aracilla, etc.	10½	a	17	Flax, American rough.	—	a 1 50
Aracilla, s. and d.	13	a	20			
Aracilla, ox, etc.	14	a	15½	Sugars—Duty, 24 ½ ct.		
Atamoras	20	a	21	St. Croix, ½ lb.	5½	7½
Cab., direct	23	a	22	New Orleans.	4 3-16	7½
Cera Cruz.	20½	a	21	Cuba Muscovado	5½	7½
Boy South	12½	a	12½	Porto Rico	6	7½
Scutella Buff.	11	a	—	Havana, white.	9	10
do. Kips, ½ piece.	1 20	a	1 60	Havana, B. & Y.	6	8
do. Dry Salted	1 10	a	1 15	Manilla	6½	8
Black, Dry	1 00	a	1 10	Sugar's D. R. L.	—	11½
				Sugar's do. do. o.	—	11½
Money—Duty, 24 ½ ct. ad val.				Sugar's do. do. g.	—	10½
uba, ½ gal.	60	a	65	Sugar's A.	—	11

[illegible]

emlock, light	21	a	23 1/2
do. middling	21 1/2	a	23
do. heavy	19 1/2	a	23
do. damaged	17	a	19
do. pr. do.	12	a	14
<hr/>			
Wool—Duty, 10 % et ad val.			
Rockland, com		a	80
ump		a	1 00
<hr/>			
umber—Duty, 15 % et ad val.			
Product of North American Colonies, ex- cept			
<hr/>			
umber, V.P. 1/2 cub. ft.	16	a	21
do. oak, 1/2 cub. ft.	23	a	22
do. (H. W.)	85	a	40
Geo. V.P. by car, 1/2 c. ft.	95	a	53
Eastern Spruce and Pine, do. V.P.			
<hr/>			
Wool—Duty, 24 % et ad val.			
A. Saxon Fleece, 1/2 lb.	40	a	00
A. F. B. Merino	31	a	00
A. 3/4 and 1/2 Merino	35	a	00
A. 1/2 and 1/4 Merino	28	a	00
Sup. Pulled Co.	25	a	00
No. 1 Pulled Co.	22	a	00
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Valperisco Unwashed	10	a	00
R. Am. Com. W.	10	a	00
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		Peruv. Wash	10	0	00
		Valparaiso Unwashed	10	0	00
Timber, Durr. 15 ft. ad val.	10	S. Am. Com. W	10	0	00
Product of North American Colonies, var.		S. A. E. H. W	15	0	00
		S. Am. Unwashed W	20	0	00
Timber, W.F. 100 ft. ad val.	15	S. A. Cord's W	20	0	00
Do. oak, 100 ft. ad val.	22	E. L. Washed	15	0	00
Do. 100 ft. ad val.	25	African Unwashed	10	0	00
Do. Geo. W.F. 100 ft. ad val.	30	African Washed	10	0	00
Do. Eastern Spruce and Pine					

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

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

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

Andy Lemmon, of the firm of Lemmon & Overhall, 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. Peaslee, was pronounced by the physicians attending upon her to be in the last stage of consumption, and as such, was given up by them as hopeless. She expressed a desire to breathe her last surrounded by her family and amidst the scenes of her youth, and was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as the lady wrote, *ami, rivi, rivi*. He came, he saw the patient, and the disease was conquered. The lady is now hale and hearty.

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

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

In two days she was enabled to walk—perfectly cured in five days. Mine-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.

Y. M. C. Nowell, book-keeper to the firm of Statensons and January, St. Louis, cured of Stuttering by one application of the hands.

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

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

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

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

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