

# SPIRITUAL TELEGRAPH

## FIRESIDE PREACHER

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

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

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

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

### SERMONS

BY  
REVEREND HENRY WARD BEECHER,

AND  
EDWIN H. CHAPIN, D. D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

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### Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Ross & Tousey, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street; and at Munson's, No. 5 Great Jones-street.

### SPIRITUALISM AND MORALITY.

MR. EDITOR: On Sunday last I was present at one of the usual New York Conferences, and heard with great interest, as well as profit, the discussion growing out of a proposition stated by Dr. Gould, to the effect that whilst Spiritualism was very well, or very excellent in its way, (which way the speaker did not define,) it was deficient on the plane of morals, especially as an agent in the education of children. In point of words, in fact, the gentleman impressed me with the belief that Spiritualism was just nowhere; and as I, for one, consider that good morals should be the beginning and end of all teaching and all practice, whether sacred or profane, so if Spiritualism be nowhere on this point, then is it nothing in the real progressive uses of life. In public, my profession is to theorize; but as the result of such efforts can only be demonstrated in practice, and that chiefly in private, permit me to drop the censor, and take up plain narrative, and see how far we may detect the presence of a few blades of green practice growing out of the negative morality of spiritual seed. I ask leave to tender testimony on this point, because, as a foreigner, and one whose whole life is spent in the nooks and corners of the spiritual harvest-ground, I am favored with innumerable opportunities for observation, which may not present themselves to the less restless investigators.

As a foreigner, then, divested of national prejudice, and yet bringing no clannish claim to American hospitality, I am everywhere greeted with a warmth and open-hearted generosity that I have never yet found amongst any other people or sect but Spiritualists. I am called upon to visit the homes of entire strangers once or twice in every week, and I can not now recall a single exception to the kindly greeting that ever awaits me, and the entire communion of heart, property, interest, and effort, that I always meet with from true Spiritualists. This is not the result of scientific attainment. There is no such community of feeling amongst artists of any class. Surely no one would think of searching for it among the sour conservatism of professing religionists. Business men do not indulge in this profuse and large giving to others, and "social virtues" generally imply, as far as I am acquainted with the definition of the term, much kindly intercourse with all who have, by ties of kindred or friendship, a claim upon that which the world lauds you for bestowing. If the large-hearted principles of Spiritualism, then, be not the cause of this noble display of brotherhood, I am left to surmise that none but persons of a most beneficent nature have embraced the doctrines of Spiritualism, or that, in some hundreds of instances, I have been peculiarly fortunate in falling in with the "salt of the earth."

As a general thing, I find the tendency of Spiritualism, like most other strong incentives to individual action, is a great externalizer of the latent characteristics within, and thus

whilst by a kind of hot-house process it forces up to the surface the excellences as well as the crudities which would otherwise have lain dormant, we hear Spiritualism charged with creating (not externalizing) free-love, and divers other sensuous proclivities. I have premised that I do not intend to theorize; I shall not now, therefore, argue upon the difference between impulsion and compulsion in action. It is enough, in this practical paper, for me to state, and pledge myself when called upon to prove, that if Spiritualism, in some forty or fifty out of an hundred cases, has made unfaithful partners and public tricksters, it has also in some seventy or eighty, or even ninety out of an hundred cases, to which I can refer, made people, some a little and others a great deal, better than they were. I have now before my mind's eye the testimony of quite twenty happy wives of prominent Spiritualists, who have related to me the redemption of their husbands from ruinous courses, both of profligacy and cruelty, by Spiritualism, while innumerable instances are daily occurring in which grateful, happy husbands inform me that their wives have been rendered gentle and loving step-mothers, tender and maternal, and careless daughters of fashion humble, contented housewives, by the holy and elevating teachings of the wise angels, and the infallible evidences of an all-seeing, purified presence, in the family circle. Had I not been taught to substitute pity for anger against ignorant or even willful perversion of the truth, I could almost repel with indignation the assertion that Spiritualism possesses no moral influence upon its disciples. With the perpetually echoing words in my ears, "Thank God for Spiritualism; it has made my husband, son, brother, father, or friend, a happier and a better man"—with the perpetual acknowledgment from both sexes and all classes, that whereas they were blind in sin, and they now see the light of truth and right, and with the practical evidence that no body of people on the earth in this century manifest so largely the gifts of charity, forbearance, patience under adversity, or rapid change in many pernicious habits of body and mind—I can not but think it the duty of any one who speaks on this subject to look from the surface to the center of spiritual society, from the reflection of their own unconverted faces to the happy, benevolent ones of their fellow-Spiritualists, dotted here and there over the few thousand miles of America outside of New York, and if they do not agree with me that the chief mission of Spiritualism is to work in individual minds moral reform, then I take it they are looking through a pair of conservative spectacles, which imparts its morbid hue to an otherwise self-evident truth.

Last March I was lecturing in Baltimore, when the Saratoga Brewery in that city was burned to the ground. The proprietor and his wife had become Spiritualists within the last two or three years. Under the impulse of spiritual teachings, they had determined to dispose of their business; for



one of the effects of this sluggish agent upon the morals of the people is to inculcate a sovereign distaste of liquor, tobacco, rum, etc., and the true Spiritualist can not, somehow or other, find the occupation of a brewer or rumrunner a very congenial one; so thought my friends, and so thinking, they were actually planning the relinquishment of their business, when the conflagration to which I have alluded settled the question for them. I passed several hours with these persons, both on the night of the fire and the subsequent day. Twelve short hours had consumed house, home, and property; reduced them from the condition of wealthy people to what they had reason to fear was extreme poverty, if not ruin, and yet I never heard a murmur from their lips, nor did a sigh of regret send up its involuntary testimony against the dispensation of the all-wise Ruler of human destiny. "Let the pernicious drug store go," was my friend's constant comment on his great ruin—"have I not the glorious knowledge of Spiritualism? No earthly misfortune can bereave me of that; and with that, were I obliged to beg my bread for the rest of my days, I should be rich indeed."

I could fill a volume in narrating veritable cases in which patient endurance under physical suffering, and heart-rending bereavements, rises to absolute heroism, with the firm and unyielding anchor of Spiritualism, on which to rest, and this not because it is the tendency of Spiritualism to indurate either heart or nerves. I find no body of people so sympathetic or affectionate; for the whole movement serves especially to kindle up the torch of an universal and heart-felt fire of brotherhood. But Spiritualists know (no longer hope or believe) that they have a treasure in heaven which is more than a compensation for all human ills; and I find them, as a general rule, sharing in the feeling which has sustained myself and my mother under every trial, which makes separation from each other—home and friends—loneliness, poverty, and persecution—but, as dust in the balance, unable to make a trouble of anything, now the lost are found, the loved are restored to us, the pure and good are the witnesses of our trials, and the ministers to our needs, and our most secret ways are open to the praise or blame of the good and noble of all ages.

For the effect of Spiritualism as an agent in the education of children, I shall say but little, principally because I have pledged myself not to theorize, and neither time or opportunity has been given to test the exceeding unfairness, as well as folly, of this assertion—unfairness, because the system as an educator has not been tested; folly, because reason claims the self-same incentives, to make good children, that have been proved efficacious in making good men and women; and I again assert, Spiritualism has and does make, or influence the making of, good men and women in nine cases out of ten, as will be seen by those who can look beyond the walls of the New York Conference room—sometimes also inside it, at least when I am there, though that is seldom; for, without having occasion to lop off any very flagrant or criminal habits, and with, heaven knows, a field for improvement as wide as eternity, I yet venture gratefully to thank my heavenly Father for Spiritualism as an agent for making me a better and a wiser woman in three short years, than I have known myself for twenty years of my previous life, and this without other miraculous means of conversion than the assured knowledge that a noble father, a beloved brother, a pure, angelic sister, and a host of heavenly witnesses, were about my path, in daily converse with me, and constantly cognizant even of my most secret thoughts.

As a general incentive to good conduct and the performance practically, not merely theoretically, of pure morality, I would finally suggest that my experience, at least of the Spirit-circle, has invariably given me one view only of the soul's hereafter, as revealed by Spirits—"As we sow in earth, so do we reap beyond the grave"—"happy or miserable, in precise proportion as we have done good or evil in life."

I have already occupied more space than these simple matter-of-fact details are entitled to claim. Those who desire farther information—practical proofs, and references, and practical evidences of the working of Spiritualism as a moral agent in the world's progress—may share in the practical experiences of

EMMA HARDINGE.

8 FOURTH AVENUE, NEW YORK, Aug. 1, 1859.

Mr. Ambler, in addition to his other appointments, is to speak at Worcester during the month of September.

## SPIRITUALISM BEFORE THE SCIENTIFIC CONVENTION.

At the recent Scientific Convention at Springfield, Mass., Mr. Wm. R. Prince, of Flushing, introduced the subject of spiritual communion, and urged its claims as one of the exact sciences.

Mr. Prince remarked: "I hold in my hand a Preamble and Resolution on a subject about which there has been great opposition in this Association, and all I now ask is a short but fair hearing. Learned societies have been assailed as composed of Atheists and Infidels, and I desire to give you an opportunity to set this calumny at rest. Farthermore, I desire that this Association should give to the world a proof that its object is to elucidate, and not to suppress investigation. The subject is 'Mental Power or Spiritualism.' I do not consider that this Society has anything to do with the isolated fact that Spirits do communicate with man, but this Association is bound to recognize Mentalism and Spiritualism so far as they form the medium for the communication of knowledge to the human race. You may refuse Spiritualism a hearing, but if spiritual science courts investigation, and you evade it, the world will form its own opinion, and my purpose will be answered."

Mr. Prince proceeded thus far amid repeated interruptions and calls to order, and it was then insisted on by the President that he should confine himself alone to the Resolution, and omit the Preamble. We now insert them both here:

### PREAMBLE AND RESOLUTION.

*Whereas*, This Association at its Session of 1856 was solicited by the late Dr. Robert Hare to investigate the cause of the motion of a machine which he then presented, and which he declared was not propelled by physical power; and

*Whereas*, This Association declined at that Session to investigate the subject as then first presented by Dr. Hare; and

*Whereas*, The Cambridge Convention of Professors and Savans has never dared to make a final official report on the allied subject of Spiritualism, and as no satisfactory investigation and solution has been presented to the world from any other source, this Association, in consideration of the vastly increasing advocates of the so-called *Science of Spiritual Communication*, has arrived at the determination to meet the responsibility resting upon it as an institution for scientific investigation, and for the dissemination of knowledge. Be it, therefore,

*Resolved*, That a committee, consisting of six members, be now appointed to take into consideration the claims of spiritual communication to be ranked among the sciences, and that the said committee report at the next annual session of this Association.

This Resolution was seconded by ten or twelve persons, but was then laid upon the table by a large majority. It is believed that the perseverance of Mr. P., aided by the few Spiritualists in the Convention, would have succeeded in obtaining a hearing of Mr. P.'s address on the subject, had it not been that there remained but two days before the adjournment of the Convention, and it was stated that there was not time remaining to read the papers which the standing committee had accepted.

We now give the outlines which Mr. Prince had hurriedly penned during that morning, as the elements of his address:

MR. PRESIDENT: I have a few remarks to make in behalf of the Resolution just offered, and I trust the subject will be calmly considered even by its opponents. I only ask for this subject what may be demanded by the humblest of the nation, a fair and candid hearing; and I beg you all fully to understand that whilst error shuns investigation, Spiritualism defies it.

When a meteoric stone, or the simplest fossil is presented to you, it receives from you an elaborate disquisition; but a science, as exact as any science, one which absolutely forms the connecting link between all the solar systems throughout this mighty universe, has been by you hitherto completely ignored. Why, let me ask, is this? It can only arise from prejudice or from the absence of mental development in those minds that fail to comprehend its vast importance. It is only the delusions of pretended science, and not the light of minds that seek eternal truths, which thus has influenced you to shun all fair investigation.

It has been claimed for science that it rears its head above all popular prejudices, and yet this Association has, in this one case at least, been not only the adherent, but the victim of the most ignorant and assuming prejudices. You have, in regard to the present subject, occupied a position not in advance of, but very far behind, the age. You have denounced the advocates of Spiritualism as men whose minds are in a state of delusion. On the other hand, Spiritualists have also

expressed their opinions. They regard their opponents with a sentiment nearly allied to pity. They view them as so many children, who, not content with the feebleness of childhood, rush forth, recklessly, through the world with darkened bandages over their eyes.

The science of spiritual communication, Mr. President, when fairly elucidated, will be found to comprise a development of wisdom, of power, and of love, so much more lofty than the highest conceptions which any learned societies have arrived at, that it is perhaps this immense disparity alone, which can fully and adequately account for your fears of investigating its mighty and portentous truths.

Spiritualism does not confine itself to expounding the movements of a comet's tail, but will reveal to you the mighty purposes of God himself, when he sends forth those bright messengers, coursing through the heavens with lightning speed, connecting system with system, and binding sphere with sphere, in one vast and holy communion throughout the boundless expanse of an infinite universe. Spiritualism does not limit its powers by causing you to devote months and years to weighing the moon, or other satellites, or even a world, or a sun, but it will unveil to you the eternal law by which God not only weighs whole systems by an unerring balance, but that law by which he is daily ushering into existence other countless suns and worlds, formed from the crude matter never previously developed. You seem to be unconscious of the fact that you have hitherto closed, and still are, by the exercise of your prejudices, closing the brightest avenue by which each of you, and all similar associations, may receive that knowledge to which you so anxiously aspire.

You have already darkened one page in the history of your association by refusing to listen to the ardent appeals of one of your most celebrated associates now deceased, one whose name is nobly enrolled in your scientific annals—one who spent his whole life in scientific pursuits—one to whom you are so greatly indebted for originality of thought, and for the consummated attainments of a gigantic intellect. That honorable man appealed to you in vain, as an anxious suppliant for an investigation of facts, and your only response was an idle boast that you had given him and Spiritualism the go-by. You may also darken this day's page of your history by again refusing to lend your ear to the appeals of eternal truth and eternal light. You may boast now, as you did before, that you have given Spiritualism the go-by, but the time must come, and will come, when you will no longer dare to refuse it a hearing.

Spiritualism, itself the messenger of light, will so brighten the ideas of those among you who are now prejudiced against it, that you will hasten to repair the errors of the past, and open wide your portals to the brightness of the future. Whilst you are ardently endeavoring to elucidate the physical connection of the component parts of the universe, can you fail to realize of how much more importance is that mighty mental chain, which not only binds man to man throughout every planet and every peopled sun and satellite of the universe, but which binds every phase of animated being, and every atom of matter throughout this vast expanse, to the great universal mind of that God who is the vivifying principle pervading all matter and all space? Can you suppose that the power by which the Deity regulates the spiritual movements of the universe is based on a science less exact than that which controls its physical movements? You seem not to realize that the duties and the labors of the glorified beings of the Spirit-worlds, are the development of the races of men existing in the worlds beneath them, and that their most anxious desires are to unveil to man the bright realities of an universal knowledge.

Every new idea, every bright aspiration that has arisen in the mind of man throughout all time, has been generated by the benign influence of those intelligent beings who exist in the spheres above us. From the very throne of God himself, there are chains of existences inhabiting sphere on sphere, whose entire solicitude is that each shall increase the area of knowledge and usefulness of those beneath them, thus extending one mighty chain of knowledge, love and sympathy combined, from the Almighty Source of all wisdom, to the remotest and humblest objects which that beneficent Creator has ushered into existence.

These are not uncertain speculations like your calculations

on comets, but they comprise the knowledge conveyed to Spiritualists by their glorified friends who now abide in the regions they thus describe. They reveal to us that what you are all so anxious to attain—a perpetual advancement in knowledge—is identified with man's eternal existence. They reveal to us that man's unwritten history is, eternal progress in knowledge and development. They tell us that countless gradations of existence await him, and that after thousands of ages shall have elapsed, and he shall have passed through myriads of spheres, ever advancing, he shall still vainly look for the bourne where his journeyings shall cease; for whilst thus pursuing his interminable course, new suns and new worlds have been rising everywhere around him, thus ushered into their primary existence throughout the boundless expanse of the universe. He begins at length to realize the never-ending accumulation of still brighter and more glorious worlds, and with his mental vision thus expanding, he comprehends the stupendous truth now revealed to his awakened conception, that there still remain unexplored, countless spheres and gradations of joyous existence far more numerous than when he first sallied forth on this journey of an interminable existence.

#### RANDOM READINGS.

With the thermometer at 90 deg.; more or less, one looks around upon the various shelves of his library to find some easier method of making an article, or series of articles—something that will last through the dog days—rather than getting all out of one's own brain. "The wringing of the nose," says the wise ancient, "bringeth forth blood;" but the seething of the brain beneath a broiling August sun is not favorable to the flow of thought. For how can that which is fresh, calm and cool come from its opposite? *Similia similibus nascuntur.*

Turning to "Old Europe," listening to the sounds of battle and the low mutterings of incipient revolution, one feels like exclaiming with our old friend, Herr Prof. Teufelsdr., "It is beginning!" And this recalls certain prophetic announcements and descriptions of that which now is, or is to be—which, in fact, is a-being. So again taking up the "Lyric of the Golden Age," we read with fresh interest:

Ere Europe perished, on her temples hoary,  
Wearing a crown of scorpions fierce and bold,  
And nursing in her bosom pierced and gory  
That fraudulent basilisk, the lust of gold,  
"Ah me," she cried, "ah me, 'tis bitter cold;  
Press poppies to my lips, for I am dying.  
Once I was young, alas! I am not old  
E'en now." The serpents hissed through all her sighing  
"Die! die!" "yes, die!" the basilisk replied.  
But ere she slept, once more aloud she cried  
For priestly unction; then in madness died.

Feudal Europe, with her mediæval chivalries and real nobility, is dead and passing away. And the great effort is to "get rid of the body"—the corrupt and worn-out forms—the exuviae of departing life. And so sings the poet:

She passed away, yet still her mighty form  
Cumbered the earth; her ruins bred a swarm  
Of crawling adders; some were fierce and red;  
These on her rank heart's blood for ages fed;  
And others were like newts; these on her lips  
Reveled; her eyes, like meteors in eclipse,  
Cradled their hollow emptiness within  
Filtred lids, red-stained with loathsome looks of sin;  
And her shrunk limbs and bloated frame supine,  
Fed fierce malignant shapes of Poverty and Crime.

She was a harlot while she lived; she perished  
Of in-bred evil; kings her splendor cherished;  
Priests hymned her praises, prelates graced her board,  
And Pope and Kaiser shared her couch, and poured  
Their lavish treasures into her lap. She fed  
Her darling basilisk with blood-drops shed  
From starving multitudes to sorrow born;  
Unclothed they watched her flocks, unfed they reaped her corn.

We know of no more vivid description of the social and moral evils under which the Old World groans. It is almost too intensely real, and approaches the horrid. But the following is not without a touch of wit and latent humor, and relishes, in a measure, the preceding:

So proud old Europe died; 'twas in the night;  
Yielding her ghost in terrible affright.  
But ere she died she made her will; she gave,  
First all her people as perpetual slaves  
Unto the kings, and also gave with them,  
For every head a snaky diadem.  
She parceled out the free-born minds of all  
The multitudes bound in her iron thrall;

Some were to Calvin, some Arminius given.  
But most to him who claims the keys of Heaven;  
And he, with thumb-screw, rack and fiery flame,  
Was Legatee to execute the same.

With holy oil her brazen brow they crossed,  
With sacred wine they cooled her parched tongue,  
And empty masses, ere her eyes had lost  
Their lurid glare, were o'er her said and sung.  
Men said that while she lay in anguish dying,  
Her eyes were fixed, and looking up she saw  
Her triple yoke of Custom, Creed and Law  
On the bright threshold of the Future lying,  
Broken to fragments. Be this as it may,  
She groaned, sighed, inly raved, and blindly passed away.

The death-chant of the Old World, which Rousseau hears in a trance-dream, is one of the strangest and most solemn things in literature. It has a slight resemblance to the verse of Edgar A. Poe. The weird element is strongly brought out:

Waking in the midnight lonely,  
Spirit-born, he seemed to tread  
Where no being dwelt, but only  
Shadows of the nations dead,

Each returning apparition  
Like a specter seemed to rise  
From the vault of its perdition,  
Gazing blindly on the skies.

And the solemn Angel nations,  
In their deep harmonic tongue,  
O'er those living desolations  
Mournfully together sung:

"Spring blossomed once within the human soul,  
'Tis dreary winter now;  
Dark pain sits mourning by the silent goal,  
And death, with frowning brow.

"The earth is fallen from its high estate,  
With man it fails and dies;  
No more it sits beside the morning gate,  
In converse with the skies.

"Like some fair maiden, by the spoiler's art  
Robbed of her lily crown,  
Earth droops despairing, and her broken heart  
Into the grave drops down."

\* \* \* \* \*

And the spectral nations wondered,  
Wrapped in darkness for a pall,  
While the solemn music thundered  
From the far celestial hall.

Waved the banners dark and solemn  
O'er those armies of the tomb  
Mournfully that spectral column  
Chanted through the midnight gloom:

"Yes, the aged world is dead,  
Dead are all its mystic dreams,  
Angels from its thought are fled,  
Angels from its graves and streams;  
FAITH is lost, and being fled,  
In its loss the world is dead.

"Yes, the aged world is dead;  
Truth is gone from court and shrine,  
And a sensual pall is spread  
O'er the tomb of life divine;  
HOPE is lost, and being fled,  
In its loss the world is dead.

"Yes, the aged world is dead;  
Cold the heart and dim the brain;  
Wise men filch the orphan's bread,  
Fear and hate in temples reign.  
Love is lost, and being fled,  
In its loss the world is dead."  
Then through all the midnight speeding,  
Like the wind Euroclydon,  
O'er the sounding seas receding,  
Swept the stormy chorus on:

"The day of burning comes at last,  
The world is dead, the world is dead,  
Spring, Summer, Autumn, Winter, past,  
Youth, Manhood, Age, like vapors fled.  
Alas! alas!"

"All beauty passes from our sight:  
The world reposes on its bier;  
Morn, Noon and Eve, and starry night,  
Depart and leave but chaos drear.  
Alas! alas!"

It is a consoling thought that with the death of the old comes ever the birth of the new; that the death-throe is also a birth-pang, and the new-born child, the Future, is heir to a nobler career than the Past. And how much depends upon those who usher in a new movement. If they are conscientious, upright, devoutly earnest, God-fearing and neighbor-loving men, the cradled infant has a fair opportunity to unfold and grow up in the orderly development of all its faculties. Spiritualism has much to answer for. Had its advocates ever been prudent, had no extraneous matters been mingled and confounded with its pure revelations, so far as orderly, thousands of the best and noblest minds, now driven from its

ranks, would have been enrolled among its most earnest adherents. Gradually, like everything else, it acquires a character which is the aggregate of that of all those who receive its disclosures. And it should be remembered by all that the purer and more elevated its principles, the loftier its aims, the higher will be the class of minds that will be attracted and drawn into its ranks. The Swedenborgians are intellectual and moral, but cold, because such is the character of the writings of the Swedish seer. The Spiritualist, therefore, should be extremely cautious whom he follows. Many supposed lights are found to be *ignes fatui*; many stars but meteors of the night; voices sounding as if from the bending heavens are often syren whisperings, luring on to death. In all the walks of life there is a right hand and a left; paths that lead upward and those that wind downward. Therefore, let us choose warily, for our choice may be final. Adopt whatsoever theories we will, we know that nothing valuable is ever attained without a struggle, either for this world or the world to come. "Heaven," says the Arabian Prophet, "is beneath a concave of swords!" And the Valhalla of northern mythology was for the valiant alone. The hall of heroes is everywhere for the sons of valor.

Such is the stern, but just, decree of fate—  
That heaven is ours accordant with our state.

To return to our readings. The ancients believed that not only families, but cities, nations and races, had their guardian deities. The same seems also to be taught in the visions and angelic visitations of the Prophet Daniel. But nowhere is the idea more beautifully and nobly set forth than in the following passage:

Men to angelic stature wisely grown,  
Embody in one form of might and grace  
Not the perfections of one mind alone,  
But all the forms and forces of the race.

Angelic men remote, in spheres afar,  
Shine forth, as beams a many-splendored star,  
Akin through harmony and style of brain  
With separate nations on the earthly plane.  
Through them, as mediatorial forms, divine  
Perfections are diffused, and they refine  
Vast races by their influence, and stand  
Each one *en rapport* with some kindred land.  
These are the heavenly hierarchs, and they  
Guide earthly empires on their conquering way;  
And when their influence is withdrawn, 'tis then  
That empires crumble into dust again.

And do we not see illustrations of this in communities, churches and nations at the present day? See how those conservative bodies and sects, that shut out the influx of new life, shrivel and wither, like trees whose roots are buried beneath the accumulation of foreign masses of earth; while a Beecher, a Chapin, become as voices of humanity in its struggles to achieve light and freedom, because they permit the influx, as of the heavens, to descend through them. So with nations; the hide-bound bigots of Church and State ruin whatever they rule. Austria declines, because she rejects the new life of the new age. France is powerful because she is mediatorial. Her great revolution broke up the hard and indurated crust, and she is now vivified from the heavens.

England is divided against herself, and can not stand. All that is best and noblest within her is on the side of freedom; but the rulers who shape her destiny are in sympathy, not with man, but with the privileges of a class. And a fearful reckoning is to be made for all deliberate rejections of the right and true. But we will glance at these matters with the aid of the spiritual muse, in our next paper. Perhaps the impatient reader will turn to the "Lyric" for himself, and see if the poet does not look with prescient eyes upon the fate of Europe, and especially upon the land where he now labors. S. E. B.

#### BORN INTO THE SPIRIT-WORLD.

It is with extreme sorrow that we have to chronicle the death of JEREMIAH J. DENSLOW. He died last night about eleven o'clock after an illness of little more than two weeks, of remittent fever. The deceased was thoroughly known in all this community, and was esteemed as a most worthy man—being always kind, charitable, benevolent and most scrupulously honest in all things. It was the aim of his life to be as good as an erring mortal could be, and he revealed to the appreciating mind a true loveliness of character—a something within the external man that drew the heart out in affection for him.

With the poor he was always most patient and charitable, never refusing to minister to their wants when possible for him to do so, and very successfully too, as a medical adviser, in which he was entirely self-educated. He at an early age embraced Spiritualism, and held steadfastly to his faith to the last, always adhering to, and living out its doctrines so far as his opportunities gave him knowledge. The mortal world is now closed to him, and he leaves behind the name of having been a truly kind good man.—*Fatavia Herald.*



## EDUCATIONAL REFORM.

Modern Spiritualism has given birth to various systems of moral, religious and social reforms, none of which, however, as yet have been carried into successful practical effect. The lack of success in the undertaking of any reform should not always be attributed to the inefficiency of the system upon which it is based. It oftener lies in the subject of reform, which absolutely refuses to be acted upon by any external force. It is difficult to limber the spinal column of a stiff-necked generation, and hence it would seem wiser for the reformer to bestow his labors in a forward direction, and by prophetic teachings "take Time by the forelock," and seek to mold into harmonious and orderly shapes the pliant and ductile minds of the young plants just rising into being; in other words, to rely more in the education of the young, than in the un-educating of the already grown.

A few evenings since I attended a lecture in Lamartine Hall, on which occasion Professor Deane, Principal of the Polytechnic Institute, corner of Sixth-avenue and Nineteenth-street, gave an illustration of his method of instructing the youth entrusted to him. His system seems to be so reasonable and progressive, that I am induced to ask you to give place in your columns to a brief synopsis of his mode ofcedure.

Mr. Deane is a thoroughly educated gentleman, and possesses those rare but very desirable qualities in a teacher—firmness and decision of character, tempered with a gentle and extremely harmonious disposition. I have a son of about ten years of age, who has attended Mr. Deane's school some six months, and in justice to that gentleman I must confess that my boy has learned more during that short period than he had learned in any two years before. If any of the readers of the TELEGRAPH have children, male or female, to whom they wish to give a sound moral as well as mental education, I would recommend them to call on Mr. Deane, at his Institute, and examine for themselves his admirable system of teaching.

## LECTURE ON NEW AND IMPROVED METHODS OF EDUCATION.

BY PROF. A. F. DEANE.

The opinion that the science of education has much improved within the last fifty years is so general that it will be thought by some little less than heresy to deny it. It is certainly true that a much greater number of persons, in proportion to the population, know how to read and write at present than before the introduction of the Lancasterian and Madras systems, and the establishment of Ward and Sunday-schools. That is, so far, a good and happy result; but it does not prove that education as a science—that is, the mode of imparting knowledge, more especially that of the languages—has much advanced, or that the higher classes are, in this respect, better educated now than they were a century ago.

There are in this city, as well as in every other part of the States, thousands of persons who bewail their own want of literary instruction, which they modestly but erroneously attribute to their inattention and idleness while at school, and who sincerely imagine they are taking the necessary steps to obviate so great a misfortune to their offspring by sending them to the schools where the wealthy and educated send theirs, in the fond hope that their children will make a better improvement of their time and opportunity than they themselves had done. But the cause being the same, the result is invariably the same. The sons, as the fathers, having sacrificed real and useful knowledge to the vain and futile advantage of studying numerous branches, including the languages, and return to their paternal homes with a mere superficial knowledge of any science or principles of education.

The languages of Greece and Rome are, doubtless, well worth a reasonable time spent in the successful study of them; but no judicious man will say that it is a rational act of the present to make his son study these languages seven or eight years, with the almost absolute certainty that even in that time he will not have obtained such a knowledge of them as to render the literature of these ancient nations familiar to him; or that even if he did, if he learn nothing else, that literature alone would suffice to make him a man of education, a sound scholar of the present day. This is not educating his son, but rather insuring, as far as in him lies, his ignorance and consequent degradation; for though the knowledge of Greek and Latin does not tend to degradation *per se*, yet does it lead infallibly to this result, for if seven or eight years are given up to this study, and given up exclusively to it, as is usually the case, our own language, containing information infinitely more precious, more important—History, Geography, Astronomy, Natural History and Natural Philosophy; the literature of our own and other nations; the knowledge of the productions of our own country and of others; the commercial, political and scientific relations of the different nations of the earth with each other; their manners, habits, commerce,

customs, religion and laws, exclusive of the liberal sciences, and that fund of indirect information which can be acquired by reading, and reading alone, must be sacrificed to it; and yet all these are absolutely necessary to constitute a right education, and are in themselves a far more essential part of it than Greek and Latin.

As far, therefore, as ignorance can degrade, the unhappy student is degraded by such a course, and remains forever degraded, unless at this period of life—that is, on his quitting school—he applies himself to the study of those objects to which I have before alluded, with tenfold more ardor than he ever studied Greek or Latin, a task of uncommon difficulty in itself, and rendered still more difficult by a distaste for learning too frequently contracted at school, and by the necessity in which he now finds himself to apply his time and talents to some professional pursuit, on his success in which is to depend his case, affluence and respectability, his very existence in after life; and if I grant that many have conquered all these difficulties, and have risen to eminence, respect and riches, it must, I think, be conceded on the other hand, that thousands in the different professions of Divinity, Law and Physic, victims of the system of education I have here signalized, however ardent their endeavors, have been unable to raise themselves to respect or real usefulness; nor would be able to procure a subsistence by their profession if they were not assisted by relatives and friends.

Still it must be granted that the Greek and Latin languages are so wound up in all our institutions, professions, sciences, literature, language—nay, in our very religion, customs, conversation, amusements and social habits, that no man will be hardy enough to deny their overwhelming importance; and the parent who feels this importance, without being sufficiently aware of the still greater importance of the other species of knowledge to which I have alluded, and not knowing how to attain both, consents however reluctantly to suffer his son to tread the same barren, rugged road he had himself trodden; and thus has the work of education been carried on by prescription for centuries past. But the question may be asked, How does the study of Greek and Latin cause all this mischief? By the most simple process that can be conceived; by taking up all the time of the student, and consequently preventing him from reading—reading whose effects mankind in general seem to be utterly unaware of—reading, the only real, the only effectual source of instruction; the pure spring of nine-tenths of our intellectual enjoyments; the only cure of all our ignorance—reading, without which no man ever yet possessed extensive information; which alone constitutes the difference between the blockhead and the man of learning; the loss of which no knowledge of Greek particles, nor the most intimate acquaintance with the rules of syntax and prosody, will ever be able to compensate. Reading, the most valuable gift of the Divinity, has been sacrificed to the acquirement of what never constituted real learning, and which constitutes it now less than ever; and to the contemptible vanity of being supposed a classical scholar, often without the shadow of a title to it. That this picture is not overdrawn, I would appeal to the experience of almost every man capable of understanding me—to every person whose position in society has given him an opportunity of knowing those who compose it. I would appeal to the minister of the Gospel, the physician, the lawyer, the gentleman—I would entreat every parent to inquire into its truth, before it is too late to prevent its baneful effects upon his offspring.

Reading is, then, of ten thousand-fold the importance of any other science, because it is the mother of them all; and as it must not be sacrificed to Greek or Latin, so neither should it be sacrificed to anything else. Nothing can in any case be substituted for it; it is the milk of the intellectual child; it is the solid nourishment of the grown man; it is the wine of old age. It must not, therefore, be sacrificed in childhood to spelling—to endeavoring to recite, to speak, or to read with propriety so-called; because to read with propriety before we have acquired a considerable fund of knowledge and experience of life, is impossible and useless. Neither should it be sacrificed to grammar or composition, nor to getting by heart anything whatever, because these are utterly unattainable before we have read a great deal; nor to writing for years large hand, in order to be able to write small; nor to arithmetic, at an age when it is wholly useless; nor to the thousand other contrivances which it would seem that the enemy of mankind could alone have put into the heads of schoolmasters, to prevent the child from reading—that is, from learning anything, and thus keep him like another Sisypheus, the whole time of his scholastic life, rolling up the stone of science all the day to see it roll down every night, and then be obliged every morning to renew the disgusting task.

II. As reading is the source of all real instruction, as is self-evident to any one who reflects on the subject, so it is also the sole, the only means by which the words of a dead language can be acquired. It is inconceivable that those persons whose business is the instruction of others in the languages, should not have found out this obvious truth, that to speak or write a language *we must know it* by heart; and that so far as we know it in this manner, so far reaches the copiousness, harmony and variety of our style in speaking or in writing, and no farther!

The man who has not learned to read, knows only those words which he has learned in conversation; his vocabulary is smaller than can well be imagined, still, however, proportioned and analogous to the company he has kept. But to write and speak with any pretensions to purity, or elegance, or variety of style, we must have read a good deal, and good authors. The first book a man reads impresses on his mind and memory a number of words he either knew not before, or knew so imperfectly that he did not dare to use them; every succeeding book augments this number, and with it forms gradually his judgment as to their fitness singly or collectively. No man has ever yet become a critic with regard to language—no man has ever written or spoken with elegance and propriety—by any other means.

I am apprehensive that I shall be thought verbose and diffuse on this subject. "It is ridiculous," exclaims the critic, "to tell us so much of the utility of reading; we all feel and know it." I beg your pardon, Sir; not one in a thousand feels that the words of a language are to be acquired by reading only. If they did, they would practice it for themselves, and prescribe it to others.

It ought to be the leading object in primary schools to teach the art of reading. It ought to occupy threefold more time than it does. The teachers of these schools should labor to improve themselves. They should feel that to them, for a time, are committed the future orators of the land. A judicious parent observed that he would rather have even his daughter return from school a first-rate *reader*, than a first-rate performer on the piano-forte. He would feel that he had a better pledge for the intelligence and talent of his child. The accomplishment in its perfection would give more pleasure. The voice of song is not sweeter than the voice of eloquence, and there may be eloquent *readers* as well as eloquent *speakers*. We allude to perfection in this art; and it is something we must say in defense of our preference, which we have never yet seen. Let the same pains be devoted to reading as are required to form an accomplished performer on an instrument. Let us have, as the ancients had, the firmness of the voice, the music masters of the music voice. Let us see more time devoted to this accomplishment, and then we should be prepared to stand the comparison.

It is, indeed, a most intellectual accomplishment; so is music, too, in its perfection. We do by no means underrate this noble and delightful art, to which Socrates applied himself even in his old age. But one strong recommendation of the art of reading is, that it requires a constant exercise of mind. It involves in its perfection the whole art of criticism on language. A man or a woman may possess a fine genius, without being a perfect reader; but he or she can not be a perfect reader without being a genius.

We have dwelt at some length on the advantages of reading, because we believe this lies at the foundation of all future progress in literature; but we also believe that a new system of education should be introduced, which shall be simple, rational, comprehensive, and in harmony with nature's absolute and universal laws.

One of the fundamental principles is, that all true education is an unfolding of the interiors; that there may be a wise and harmonious unfolding, the interiors are to be addressed; and that the interiors may be addressed, the teacher must himself be interiorly unfolded.

The bud has within itself all that strictly constitutes the rose. The seed has within itself all that strictly constitutes the fruit. All things are emanations from the interiors. There, in the highest possible sense, is the throne of the divine principle in the human organism; the external being but an emanation from this divine principle, or interior germ. To reach, then, the highest things—to obtain the purest knowledge—to acquire the essences, attention must be directed to the interiors, or to the heart of things. In short, address must be made to that which is higher than the faculty called reason.

Reason may be denominated an analyzer, a judge of things; but there is in every human being an interior consciousness that a statement is true, or that it is based on eternal principles, though the person may be incapable of logically presenting the subject to others. That power is the highest; it is "the Divinity which stirs within." It is sometimes called intuition. This is a significant word. It implies that the tutors or teachers are within. These, and these alone, are the authoritative teachers of mankind, and when we arrive at a clear perception and hearty acknowledgement of this truth, we will be admirably prepared for education, or better for unfolding.

III. The present systems of education in general are almost entirely external, and comparatively little attention is paid to the interior workings of the human mind. The external is but the elaboration of the internal, as the fruit is but the elaboration of the seed within that fruit. If the little seed could be critically inspected, the same form, substantially, which is presented to the outer vision would appear. All things have their internals and their externals—the externals being simply expressions of the internals. Each individual person has within himself a divine principle; or to speak more definitely, an inner self, from which the outer self is but an elaboration. This divine principle or inner self has all that is necessary to constitute an outer self—precisely as is the case with the seed before alluded to. In the interiors lie cen-



cealed what are usually denominated the germs, or the principles of expanding life or vitality. It is well known that the germination of vegetables depends, to much extent, on soils, seasons, climates, moistures and temperatures. The germinations are perfect in precise ratio to favorable conditions.

Any system of education which does not embrace instruction relative to an observance of the laws of health is, so far, an imperfect or incomplete system. Unless the body is in its truest, most natural and harmonious conditions, the higher powers can not perform their natural and essential functions. The body is the basis of the mind, and, to a greater or less extent, favorably or unfavorably affects it. Among the ancients great attention was directed to a wise, harmonious and perfect unfolding of the physical forms of scholars. Athletic exercises, games, gymnastics were introduced into the institutions of learning, with a view of bringing the bodies of pupils into their best and highest conditions. Manifestly the moderns have greatly overlooked this branch of education; so that pupils, while ardently engaged in intellectual studies, are generally puny, ill-formed and slender in their physical systems. One of the principles of an improved mode of education would embody some of the ancient exercises, games and gymnastics, in order that the bodies of pupils may be expanded, strengthened and unfolded in harmony with the unfolding of the higher faculties.

Much has been written on the right training of youth, from the days of Plato and Quintilian down to the present time. The age at which a boy's education should begin—what he should learn, and in what order—what should be taught to all, and what reserved for particular classes and professions—what portion of the religious element should enter into the course of instruction—whether a public or private education should be preferred—are questions, which have long divided both the speculations of philosophers, and the practice of parents. But the actual details of school-management and discipline have rarely been communicated to the world. No sooner is a boy committed to the charge of a domestic tutor, or of a public teacher, than the scene changes, and little is heard of what passes till he comes forth in due time, more or less of a scholar or a dunce. Like so much raw material thrown into a machine, he is subjected to a long and tedious process; but the principle of the mechanism, the mutual relation of the parts, the modes of working, and the various steps and manipulations of the process, have seldom been described so minutely and intelligibly as to enable the public to form a judgment of their value and efficiency. The art and practice of teaching, as exemplified in the daily intercourse of teacher and pupil, seems, like other crafts and mysteries, to have been reserved for the initiated.

This was eminently true down to the close of the last century; but in the course of the present, a willingness, apparently ripening into an earnest desire to be informed on this matter, has been gaining ground. Foundation schools of older date in Europe, where youth of a higher class, and less tender age were engaged in the study of ancient languages, were screened from observation by their very antiquity; and there was beside enough of the obscure and the recondite in the subjects taught there to repel inspection and scrutiny; nor, indeed, was investigation courted, either by the teachers or the patrons of such time-honored institutions. But seeing so much has been done during the half of this century that is past, in the creation and amelioration of schools for the poor, and so little for the improvement of those whose very antiquity makes it likely that they require revision, it is time that more light were let into the arcana of the classical school-room, and the public invited to consider how far the system pursued there is keeping pace with the progressive tendencies of the age in which we live. Taking it for granted, that everything taught in our grammar schools is well worth the learning, it still remains to be considered whether methods of teaching may not be found that shall save the time, and give better direction to the labor of the pupil; and methods, above all, that shall inspire a love of study, open a finer and freer career to early talent, and reduce the number of failures to the smallest possible amount. To these important ends, few things seem more likely to conduce than an intelligible account of the details and results of actual experiments, drawn up by those who have made them. Such results confirmed or corrected by the experience of others, may be expected to lead to the adoption of improved methods wherever there is room for them.

IV. Perhaps it would not be uninteresting to the audience briefly to explain some of the principles in operation at this institute. It is highly important that pupils should become interested in their own improvement, for self-instruction is the grand basis of future success, and with this view every laudable means should be employed to secure concentration of thought. This is the principle source of mental, moral and physical improvement, and enables an individual to confine his attention to any given subject which may be presented for consideration. Although this is an acquisition as extraordinary as it is important and valuable, it may be possessed by all who are willing to undergo the necessary discipline.

This subject is fraught with interest and delight to those whose minds are impressed with its importance and advantages, and they have become remarkable for their mental ele-

vation; their extraordinary power of association of ideas; the capabilities of their inventive faculties; their novel and remarkable discoveries; the depth of their penetration and acquaintance with natural science, and their lofty flights into the regions of astronomical science. All these results have legitimately flown from the power of concentration of thought, or fixedness of attention. And this quality exists in different degrees in different individuals, according to their progenitive, domestic and educational circumstances, or to their respective avocational pursuits; and according to their degree of attainment in this useful mental qualification, they will be proportionably benefited and improved. To effect this object we allow the pupils the privilege of choosing their studies for the space of one hour every three weeks. They are encouraged to exercise their independence during this hour to do what is right, and each selects the study for which he has the greatest attraction, and concentrates his thoughts on that particular study. One may prefer drawing, another history, a third geography, a fourth construction of maps, a fifth penmanship, sixth arithmetic, and so on, and it is the most quiet and, perhaps, most profitable hour of the week. The teacher has thus a favorable opportunity of noticing the proclivities or preferences of the pupils, and can direct them accordingly.

Again, it is extremely desirable that the organs of speech, or the conversational powers of youth be successfully cultivated; that their style should be easy and natural, and consequently graceful and flowing. Comparatively few are endowed with these extraordinary natural gifts; but all who possess the faculties of speech and hearing may learn to express themselves correctly, gracefully and agreeably in conversation; and although this is one of the noblest and most important of accomplishments, we believe that very little attention is paid to it in our general systems of education. It is not taught as an art, as music and drawing are; but nature is very unreasonably expected to do everything in this department. Hence, how many in conversation hesitate for words! Their explanations are imperfect, their illustrations meager, and their style dry and uninteresting. There may be a deficiency in the faculty of language; but this faculty, like all others, can be improved and developed by cultivation; and I reiterate the opinion that the art of conversation, in all its parts, is sadly neglected in our systems of education. The noble faculty of language does not receive the cultivation its importance demands, and gross errors in grammatical construction and in pronunciation often mar the conversation of those even who have had all the advantages our schools and colleges afford. We cannot be good talkers without a command of the language in which we speak, both in its elements and in its forms, whatever our national qualifications may be.

The English language is characterized by simplicity, condensation, strength, expressiveness, variety, copiousness and flexibility. It is full of vigor and energy, like the races by whom it is spoken, and, like them, has wonderful capabilities of adaptation. It is capable of expressing the tenderest pathos as well as the wildest passion. It can drop the honeyed words of peace and gentleness, and it can visit with its withering, scathing, burning, blasting curse. Wherever it breaks through the foreign fripperies with which it is overlaid, it possesses all the strength of elemental nature.

To improve this faculty in the pupils, we devote one hour to free, general conversation, and the pupils are encouraged to express their sentiments freely, as they would in the family circle. One will narrate what he has read, another what he has heard, another what he has seen, and another recount his personal adventures which elicit remarks from others, and afford topics of conversation. They are also taught on these occasions what are considered just principles of conversation, that one should not interrupt another while speaking, but listen with due respect and attention to what is said, and thus afford the speaker a fair opportunity of expressing his sentiments without being interrupted.

Occasionally a portion of this time is occupied in debating. Some will take the affirmative, and others the negative side of a question, propounded for consideration a week or two previous, and the subject becomes interesting and profitable. Thus the teacher has an opportunity of correcting any mispronunciation, violations of grammatical rules, incorrect phrases, and offering suggestions that may be useful to them in future life.

Again, we devote an hour of another week to mercantile business. Two of the young men, as partners, are supposed to have entered business with a capital of \$60,000, and have in their establishment a large assortment of articles, which they will sell by wholesale or retail. The other pupils become their customers, and present on their slates or slips of paper such articles as they wish to purchase. These memorandums are received by the merchants, the accounts are made out in regular order, and the amount is paid in circular pieces of white paper, properly marked, from the size of a three-cent piece to one-dollar, and pieces of yellow paper for gold, from the size of a one dollar piece to that of fifty. They are also provided with bills of various amounts, and checks on certain banks specified. That hour is a brisk, busy time with both merchants and customers. Large quantities of articles are sold, and equivalents are received in silver, gold, bank bills,

etc. The pupils, in making out their lists, learn to write with facility and correctness the names of the various articles, and in inspecting their accounts, they learn readily to calculate the various amounts, before settling the bills; and we conceive that much of the mercantile business of life may thus be practically taught in school, so that boys and girls with such training will not be mere novices when they enter upon the actual duties of life—that they will possess not merely a theoretical, but practical knowledge of these things, which they will assuredly have occasion to practice when they come to be men and women.

#### TESTS THROUGH MRS. VAN HAUGHTON.

NEW YORK, Aug. 4, 1859.

MR. PARTRIDGE: *Sir*.—In my former communication I gave you such tests through Mrs. Van Haughton, of No. 187 Forsyth-street, as I deemed most worthy of publicity, purporting to come from the Spirit of my brother, though I have mentioned but a very small portion of all I received. I have, however, reserved a few of the most remarkable cases, because they bear a somewhat singular connection with events of after date. In the present paper I shall mention a few tests; the first I received from the Spirit of my brother's widow, and all of which were received at the first sitting; but such appears to be the cold, materialistic character of the age in which we live, where every one covers himself snugly beneath a garment of respectable theology, that I do not hope to carry conviction by the relation of tests. No—conviction must come only by individual inquiry.

From the moment of my first communication with the Spirit of my sister-in-law, up to the present, no Spirit by whose influence the medium was ever controlled, more completely identified herself, nor exhibited so deep a sympathy with her. Indeed she may be said to perpetually council and control her; her quiet, gentle form, glides to her side at all times, whispering consolation when surrounding influences would crush her. But for the tests:

After giving her name, which was done by the tipping of the table and alphabet—then her age, how long since she left the form, the disease she died by (consumption), every symptom of which was faithfully exhibited by Mrs. Van Haughton—then followed a description of her personal appearance, which was faithful, even to the manner of her walking, or half waltzing while moving about with her child. In giving this personation, the medium commenced humming an old favorite waltzing tune of my sister-in-law, which I recognized immediately.

The description in one particular, however, puzzled me, but when understood, it proved most satisfactory. The medium described her as wearing a cap. Now a cap, as I understood it, I knew she did not wear, because she abhorred them; so I flatly contradicted this part, but the medium insisted, so did I. Here I was reminded of a black cap, and the mystery was solved; for she wore on all occasions a small black net, which was principally confined to the back part of her head, and kept her hair tidy.

At this point I desired a test which would convince me that the Spirit of my sister-in-law was present. In what form such a test could come, I did not then have the remotest conception. The medium said, I should have it. She then put her hand up to the left side of her neck, and asked if I did not remember a *burn*. I immediately answered yes, and was about to describe how the circumstance occurred, when I was stopped and told that I had asked for a test, and I should have it. The medium then proceeded to say that the accident occurred to her when she was a child about 8 years old, in her father's house. She added that she saw, as by a mental vision, an old fashioned fire-place or grate, and a stove, against one of which she said the child had been pushed by her sister. Fearing I have trespassed too much on your space, I close for the present.

Yours, respectfully, Rob't C. Crowe, 163 Canal-street.

THE NEW COVENANT has a very pungent article as to whether the doctrine of damnation in Hell is believed. It says if its professors believe the doctrine to be true, then they must believe that some father, mother, child, kindred or friend must be writhing on the surging sea of hell-fire, and that their own salvation from its torments is by no means sure. The writer thinks it impossible for anybody to believe this and mingle in society, in trade and business, with so little concern as those who profess this horrible doctrine manifest.

A writer says that "life may be merry as well as useful." Every person that owns a mouth has always a good opening for a laugh.



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

CHARLES PARTRIDGE.

Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, AUGUST 27, 1859.

### NAPOLEON AND SPIRITUALISM.

We have scarcely taken up a newspaper during the last two or three months without finding an article about Napoleon's movements, and expressions of wonder and surprise at what he has done or said, or has not done or said. It is a surprise that he keeps his own counsel; it is a surprise that when he *does* speak, it is only the enunciation of some determination, policy, or movement to be made, or thing to be done, and all without a why or wherefore, or consultation with his people or the world, but leaving them to speculate and obey. His decision to take part in the late war came upon the people and nations of the earth like a thunderclap. His decision to go and be at the head of the army was another thunderclap, and the armistice was another thunderclap, breaking from his throne over the people and nations. And so, in respect to the movements of this strange man, there is really no knowing what a day may bring forth, or what the order and work of to-morrow may be. The nations wake up in the morning expecting orders for the day from Napoleon, as a set of workmen in a manufactory expect orders from their employers. Whenever the Austrian army changed their mode of warfare or of attack, or positions, although miles or mountains intervened to obscure the sight, and no intelligence of the fact was or could be received in the ordinary way, Napoleon's orders were at once given for portions of his army to be at a place designated, at a certain hour, to meet them. He has seemed to *know* the intention and movements of his enemy by magical means, and by the same means has seemed to know of combinations, or of overtures for plots and confederations, even before they were matured. He seems to hold a barometer by which he weighs and measures public feeling, sympathies and sentiments, and by which he knows hourly just what the people will bear, and he hesitates not to fight and to declare peace at will—in a common phrase, "to strike while the iron is hot."

What does all this mean? What are the people and nations coming to? What mysterious counsel is his? What power this to which the nations are bowing? Whence this consummate wisdom and success? These are queries in everybody's mind and questions on everybody's lips, and no satisfactory answer has been given. We venture now, in general terms, to give our solution of the matter, leaving the particulars and evidences of its truth and the sources of our information to be given at a more proper time.

Napoleon the First, after he was vanquished in his endeavor for earthly glory, and after he was sent to St. Helena, said: "When I am in the grave, I shall be for the enslaved peoples the polar star of their rights. My name shall be the war-cry of their efforts, the signet of their hopes. *I shall live again in the acts of others.*"

This prophesy is being fulfilled. Napoleon the Third is now the actor of Napoleon the First. It is known that the present Napoleon is a Spiritualist, and for the last few years has had Daniel D. Hume and other mediums at his house much of the time, and has been in almost constant conference with the Spirit of his uncle on all the matters and movements in which he has been, and is engaged. The Spirit of his uncle told him of the conspiracy to assassinate him, and of the manner and time it would be attempted, and he put on an armor, and his life was otherwise guarded by Spirits from the pistol shot. His uncle has been with him in the war, and advised him of all the plans and movements of the enemy, and when and how to give his orders to thwart their purposes. He has also counseled him as to the confederacies against him, and the change of feeling of his people and of the nations, and

when to sue for peace, and as to the effect these bold and startling movements would have on the people and nations.

Napoleon has made an apology for consenting to peace, which has undoubtedly served his purpose—namely, to direct the discussion away from his true reasons. We do not think the world understands Napoleon. The scope of his thought and life are deeper and broader than the world can now comprehend.

It may be said that war is anti-spiritual, and so it is, as an end; but as a means of elevating humanity from certain conditions of life, war has always been in use; and as we said in this paper, under date of 30th of July, page 162, the wars and commotions, and slaughter of human forms in the Old World are the present expression of the "reform-Spirit" on that people's plane of life. In this country, the same Spirit is expressing itself in the slaughter of antiquated forms and ideas. *There* it is a physical suffering, and *here* a mental suffering, but all is tending to the same end. We expect that for a time the tendency will seem more and more to promote Catholicism, but before the end comes, popular Catholicism will be swept from the earth. During the struggle that now is, many professing Protestants will become discouraged, will falter and yield to the popular current, and float into the Catholic Church for shelter from pelting storms. Let them go; such faint hearts are but a burden to the small army of God's steadfast men. True manhood is not yet, but is to come out of severe trials.

We consider this peace in Europe of no permanency. On the contrary, we expect in the course of about two years, more or less, to see accounts of more terribly bloody wars there than have ever yet been recorded. The people of the whole European hemisphere must be aroused from their spiritual lethargy and death by some means, and war seems to be strongly indicated as the present means. If our own country escape physical wars, we shall be thankful; but the boundaries of the present degree of human life and thought must be enlarged, at whatever cost, that a more divine order and life may be inaugurated in the earth. We work and wait anxiously, but in patient trust in the powers that be.

### SPIRITUALISM OPPOSED BY INFIDELS AND CHRISTIANS.

We quote the following from the Boston *Investigator*, under date of 27th of July, which paper claims to be an Infidel organ, but in reality it does not to us seem to be more Infidel than some papers which profess to be Christian, but is much more liberal and candid. This paper contains the following extract from one of Judge Edmonds' letters to the *Tribune*, with the accompanying remarks:

"I have seen a chair run across a room, backward and forward, without any mortal hand touching it. I have seen tables rise from the floor, and suspended in the air. I have seen them move when not touched. I have known a small bell fly around the room over our heads. I have known a table, at which I was sitting, turned upside down, then carried over my head, and put against the back of the sofa, and then replaced. I have seen a table lifted from the floor, when four able-bodied men were exerting their strength to hold it down. I have heard, well vouched for, of a young man carried through the air, several feet from the floor, through a suite of parlors. I have seen small articles in the room fly through the air and fall at the place designed for them, and sometimes so rapidly that the motion was invisible, and all we could see was that the object had changed its location."

"It is possible that Judge Edmonds may believe the truth of this absurd story—for men in certain conditions of mind have been known to believe any sort of vagary—but we do not believe his statement. Why should we? When we have been among the insane, they have told us of similar marvels, but we did not credit them, for on their very face they were impossible. Yet they were no more so than the above stories by Judge Edmonds; and it is much easier for us to believe that the Judge is laboring under a hallucination of mind, than that these violations of fixed natural laws ever really happened. We would not be thought unreasonably skeptical, even upon the subject of Spiritualism. But we presume that the laws of nature are uniform, constant, and unvarying. Therefore, when a man on the inside or the outside of an insane asylum, tells us that he has seen occurrences which transcend natural laws, we set him down as deluded, nor do we make any exception in such cases between a common person and a Judge. Our argument is that of the celebrated Hume—and we view it as perfectly unanswerable—that it is more probable for men to be deceived or to falsify than for the laws of nature to change.

"So far as Spiritualism makes innovations upon the old sectarian theology, and promotes freedom of opinion and speech, it is doing a good work, and we have no fault to find with it; but the above stories of Judge Edmonds are as idle as any of the exploded miracles of the Old Testament, and of no more probability."

We have to reply that our neighbors of the *Investigator* are generally very pungent in their criticisms, but in this case it seems to us the writer is a little beside himself. He assumes, with all the self-complacency imaginable, to have seen every-

thing, and hence to *know* all the "laws of nature," and says, "It is much easier for us to believe that the Judge is laboring under a hallucination of mind, than that these violations of *fixed natural laws* ever really happened." It is not alone Judge Edmonds, but thousands of others, ourselves included, who are by this rule adjudged insane. Indeed everybody who has observed new phenomena must be so included. Now, it may be pertinent for us, so adjudged, to ask of those who assumed to have bottled up *all* the "laws of nature" in their own wisdom, have they found out what the laws of nature are? Whether they used in the process their eyes, ears, or any of their natural senses, to discover natural laws? or whether they have some process by which they determine what "natural laws" are, without seeing or knowing really that there are any such laws? We consider the laws by which Spirits exist, and the process by which they move ponderable objects, as *natural* as those which apply to the existence and powers of the same Spirits while dwelling in the physical body. Are we mistaken in this, neighbor? We have seen *all* the phenomena related by Judge Edmonds, and we consider that the laws by which they occur are as *natural* as the laws by which any other phenomena are produced. Do our neighbors know natural laws in any other way than by their phenomenal manifestations, demonstrated to their natural senses? If our neighbors impeach human senses, *they* certainly have no right to talk about *natural laws*, for they know these only through their senses, and we do not think them quite so egotistical as to assume to know more about phenomena they have *not* seen, than the thousands do who have seen and are perfectly familiar with them.

Spiritualism is a curious thing in many respects besides this, that it has driven Christians and Infidels to unite in the same absurd positions of opposition to it. Christians say they do not find in their Bible that Spirits are authorized to communicate to us of this age, and therefore they deny that they do thus communicate. Infidels say they do not find in *their* Bible (the laws of nature) that Spirits are authorized to communicate, and therefore they deny communication between them and us. Now, these positions of the Christians and Infidels are fatal to both the Christian's and Infidel's Bible, because the things denied by each of them are but facts and conclusions of the human senses, which they say are *not* reliable; and thus they sacrifice that which is known and demonstrable in favor of faith, and of that which they do not *know*. That is to say, *we do not know* that the Infidels and Christians have mastered *all* of truth and of nature's laws, but *we do know* that there are many things not comprehended in their observations and philosophy, of which spiritual intercourse is one. But, really, what consummate egotism and folly it is for those who have *not* witnessed or experienced spiritual manifestations, to deny their occurrence in the face of thousands of witnesses who have seen, and who are at least as observing and discreet, and worthy of belief, and as free from superstition, as are those who deny. If the Spirit and fairness of a debate indicates which side the truth lies, we are perfectly willing the case shall go to posterity as it stands, with simple negative against positive affirmations based on observation and experience. This last remark we do not intend so much for our Infidel as for our Christian friends. We do not see that our Infidel friends make any other point than this we have replied to, and we trust they will see the error of their ways, and come into the divine order of truth.

### Eastport, Maine.

We some time since received an anonymous, but otherwise cheering, account of the earnestness of the little Spiritualism which is growing up in Eastport, Me. The cause there is receiving the usual opposition from Christians and infidels, but our correspondent thinks that if ten persons could have saved Sodom, the prospect for the salvation of Eastport is fair. But they want lecturers, and we trust some of the evangelists will take heed to their needs, not forgetting their famishing neighbors in Machias. We quote the concluding paragraph of our anonymous friend's communication:

"I cannot close without bearing especial testimony to the mediatorial powers of Mrs. E. B. Danforth, formerly of Portland, through whose instrumentality, as examining and prescribing medium, I received benefit, having entirely recovered the use of my right eye, and my system being otherwise much disordered, has been renovated."



**Trance Speakers.**

We have observed that trance speakers are made unconscious, as a general thing, during their first efforts at speaking, and after being thus used many times, they are gradually relieved of the unconscious part of the phenomena, until they are finally used to speak in full consciousness, and then what they are made to say is as new and interesting to them as it is to any of their auditors. In this state, several of such mediums have become profoundly educated in history, the arts and sciences, and skilled in philosophy. We are often asked why this is so—why they are made unconscious? We know of no other reason than this—that if Spirits could not render their mediums unconscious, their timidity would arouse so great an opposition in them that Spirits could not overcome it, and hence could not use them; but by repeated use, and being gradually let into consciousness of the good they are made the instruments of, their timidity and opposition yield to discretion, and then Spirits allow their subjects to remain conscious while they use their vocal organs to speak with mortals.

**Healing Medium in Saratoga.**

We have received very favorable accounts of Mr. R. B. Newton's healing powers by the laying on of hands. His residence is south end of Broadway, colored cottage. Hours, from 4 A. M. to 6 P. M. We have several certificates from persons who have been cured of various diseases; such as consumption, heart disease, dyspepsia, spinal disease, etc., etc. Our correspondent says: "I want to turn the current into a true instead of a false direction, and to point out to the afflicted the best source of relief." Our correspondent is a physician (not, however, in Mr. Newton's line), and is competent to judge of the healing powers of Mr. Newton.

**A Correction.**

Mr. N. Frank White, of Troy, N. Y., who is author of the book entitled "Voices from the Spirit-land," thinks the author (Mr. T. White) of another book, entitled, "Lectures on the Laws of Spiritual Intercourse," (and a review of which was published in the TELEGRAPH, under date of 26th of February last,) is often mistaken for him, or at least that our remarks on Mr. T. White's book are thought to apply to his. We are sorry people make this mistake. The name of one of the authors is N. F. White, and that of the other is T. White, and their books are quite different.

**Confronted by a Spirit.**

The *Clarion* says that recently Rev. Wm. S. Balch, at the dedication of the free church in Granville, N. Y., in the course of his remarks spake against the idea of Spirits coming back and communicating with mortals. He had a dear mother in the Spirit-world, but he did not believe she could come back and speak to him, etc. At this time a Mr. Carpenter had become entranced, and walked up into the pulpit, and the Spirit said: "William, you are mistaken; I am your mother, who now speaks to you," etc. She gave her son a good lecture and advice, and then left him. He finally resumed and went on with his discourse without farther allusions to Spiritualism.

**Burying Entranced Persons.**

Some phases of the trance so much resemble death that there is danger of mistaking it, and hence of burying people alive. The *Spiritual Clarion*, of August 4, states a case of the daughter of Mr. R. D. Story, Medina, Ill., who became entranced, and the friends supposing she was dead, prepared the body for burial. The brother, while looking on the corpse, saw the lips move; he instantly proclaimed it aloud; the agonizing mother screeched, which altogether energized the entranced daughter to set up. She soon recovered.

**Audible Spirit-voice.**

The editor of the *Spiritual Clarion* states that in a recent conversation with Rev. Samuel Dexter, the latter told him that himself and son went to California a few years since, and left his wife in Paris, N. Y. One day an audible voice called out, "Samuel, Samuel, I am Caroline, your wife." He held a conversation, and afterward he communicated the facts to his son and others. The next mail brought letters announcing the death of his wife.

The Prophet Elijah is said to be communicating with our friends in Buffalo, and makes some startling disclosures. We don't know any reason why Elijah should not communicate with persons in the flesh, but we think it is always prudent to exercise our reason, and apply our experience to all things in preference to acknowledging such claims, or receiving statements of Spirits and mortals as authority.

**THE SPIRIT AND THE SPIRIT-WORLD.**

TENTH ARTICLE.—IDEAS OF PLATO.

The definitions and illustrations given in previous articles, of what we deem the true notion of a Spirit and the Spirit-world, with the sensible phenomena which they present to beings on their plane of existence, are deemed sufficient, for the present, as an exposition of the mysteries which lie within the particular sphere or compass of thought to which they belong. And here we might dismiss this main subject of our investigations into the hands of our intelligent readers, for impartial decision according as our arguments may seem to them convincing or otherwise, were we not reluctant to stop short of a still more profound question, and a still higher, deeper, more comprehensive system of truth, to whose very threshold the previous remarks have led us. We proceed, then, to the inquiry, Whence the origin, and what constitutes the substantiality, eternity, and immortality of the various sensible forms and objectivities of the Spirit-world?

The writer confesses that he would shrink with awe from a question which, to the first superficial thought, seems so far above the narrow and feeble mind of mortals, were it not that greater and more divinely illuminated minds than ours have, long ages ago, passed over the ground before us, and we have little else to do than to follow up the threads of thought, radiant with self-evident truth, which they have spread along the labyrinthine path of inquiry, making it, indeed, as plain as any other part of the *one* great path of spiritual or theologic investigation. Let us, then, go back a little more than two thousand years in the world's history, and sit, for a while, at the feet of Plato—not for the purpose of learning a man's *opinions* of truth, but to see what may be brought within our clear comprehension that is intrinsically rational and self-evident.

Bringing into a systematic and intelligible form ideas that were more or less distinctly involved in the leading philosophies of all the previous ages and nations, Plato taught, as the basis of all his other philosophizings, the following doctrines concerning God, the eternal realm of creative archetypes or spiritual forms, the human soul, and creation: Of God, as to his *essential nature*, he acknowledged that it was difficult to conceive, and taught that it would be impious to expose to the vulgar understanding of mankind the true knowledge on this subject, even when attained. An impersonation, or *degree* of the one Divine Existence, however, (we use our own terms and arrangement of thoughts, for the sake of brevity,) came more within the legitimate sphere of human contemplation, and that was the Divine Reason or Wisdom, called in the Greek the *Logos*, and which we sometimes translate, the "Word." This Divine Reason, Wisdom, or "Word," ("*Logos*,") is the eternal repository of all divine ideas or thought-forms, in all their infinite particularities and complexities, as it is itself the infinite-complex-unitary Idea of all ideas, and thus the spiritual Form of God himself. These ideas, or divine mental forms, (otherwise spiritual forms,) are, according to Plato, the *archetypes*, the *models*, and the *beginning principles* of all that, through the divine creative energy, has subsequently come to exist in the universe, even as, to use our own poor illustration, the idea or spiritual form in the mind of the carpenter is the archetype, model, and beginning principle of the house which he subsequently builds, and thus causes to stand out as a form *distinct* from his own mind, in the external world.

But as with the earthly builder, so with the great Divine Builder; before his idea or spiritual form can become embodied in a distinct form of outer creation, recourse must be had to some outwardly existing substance or material with which to clothe it, and thus to give it an *individuality of its own*, separate and distinct from the maker and from all other individualities. This outwardly existing substance or material, Plato finds in *matter* as contradistinguished from Spirit and hence from God, and which he supposes to be co-eternal with God. This he describes as being, in its lowest and crudest state, without form or quality—negative, dead, and having no power to change itself, but yet capable of receiving all forms and undergoing every kind of change without ever becoming annihilated or ceasing to exist as matter.

Whatever may be thought of Plato's doctrine of the co-eternity of matter with God, we think it must be conceived that in the beginning of creation something answering to an idea of matter must have existed apart from God, as a recep-

tacle of the divine action and a necessary basis of a creation which our reason recognized as *not* God, nor a *part* of God, but the *work* of God. This fundamental dualism of the God and the *not* God (of which the dualisms of active and passive, positive and negative, etc., characterizing all the infinitely diversified creations in the universe, are the offsprings and types), forms a prominent element in the Platonic philosophy. Given matter, then, and given Spirit—the eternal Spirit of God—an external creation thence supervened as a third, and this by the impregnation of matter by the moving, energizing Divine Spirit, and the gradual molding of it into forms *approximately* corresponding to the forms of the archetypes or ideals eternally resident in the divine Logos or Reason, and which living archetypes or ideals constitute the beginning, generative and sustaining principles, or *souls* of these material forms. Here, then, we have the basis of the whole philosophy of *correspondence* between the natural and the spiritual worlds, and a clear exposition of the manner in which material creations are outwrought from inner and spiritual forces, and subsist from them, and serve as sure exponents of them—just as the outstanding, *material* house is an outworking from, and exponent of, the *spiritual* house that pre-existed in the reason or *logos* of the carpenter.

We have here intimated that the outer forms of creation only *approximately* correspond to the *pre-existent* divine archetypes. This is in accordance with another Platonic doctrine (a doctrine, also, common to all the oriental philosophies), which attributes to matter a certain inertness or dead force, by which it re-acts against and refracts the divine spiritual action, and refuses to be brought into forms and states so perfect as to fully realize the divine ideal—just as the house never comes fully up to the ideal of the carpenter, because the only materials which he finds at hand refuse to be brought into the perfect forms and states which his highest ideal conceives. But (adding a thought of our own), though the correspondences of created forms with their *pre-existent* and generative divine ideals are thus only approximate, there is, in the process of generating a form, such a balancing and compromising of the spiritual action and the material reaction that when the form is complete, the vitalizing principle or *soul* that dwells *within* it will be so modified as to be represented almost in its full perfection by the external form. It is because of this fact that the discerning phrenologist or physiognomist can give almost a perfect description of the leading qualities of a man's soul by the configurations of the cranium and the expressions of the countenance—and a farther development of this science would doubtless enable us, in like manner, to judge of the interior qualities of *all* visible things by the correspondence of their external forms.

It was, according to these principles, a cardinal doctrine of Plato that the plants, the trees, the world, the planets—that *all* things—have souls or interior principles, corresponding to their external forms, and that these souls, however modified by their present material contacts and investiture, were never really *created*, but were externally pre-existent in the great Fountain Soul. This eternal, uncreated pre-existence he affirmed particularly of the soul of man, which is a type and *quasi* epitome of the Divine soul, and as such it contains latent within the secret and unfathomable profound of its *own reason* (as subsisting from, and fundamentally inhering in and identified with, the Divine Reason or Logos,) the archetypes, ideals or spiritual models of all the infinite variety of things that are presented to our contemplation in the outer world. Hence the source of knowledge, according to Plato, is not in the senses which are occupied with contingent matter on the mere *surface* of real existence, nor yet is it in the understanding, but in Reason or *Logos*, inmost embracing the infinitude of divine ideals. Our experience, therefore, does not *create*, but simply *develop* knowledge, by bringing us into contact with the outer copies of the soul's latent interior ideals, and by which process these ideals, till then lying latent in the Reason or Logos, are, as it were, individualized and incarnated in the forms of an outwardly percipient, conscious and worldly life.

Thus far Plato; and from this we may gather the answers which he would have given to the questions that are being propounded by many curious persons at this day, "When did the Soul begin to Exist?" and "When did the Soul enter the Body?" His answers would have been that the soul never

began to exist, and that it began to enter the body at the very instant the body began to be formed. He would also have quieted the anxious doubters of immortality by saying that as the soul never *began* to exist, so it can *never cease* to exist, any more than God can cease. It might, we think, be added to this as an equally positive and irrefutable truism, that as the souls or vitalizing and *corresponding* interior principles of plants, animals, the world, the stars—all created outer forms—never began to exist, so not even *they* can essentially cease to exist, especially as they are but fragmentary offshoots, so to speak, of the infinite *Divine* Soul, and are essentially included in the *human* soul, which is a microcosm, a child and image of God, and thus essentially an epitome and correspondent of the Infinite, Fountain Soul.

Here, then, we believe, are the elements, as given us by Plato, of the true philosophy of the origin of existence on the material or natural plane; and the connection of this existence with, its dependence upon, and its subsistence from, a preceding, all-pervading and ever-enduring realm of Spirit—*DIVINITY*—acting through the archetypal Form and forms of his Divine Wisdom, are here sufficiently explained. Let it be borne in mind, then, that matter is *dead*; that soul (and its degree as spirit) in God, and thence in man and in all things, is *living*; and that the bringing of soul, by the will of God, into organic conjunction with matter in the outer world, gives it a distinct individuality or selfhood which it never had before, and could never have had without this process.

After dissolving its connection with the material body, the soul, modified by having passed through a sphere of refractory matter, and acquiring a selfhood which it had not before, comes back again into the realm of archetypes, or of those eternal divine thought-forms (which are *spiritual* forms) of which the external objects of this world are the mere transient *copies* in dead matter; and as these eternal *originals*, being the spiritually visible forms of the very substance of Divinity, are, of course, more substantial and real than their mere transient material *copies*, the forms and scenery of the spiritual world are thus correspondingly more substantial and real than the forms and scenery of *this* world.

Be it understood, also, that as every possible spiritual or thought-form must of necessity exist in the infinite Divine Reason or Logos, so every possible form and scene must exist in the Spirit-world, and that, too, without any more possibility of *natural* spaces between them than there is of such spaces existing between one thought or affection and another, in the mind of the earthly man. The human spirit, however, (as is, indeed, in a less degree, the case with man in this world) beholds scenes, and is otherwise sensible of surrounding objects, only in accordance with his *states*. But while the scenes with which he is sensible of being surrounded are therefore *correspondents* and *exponents* of his interior states, it must not be thought that they are mere *projections* from himself, and thus *parts* of himself, because this would be equivalent to supposing that the very forms of the divine substance which these things are, are but projections from, and parts of, himself. In precise accordance with the idea that the objects of the other world are the forms (spiritual or thought-forms) of the divine substance, good Spirits communicating with mortals, when they have been asked, how did you get your gardens, your groves, your palaces, etc.? have, so far as we know, invariably answered, "*God gave them to us*;" which seems tantamount to saying that they exist in God as forms of his Divine Love and Wisdom, and that these Spirits were blessed of God by being brought into states of love and wisdom corresponding to these things, without which, of course, they could not perceive or enjoy them.

These divine thought-forms, being the wisdom-forms of the divine substance or love, are here supposed, in harmony with the Platonic philosophy, to constitute the scenery, objective and *per se*, of the *macrocosm* of the spiritual state, which scenery is in a sense permanent, and the object of common cognition. It is not, of course, denied in this, but rather impliedly affirmed, that the *microcosmoi* or *little* worlds of that state, of which each human Spirit is one, have also their peculiar thought-forms; and by volitionally causing these to appear to each other, in allegorical pictures, Spirits, as we are told by the Swedish Seer, carry on much of their intellectual and social intercourse. This supposition will also explain the source and manner of production of the allegorical visions which mediums and dreamers sometimes see while under spiritual influence. F.

## SPIRITUAL LYCEUM AND CONFERENCE.

### SIXTY-SECOND SESSION.

QUESTION: Spirit control, its uses and abuses.

Dr. ORTON: That Spirits do control, he should take for granted, and confine his remarks to the effects produced. Both use and abuse follow the fact. Spirits, like mortals, are some good, and some bad. What is true among men as to variety of character in respect to virtue and vice, is true on all planes, and the rule which applies, or should apply, to intercourse or control as between men in the body, should be the law of intercourse with Spirits. If a bad man gives us good advice, we should allow ourselves to be influenced or controlled by it. But if our neighbor, with the best of hearts, should give us silly counsel, it should have no weight with us. That a Spirit has spoken, makes no difference with him. He thinks it an abuse to allow either mortal or Spirit to control another to the subversion of the will. The Divine himself does not govern in that way. He does not say, it is an abuse to be controlled by another for a time necessary to the fulfilling some valuable purpose; but in that case the subject should always retain the power of refusal, and should never allow himself, as we say, to "go it blind." To be sent here and there, to say or do this or that, without power to resist, or knowledge of the *wherefore*, does not in the least comport with his present views of individual dignity or general usefulness.

Mr. — gave us the benefit of his experience with respect to the power of brotherly charity and sympathy, and his advice to dwell more in the realm of facts, in these our Conferences. He thought their more frequent recital would add to its interest.

Mr. INNIS thought *facts*, both in value and interest, subordinate to principles. Moreover, each must gather his own facts for himself, and not for another; and, after all, were a man to collect every fact discovered since the Deluge, it would be of no great use until he is able to place them in symmetrical relation by the power of principles. Man's salvation is through faith in the fidelity of principles. This he supposed to be the prominent value of Spiritualism; that it established the other life on a principle in nature.

Dr. HALLOCK: A man, to be saved, must keep the commandments every one; that is to say, he must honor every law. This is illustrated by the history of Spiritualism. It may be seen in the chapter written by this Conference. One man denies it, on the ground that all its actors and witnesses are knaves and fools—that the producers of its alleged phenomena are dishonest tricksters, and those who testify of them, their dupes. You say to the man who makes that objection: Sir, would you cheat your best friends from day to day, week to week, and year to year, as you allege in your objection others do? "Oh! no." In this the man dishonors the "Golden Rule;" he judges the neighbor as he would not be judged himself. He pronounces another a *cheat* or *dupe*, not that he has proved him to be so, but because he is very well acquainted with some other individual who is; and it is mighty convenient to his hypothesis of Spiritualism that all the others should be.

Another objector admits the facts, but denies the conclusion, on the ground that it is bad logic to ascribe phenomena to Spirits, simply because we do not know what caused them. Here the man dishonors logic, by assuming as true the very thing to be proved—that we do not know what caused them. *We do know*. The very logic invoked against us *compels* us to know. It demands, when a man grapples with a problem, that he take enough of elements to solve it; and it declares without compromise, where there is intelligence, *there is man*. When logic is applied to a telegram, it places a man behind it by necessity of its own law; it does not permit the mind to play the juggler with itself, and pronounce it illogical to ascribe that thing to a man, for fear that it may yet be discovered to have been a trick of electricity.

A third champion enters the field, armed with a wooden sword in the shape of his religion. It denies Jesus Christ and the Bible. Does it? Had this doughty objector known anything more of his Bible than he does of that to which he opposes it as an objection, he would have seen that *it is a Bible* by virtue of its affirming the very thing—Spiritualism. He would have seen that Jesus of Nazareth made the fact of intercourse between the spiritual world and the natural, (as illustrated in the case of Peter, who had just been made the recipient of a Spirit message,) the foundation "*rock*" of his church.

Now, had the first objector honored the *golden law*, which all nature honors; had the second honored the logic, neglecting which, all science is naught; had the third understood his Christ and his Bible as fidelity to his profession requires, these gentlemen might have made some progress along the pathway of common sense. Jesus, Bible, logic, fact, truth, honesty, these honor each other, and point with true fraternal finger to Spiritualism, not away from it. Dishonoring, trampling upon these, the objector will only demonstrate that he is a dupe to his own trickery.

There is also the law of demonstration to be kept holy. The constitution of the mind is such, that it can know only of itself and of principles or forces through this law. This it is that makes facts worshipful. The natural or phenomenal world is to us the test, or demonstrative exponent of the spiritual. To this end, planets revolve in space, and Spirits rap upon our tea-tables. Shall the Divine Providence, think you, construct the objective universe to this end, hold suns and systems to the perpetual duty of subserviency to the uses of demonstration, and permit you and I to disregard the law for which alone they are? Who so dishonors the least of these, the commonest and simplest fact, dishonors God and his universe of fact:

and the penalty is, that he shall *not* know of his universe of principles.

With respect to the more direct subject of the evening, he is in the habit of considering it axiomatically. Man is an atomic use or crystal, in the grand complex of uses. He is in perfect freedom as well as perfect safety when he becomes conscious of what is his specific use as an individual, and keeps inviolate the law of the manifestation of his use. Suppose it to be that of a "medium;" that is to say, the man by an idiosyncrasy can be so controlled as to his external, that he may use his spiritual senses, or allow of his physical organism being used by another. If that be the use—and that it is—the *doing* it is evidence *prima facie*—then is that man secure from all "abuse" so long as the laws of its manifestation are obeyed. Experience in the phenomena of mesmerism proves this to be true with us in the body, and both reason and experience affirm it to be only the more true on the ascending plane of human manifestation. In other words, control from the spiritual plane is by as much more safe than control on the natural, as the spiritual is more comprehensive in its knowledge of laws and their action, causes and effects, than the natural. It should be written upon the very door-posts of the consciousness, even as it is upon the innermost of the soul; that laws are for the freedom of man; that throughout their vast realm there is none to injure him; that to *know* them is the perfection of wisdom, and to *keep* them the perfection of virtue.

Dr. GOULD: Granted the importance of facts, shall we busy ourselves forever with the husks and shells, or shall we go on to principles, as Mr. Innis recommends? Wheat is a fact, steam is a fact; but bread is from a baker, and the steamboat from Robert Fulton. While he concedes the integrity and intelligence of the gentleman who thinks the recital of table-tipping facts would fill all Astor-place with admiring listeners, he is of the opinion it would empty it.

Mr. INNIS explained that he did not so much object to the value of facts in themselves, as he questioned the utility of the bare recital of them—which is all that can be proposed to be done here. As it seems to him, the consideration of principles is the proper use of a conference, leaving the facts which illustrate them to be gleaned by individual industry.

Mr. FOWLER: The question means to him, whether Spirits, in controlling us, make a good or bad use of their power? His experience is, that they make a good use of it. He has heard of cases of supposed evil, which *resulted* in good, and it is fair to presume that that which does good is good. It is an old thought of his, that Spirits have supervision or control of the things of this world generally; and that it is for our benefit. What seems to us as evil, is for our education.

Dr. HALLOCK illustrated the uses of facts, as deduced from a single example. He stated that himself and four others, including Mr. Conklin as medium, while seated in Mr. Conklin's room on Sunday evening last—in darkness, and while holding each other's hands—the party experienced a perfect shower of touches with a tin horn, and graspings as with a hand, on their feet, legs, heads, and upon his face, and all without the least injury to any one. The *cui bono* is, first, to demonstrate immortality; secondly, its condition. Suppose a series of such as these to occur from year to year over the whole country, and under the most varied and rigid scrutiny of observation—as we know they really do; what is their use? This: trifling as they may appear, and inefficient as they might be standing alone, collectively they do what nothing else in this world has yet done—first, they upset annihilation; secondly, they upset Hell.

Adjourned, R. T. HALLOCK.

### "F's" SPIRIT AND SPIRITUAL WORLD.

MR. EDITOR: The series of articles in your editorial columns by F., on the Spirit and Spiritual World, so far as they tended to show the absurdity of the current materialistic theory on that subject, was able and complete. I had hoped that when he came to propound his own theory in substitution of the one he had so vigorously demolished, he would have been as consistent and logical in building up as he had been in tearing down. But in his eighth article of the series, (*vide* TELEGRAPH of the 13th August,) I find him turning square round, and virtually claiming and re-asserting the very theory that he had previously "smashed down and stamped out," as I shall in a very brief compass show.

In his definition of *substance*, he explains it to be that which *is*, whether in the natural or spiritual world, in contradistinction to that which only *appears* to be, as claimed by the Idealist. In this definition of substance, it is claimed to be an outstanding *thing* or *object*, independent of the mind, and not involved or included in it, as maintained by the Idealist. If this be so, then it obviously occupies a space, and endures in a time which are also beyond, and independent of, the mind. But whatever occupies an actual space is extended, and whatever has actual extense is matter or substance. Hence if the spiritual world is a world of "substantial identity," if it really *is*, as contradistinguished to a phenomenon, or mere *apparent* being, as held by the Idealist, then it is a world of substance or matter, having a locality beyond the "Milky Way," or somewhere *else*—a time and place precisely as



claimed for the material world. Thus do all F.'s arguments, pointed with such deadly aim, and plied with such vigorous and cunning thrusts, recoil upon him.

The proposition is so plain that it needs only to be stated to be understood. Whatever is must be in some *place* and at some *time*, and whatever occupies a place is extended, and whatever endures in a time has succession. But whatever occupies space must be substance or matter, and a world so occupying a time and a space, is a substantial or material world.

But the objection I am considering has a mischievous theological sequence. Whatever actually *is*, is just as real as God, and my good friend F., in affirming the outstanding and real objectivity of things in the natural or spiritual world, affirms them to be as truly real as God. For whatever *is* can not be more so—can not be *more* is; and *per contra*, whatever is *not* can not be *less* so, or less not. Now if God is, and matter or substance is, the one is as real as the other. It is true there may be more of the one than the other, but a grain of sand is just as real a thing as a mountain of sand. Moreover, two bodies can not occupy the same space at the same time; and if God is, and matter or substance is, then the one excludes the other. To say that one pervades the other, like water a sponge, or vapor the atmosphere, does not meet the difficulty, since the water or vapor only pervades the spaces which the sponge or the atmosphere does not occupy. Both do not occupy the same space. As to the logical difficulty of the Divine Being, thus contacting with, or coming into relation with, matter or substance, see "Psycho-Cosmos, No. 4," in the TELEGRAPH of 20th August.

In the article now under review, F. has the candor to acknowledge that he is unable to prove absolutely the existence of an objective world, but avers, at the same time, that there is no *necessity* for the proof other than the action on our sensories caused by external objects which we are conscious are from *without* ourselves. Then, I say, "go the whole figure," and affirm that the stick is crooked in the water, the street is narrower at the farther end, the firmament is concave, the stars are as near to you as the moon; that you do live of and from yourself, that the eye sees of itself, the ear hears, the nose smells and the tongue tastes, of themselves, and generally all the multiform fallacies of sense to be true reports of the so-called external world. My philosophy and observation teach me, that the senses are fundamentally fallacious—fallacious from first to last—not in a few things only, but in all things; and that they are thus uniformly consistent with themselves, since their very office is to make things appear to be, instead of being. They are the revelators of internal states of affection and thought, instead of the messengers from an unknown and incognizable hypothetical world beyond me. All sensational impressions are from the world within, and are the ultimated forms of use within my soul. That they are from without, is a sheer fallacy of observation, which, carried forward to its logical ultimate, is radical materialism and bold Atheism.

Those who feel any interest in pursuing this most important of all subjects which can occupy the human mind, will please bear in mind that the Psychicalist holds that the visible universe is but a *fact of sense*, and that it has no existence *per se*, or independent of the mind; that it is merely phenomenal; that it is not being, but solely the manifestation of being; that it does not in fact exist, but only *seems* to exist, and that that seeming reality is all there is of it; that the apparently external forms and objects which he contemplates, are only conditions of his senses, ultimated or produced in the sense-degree of his mind from the realm of uses within him; that that is the Divine Order of Creation; that his life here and hereafter is purely a psychical life—a phenomenal existence; and that to him it is an ever-living, bright and vigorous immortal life!

From the necessity of the case, I have, in this article, and those previously published, been obliged to use the terms "actual," "real," etc., to express what I mean by matter, substance or that which *is*, or rather is claimed by the materialist to be, and as contradistinguished to phenomena or appearance. But do not misunderstand me. The psychical life is to man as actual and real, as tangible, visible and audible as any supposed material life could possibly be. How actual and real let this world and all our sensational experience testify. Touching the reality and actuality of life to man, the case is not altered a whit.

PSYCHE.

## WHEN DOES THE SOUL BEGIN TO EXIST?

NUMBER TWO.

The question implies that the soul is a conscious and personalized entity. I assume that it is such, and that it is inherently immortal—that is, has a perpetuity of being as an entity. I differ with our *savans*, both in and out of the form, in this: they regard the soul as nature's ultimate, while my effort in these essays will be to show that it is literally the product of the inner world or heaven, having its origin both in and directly from God, and as such first attaining its individuality in that inner or spiritual world. I shall contend that there is a profound truth in the teaching of Jesus, that "except a man be born again, he cannot see the kingdom of God," and that its literal meaning is—the external, natural, animal mind-entity does and must come into union in the inner world with an individualizing principle of immortal life or divine soul-entity to obtain a perpetuity of being, and that on such union there of two distinct life-entities in one organism, the same must re-appear or be born again in external nature to obtain a physical organism as a Spirit-man. I shall farther contend that Jesus was the first of earth's children in whom these two distinct life-entities were represented, and that it was this fact which constituted him the first begotten son of the father, and the elder of many brethren—a manifestation of God in the flesh and the Adam of the Spirit or kingdom of heaven. While I shall appeal to the record of his sayings and teachings to sustain these views, I purpose first trying to find in the revelations of nature and science a confirming evidence, tested and tried by the standard of human reason, because it is only thus that we can rationally present, and plausibly sustain, the proposition involved, which in old times was termed "transmigration"—the recognition of which, as a principle in the economy of nature, is essential to what is termed "the development theory of creation."

To proceed, then, to the question. Let me first state some generally conceded facts as premises to argue. *First*, Our most able Spirit-lecturers constantly represent that there are the varied forms of organic, vegetable and animal life in their inner or spiritual, as in our outward or natural world. *Second*, Clairvoyants in their visions describing scenes of the spiritual world as seen by them, constantly make mention of flowers, plants, mountains, lakes and animals as parts thereof. *Third*, Spirits say they do not see the physical organizations of trees, animals or man in their earth life, but only see the living, organized, Spirit-life-entity therein. *Fourth*, Our *savans*, in their indorsement of the theory of a future life, and of its being in a world of activities and uses, argue that the fact of man being endowed with certain mental and moral faculties which need continued use for their perfect unfoldment and his own happiness, is itself a prophecy that we will in that future life find there objects to exercise the same thereon.

On the authority of these and kindred teachings, I assume that flowers, plants and animals abound in the spiritual world, and we thus have the question presented, Where is the fountain nursery whence all these are supplied? To answer this, I submit that but two alternatives are presented for our decision—to wit: first, that earth is such nursery; or, second, that the laws for originating, perpetuating and multiplying these varied forms of organic life, are equally operative in the spiritual as in the natural world.

We seem to ignore the idea of such laws of reproduction being operative there, when we accept as true that all the human Spirit, denizens thereof, had, and have, their origin in the natural world; for analogy seems to teach, that if this is true of man, it is alike so of plants and animals peopling that same world, or nature is not consistent with herself. Hence, induction teaches that earth is the nursery of all the forms of organic life, including man, peopling the spiritual world, and that it is alike true to say of plants and animals as of man; that death is a gateway through which all these varied life-entities pass from a lower to a higher life, from a natural to a Spirit-world. If this reasoning is sound, and the premises true, then it follows that when the life-principle of a plant or animal withdraws from the earthly physical organism, it does so as an organized Spirit-entity, and continues to exert as such in that inner world to which it has so withdrawn. Thus, on this hypothesis, the question forces itself on us, Whether such plant and animal Spirit-entities are there immortal, or whether they are there subject to "a second death?"

This interesting and intricate question I have every desire to meet frankly. I do not design to evade it. I mean to affirm distinctly, that "death" in that inner world, so far as plants and animals are involved, is as much a necessity as in our world, if it is true that all the forces and forms below man are on their mission to union and individualization in him as nature's ultimate. The theory that man is a microcosm involves the doctrine of innumerable reappearances of life-entity in the natural world, on its mission from rudimental vegetable to perfected animal organizations, and it is this necessity which ignores the idea that any intermediate form or link in nature's chain, from chaos up to man, can be either inherently or by endowment immortal as a living entity. If I can show that *rationale* of the propositions—first, that plants and animals are pervaded by Spirit-life; second, that all such life-entities lose their individuality after existing for a time in the spiritual world; third, that, on losing such, the disembodied life-entities reappear on the natural world, (and these points I shall seek to sustain)—then I shall feel free to reassert the theory that there are "numerous varieties of the human species," a part rudimental, a part complex, and that only the perfected variety can be deemed an ultimate, while only an ultimate could be endorsed with the necessary element of immortality, to wit, an interior divine soul—the child of God. x.

## BEECHER, MEDIUM versus PREACHER.

FRIEND PARTRIDGE: You could not probably be doing a better work than publishing the sermons of Beecher, Chapin and others, more especially the former. We are well aware that his *particular* friends won't bear a word as to his being a Spiritualist; and exercise a still more jealous-eyed surveillance over him lest he should be made out a medium. And, though for the sake of peace, we, his general friends, will drop the use of the terms in their vulgar sense, as technically connected with the Spirits, yet we must insist that Beecher is a highly *spiritualized* man, especially at times, and that Beecher is a medium—a splendid medium! But how spiritualized? Why, first, if you please, by the omnipresent and life-giving Spirit of God the Father; again, by the purifying and enlightening Spirit of the Holy Ghost; and farther, by the tender, man-loving Spirit of Jesus Christ; and still again by the watchful and deeply-sympathizing Spirit of—be easy, friends, we will try and give Brother B.'s own words, spoken, too, we fully believe, under the free influence of the *three* other Spirits above-named—Spirit of his *mother*. He says: "And to feel, as I have felt oftentimes, in the hours of temptation, that she beheld me and restrained me; that her heart was with me, sorrowing or rejoicing." Of course, no one could object to his mother communing with him; and we don't believe Brother B. would object to others enjoying the same blessing.

We say he is also a great medium. He is one of those "gifts to men," spoken of in Gal. 4: 8—11. His greatness arises, first, from the quality of the manifestations, given through him; we say *through*, for "every good gift is from above, and cometh down from the Father of light." Whether they pass through any other medium than Beecher in reaching us, is another question and which each may solve for himself. He is great, secondly, from the fact that he acts for a great circle. His friends must let us say *circle*, for no other word will express it. Brother Beecher is a great *lens*; his congregation sits in the focus of the sunlight, but the rays do not stop there; they diverge continually in widening circles till lost in the distant darkness.

A word about the manifestations through Beecher; for we must claim him as a medium, his protectors to the contrary notwithstanding; that is, if St. James is right, as above.

These manifestations are, at times, exceedingly beautiful and brilliant, at times profoundly deep and searching; and again at times they are such in warmth of sentiment and boldness of doctrinal front, that no one would suspect him of being under the influence of his circle; for instance, "Therefore, although I would not speak contemptuously of any form of words that may have become endeared to any man's experience, yet I may say, so far as my own experience is concerned, that I utterly abhor such terms as 'God's plan,' 'the plan of salvation,' as though there had been endless cypherings, fixings, arrangements, and at last there was something devised; God's heart uplifted salvation—it throbbed salvation—God loves; it was in his being, and it made him God; from



the center to the circumference, and from the circumference back to the center it was the nature of God to love."

But most emphatically is Beecher the medium through whom the walls of the Jericho of "sound doctrine" are to be thrown down, sectarians stripped of their priest-manufactured shields, and Christians taught to respect Christians because they are Christians, and to love and do good to the erring, because "God is our Father and all men are brethren." E.D.

[From the "North American Journal of Homœopathy."]

#### THE MICROSCOPIC WORLD.

"Minute Cryptogamic Plants and Animalculæ, in their Relations to Disease," by Dr. Hunt, of New York. (Continued.)

One of the most remarkable diseases connected with vegetable growth upon or within the body, is *plica polonica*. Originating in a vegetable fungous poison, communicated by contagion, it communicates a morbid activity to the growth of the hairs, which become sensitive, and bleed when they are cut. They twist themselves together inextricably, and become plaited into a confused, clotted, disgusting mass; sometimes the hairs form into a series of cords, like ropes, and one case is recorded in which a lady's hair grew into a long agglutinated cable, fourteen feet in length. In well-marked cases of this disease, organic living fungi are found at the roots of the hairs, and in the viscid secretions which flow from them, which are capable of being transplanted to another person, and of communicating a new case of the disease. (Gunsbury, Mutter's Archives, 1845.) In this way the disease was introduced by the Tartars in the thirteenth century, and has since become naturalized in the North of Europe; and the uncleanly habits, and the impure food used by the people, have maintained it for six centuries in Poland, Livonia, and some parts of Russia.

That many substances now known to be cryptogamic plants, possess poisonous properties, need not now be proved. But it is still true that these same substances are perpetually developed in places where they are not suspected, and their effects are not noticed, or are misinterpreted. The peculiar substance known as mould, or Mucor, has already been shown to be a true fungous plant. That this plant, minute as it is, is a malignant poison, has been known for ages. It has, however, been observed that when the quantity present was not large, and the digestive powers were strong, food containing mould might be so far digested, that the immediate effects of the poison might not be felt, or, at least, understood. When the quantity of mould taken in food is large, the effects are so strongly marked that they can not be overlooked. In some of these cases, the following symptoms have been observed: Face red and swollen; countenance animated; mind bewildered; pain in the head, with dizziness; the tongue dry, the pulse feeble and rapid; in some cases, there is a violent colic, unextinguishable thirst, desire to sleep, and repeated efforts to vomit. After the expulsion of the poisonous substance from the prima-via, recovery may gradually take place, though great prostration, and indifference to surrounding objects remains for some hours.

When mould exists in the incipient stages of its formation, in common articles of food, its presence usually evades the vigilance of cooks, as its effects often baffle the efforts of physicians. Unfortunately, there are patients whose sensibilities to morbid influences are often more keenly awake than those of either of their chief consellers have generally been. The effects of mildew, together with mould, and various other fungi, have been portrayed by poets and historians of every past century. Virgil describes the blighting poison as "feeding on the corn;" and in another place he exerts his highest powers in describing the effects of the pestilence which followed from the use of vegetable food, rendered poisonous by the presence of the deadly parasites which depopulated villages, and desolated provinces. Others have told of clouds of pestilential vapor

"Borne on the murky wing of night,  
Like mildew strewing death and blight."

and have painted fearful pictures of the ravages of famine when

"The meager fiend  
Blows mildew from between his shriveled lips,  
And desolates a nation at a blast."

The mystery that has ever enveloped the march of every pestilence that ever walked in darkness, is in part dispelled, when we observe that the morbid virus which originates the disease, always reproduces and multiplies itself indefinitely, just in the same way that the particles of yeast do in the fermentation of beer. As sugar or gluten is excited to fermentation by the addition of a small quantity of fermenting matter, (or yeast,) so peculiar forms of disease are excited in constitutions predisposed to such process by the addition of matter in the smallest quantity in which a similar operation has already commenced. But the *modus operandi* of the vegetable and animal poisons can not be pursued here. It is believed that the views already faintly presented in this paper indicate the only path by which the true theory of the causes of many much-dreaded diseases, and their mode of diffusing themselves will be reached. The controversies on the origin and nature of cholera, yellow-fever, the "milk-sickness" of the West, and many other familiar diseases, can only be terminated by the adoption of a theory by which all known facts may be rationally explained.

#### MEDICAL PROPERTIES OF ANIMAL AND VEGETABLE SUBSTANCES IN A STATE OF PUTREFACTION.

All the products of putrefaction, as well as of analagous changes in animal and vegetable substances, are deleterious to health. "When blood, cerebral substance, gall," and the products of suppuration in a putrid state, are laid on fresh wounds in animals, they produce vomiting, debility and death. Anatomists often suffer the most painful, and sometimes fatal inflammations, from the touch of such putrefying matters to the slightest wound received in dissection. A slight scratch from a bone has often resulted in extensive suppuration and death.

It is said, that in some countries in Europe, "sausages are made from very miscellaneous substances, as blood, livers, brains, and offal of other kinds, with bread, meal, salt and spices." A disease, well known as the "sausage disease," is produced by eating these poisonous compounds. During its progress, "the saliva becomes viscid, and emits an offensive smell; there is a gradual wasting of the muscular fiber, and of all the constituents of the human body; so that the patient becomes emaciated, dries into a complete mummy, and soon expires." The body after death is described as "stiff," and presenting the appearance of being frozen, and it "is not subject to putrefaction." (*Ure's Dict. Arts, Manufactures, etc.*)

No peculiar poison has been detected in the sausages by chemical tests, but the poison has been supposed to be destroyed by alcohol, or the action of boiling water. This statement is only partially true; for, when the same food has passed through the stomach in an undigested state, and is absorbed by the lacteals and conveyed into the general circulation, "it imparts its peculiar action to the constituents of the blood, operating upon it as yeast does upon wort." (*Ure.*)

That the minute sporules of these animal and vegetable poisons pass through the lacteals into the blood, need not be proved at length. Dr. Mitchell says that fungous growths have been found, both in man and in the lower animals, in places to which they must have been carried by the general current of the blood, and that he has found them ten times as small as the chyle-globules. Dr. Johnson (*Animal Chemistry*, Vol. I, p. 202,) says that solid substances, reduced to fine powder, enter the lacteals along with the chyle. Indigo, though not soluble in water, will pass into these vessels when reduced to fine powder. In this way, Dr. Fordyce saw the chyle of a sheep rendered quite blue after pulverized indigo had been thrown into the intestines. When cattle feed on the indigo-plant in the fields, the cream becomes of a beautiful blue color; and, when they eat madder, the milk is colored red. Thus all the animal products used as food, partake of the different materials from which they are derived. The honey on which Xenophon's "ten thousand Greeks" feasted, near the shore of the Black Sea, had been obtained by the bees from poisonous flowers, and some of the men became intoxicated, some were wildly delirious, and others died the same day. But we need not present further evidence to prove that, so far as man is dependent on animal and vegetable food for the support of animal life, he is also dependent on the purity and quality of that food. The mode by which that which was pure and healthful may speedily become the food of cryptogamic plants or living animalculæ, has already been sufficiently displayed; and we have also seen that wherever these living products of putrefaction exist, or however minute their size may be, they are always poisonous. It now only remains to show that they constantly exist in situations where their presence has not generally been suspected; and that, as all persons are not equally impressible to their influence, their effects are often overlooked, or attributed to some other cause.

#### INFLUENCE OF FERMENTED BREAD AND OTHER DETERIORATED FOOD IN GASTRIC AND SOME OTHER DISEASES.

The ancients, at a very early period, learned to make bread light, by permitting it to *sour* before it was baked; but they also acknowledged its general deleterious qualities. Mr. Brande says, in the Encyclopedia, that the word *leaven*, "in its figurative sense, was applied in the early ages to anything that powerfully, but gradually, deteriorates the qualities of the mind or heart, in contradistinction to the expression *unleavened*, which implies the qualities of sincerity and truth." It was this well-known quality of leaven that led the Israelites to regard it as a type or emblem of impurity; and by the law of Moses, the people were forbidden the use of leavened bread during the Passover, and were required to purify their houses from its contaminating influence. We are elsewhere told that by *leaven*, the men of the ancient world understood something that was corrupt or unclean, and that the offering of *unleavened bread* was significant to them of "pure love and charity from a sincere heart," or "that which is purified from all that is false."

The Jews have retained their belief in the binding authority of the law of Moses to the present day, and are still as faithful in the use of the pure unleavened bread during the feast of the Passover as in the time of Moses. Whether the temporary avoidance of the impurities usually employed in making *light bread* can have any real beneficial effect on health or not, there are persons who, without thinking of its moral significance, use this bread when they can get it; and they always find that, when using no other bread, they can, at least, be free from physical suffering, which fermented bread uniformly inflicts on them.

In attempting to expose some of the deleterious effects of

substances which must long continue in general use, I am aware that many questions will arise, which only a large number of accurate observations, given in detail, could fully answer. Though for more than ten years my attention has been directed to this subject, I have nowhere seen that clear exposition of the *pathogenetic* effects of *yeast, leaven*, and their kindred fungi that science has a right to demand, though my own observations have been sufficiently numerous to satisfy myself, I am, at least, prepared to affirm that, in every instance of chronic disease in which the digestive organs have suffered, where I have had opportunity to enforce a diet from which was excluded all known impurities originating in deteriorating changes in the food used, a decided alleviation of suffering has been the marked result. Persons with whom my first acquaintance has been made in stages of disease which allowed no hope of recovery, I have found suffering greatly from inability to receive, without increased pain, any food of which stale bread, in some form, had been a principal part. On utterly excluding this, and substituting only such things as were essentially *pure*, and in other respects suited to weakened digestive powers, I have never failed to note such a degree of alleviation as could not have been obtained by other means. To what extent the application of the same dietetic principle, at an earlier period, might have checked the progress of disease, is a question to which I invite consideration. My observations convince me that there are constitutions which, from earliest infancy, exhibit no other symptoms of diseased tendencies, than such as are developed by ignorance of the dietetic principle I suggest. Some of these persons are reared through a childhood of scarcely definable complaints, receiving the severest results of "fair trials" of various modes of treatment, without being benefited by any; they either die of more active forms of disease, or linger through life as hopeless invalids.

From the great extent to which *fermented bread* has superseded every other kind, we might suppose that universal experience had demonstrated its good qualities, and that it would be useless to look for anything better. General experience has, at least, proved that leavened bread may be eaten with safety by those whose digestive powers are strong enough to break up and entirely destroy whatever vegetable poison the bread may contain. But experience has also shown that a vast number of suffering, melancholy dyspeptics, whose protean maladies are generally admitted to be incurable, have been growing worse under every prescription, and under every system of diet into which yeast-bread or any of its kindred poisons has entered. The physician may easily overlook the effects of an *invisible* agent, to the poisonous powers of which he is himself insensible. And when the minute fungi have passed through the lacteals into the general circulation, and produced some of the worst symptoms dyspeptics ever endure, these symptoms have been generally attributed to some other cause. In illustration of this point, I present an extract from a communication in my possession, which embodies the results of a large experience, and coincides with the facts furnished by numerous observations.

A lady who has suffered for the greater part of her life from imperfect digestion, and the most distressing of all the effects that usually attend upon it, thus gives a portion of her own history: "From early life, though apparently possessed of a healthy organism, I was never free from continued sufferings from indigestion, morbid appetite, acidity and eructations of food. From the age of ten to thirteen, these symptoms increased in severity, the stomach grew more morbidly sensitive, the pain more severe, until it became a most distressing *gastralgia*, or neuralgia of the stomach. A temporary abatement of these bad feelings generally followed the taking of food, but soon eructations of the contents of the stomach ensued, and continued until everything eaten was brought up, leaving nothing but acid water. During all this period of several years, I had the best parental care, and the best medical attentions that could be obtained in the city in which I lived. No treatment and no dietetic rules prescribed had any other effect than to debilitate and otherwise injure my constitution. The only bread prescribed for me was the ordinary fermented bread, and when *Saleratus* began to be used, the bread made with it was prohibited me. But, in defiance of rules, I sometimes ate it, and it was observed that I suffered less from it. In the course of several years I learned to avoid fermented bread, but it was only after every system of medicine had been tried, and when my whole nervous system had been weakened to an extent that rendered me constantly dependent on the care of others. I suffered a great variety of nervous tortures, among which were fearful palpitations of the heart, alternated with months of agonizing *gastralgia*. Some physicians attributed my sufferings to disease of the liver, and a course of mercury increased all the worse symptoms, and exhausted more completely my powers to endure them. Others were now called in who referred everything to spinal disease, and a long course of counter-irritants made their torturing marks on the spine and extremities, preying upon the small amount of vitality that remained. At that time the acidity of the stomach was so great that I could only make existence endurable by taking large quantities of calcined Magnesia, which so drained the body of its fluids, that it was said I resembled one in a collapsed stage of cholera.

[To be Continued.]



## WEEKLY ITEMS AND GLEANINGS.

**THE MAELSTROM NOT A MYTH ENTIRELY**—M. Hugerup, the Minister of Norwegian Marine, "says that the great whirl is caused by the setting in and out of the tides between Lofoden and Mosken, and is most violent half way between ebb and flood tide. At flood and ebb tide it disappears for about half an hour, but begins again with the moving of the waters. Large vessels may pass over it safely in serene weather, but in a storm it is perilous to the largest craft. Small boats are not safe near it at the time of its strongest action in any weather. The whirls in the maelstrom do not, as was once supposed, draw vessels under the water, but by their violence they fill them with water, or dash them upon the neighboring shoals.

The people of California have resolved to give Greely a hearty welcome on his arrival there.

THE ATLANTIC TELEGRAPH transmitted between Valentia and Newfoundland 366 messages containing 20,219 letters, and ceased to operate at half past 1 o'clock, Greenwich time, on the first day of last September. Arrangements have been made to lay another cable, and it is expected we shall be communicating through it from the Old to the New World, and *vice versa*, on or before September, 1860.

THE AGRICULTURAL SHOW AND FAIR is to be held the 21st day of September next, on Hamilton Square, this city, and will continue some days, during which time J. N. Fawkes will make a three days exhibition of his steam plowing at the Red House in Harlem. The plow will be put in operation every half hour, and several acres will be plowed. The Illinois State Agricultural Fair have offered prizes of \$3,000 for the best and \$2,000 for the second best steam plowing. The American Institute Board of Agriculture offers \$50 for the best essay on raising grapes, and \$25 for the second best.

Two hundred marriage celebrations took place in the different churches in Paris on one day—Saturday—which is considered one of the most significant signs of confidence in a permanent peace.

COL. FREMONT has arranged all claims to his Mariposa estate, and all suits have been withdrawn. The Colonel and his family are encamped on the top of Mount Bullion, 2,000 feet above Bear Valley, and about 4,500 above tide water.

THE HOT SPRINGS OF ARIZONA.—These springs are situated in the valley of the Rio Mimbres. They are situated upon the summit of a small mound about thirty feet above the level of the plain. The water is very limpid, and sufficiently hot to cook an egg in four or five minutes. Some remarkable cures are said to have been effected by their use. They seem to be most efficacious in scrofulous affections and similar diseases.

THERE is a notion that the coarse clothing of common words chafes fine thoughts; and so ideas, like people, are often accepted for more than they are worth because they are well dressed.

THE CROTON WATER has recently become very impure, and no cause has as yet been discovered.

WATERSPOUT.—The Glasgow *Citizen* states that a waterspout fell with great violence on the Manchine Hill. The volume of water completely flooded some places, and some of the inhabitants escaped by cutting through the roof. Two lives were lost. The railway was covered to the depth of six feet.

BAPTIST STATISTICS OF 1858.—The New York *Examiner* says that there are in the United States 590 Baptist associations, 12,163 churches, 7,590 ordained ministers, 1,035 licentiates, 992,851 communicants, and that the number baptized in 1858 was 98,508—nearly one hundred thousand baptisms, and a little less than a million of members. The largest number of Baptists reported from any one State is Virginia—115,146. The largest number baptized in any one State is New York—10,802; and next largest, Georgia—7,944. There are 33 colleges, 14 theological seminaries, 29 weekly newspapers, 16 monthlies, and 2 quartlies, in the United States, that depend on Baptists for support; 54 new church edifices were erected in 1858; 238 new churches were constituted, and 304 ministers ordained.

MR. SPURGEON'S NEW TABERNACLE.—£580 was the contract for laying a foundation of concrete, which is completed. The ceremony of commencing the work is fixed for the 16th of August. The work will cost at least £21,000 by the time it is completed. The funds in hand at present do not exceed \$7,000, but the building committee are encouraged in their undertaking by some very liberal promises, which they confidently believe will be realized as the work progresses. The house is calculated to seat five thousand persons.

THE deer and black snake are superior foes to the rattlesnake. The deer watches his opportunity, and with great dexterity and precision jumps and strikes his hoof on the middle of the snake, severing its body in two. The black snake springs and coils itself around the neck of the rattlesnake, and chokes it to death, which takes some thirty or forty minutes. He occasionally looks into the face of its victim to ascertain the effect his strong embrace is producing. When the work is accomplished, he relaxes his embrace, fold after fold, and constantly watches to see that his victim is really dead.

PROF. RAFFINER says that saltpeter used in preserving meat for food becomes nitric acid, and is the cause of many diseases, such as scurvy, sore gums, decayed teeth, ulcers, etc. He recommends sugar instead.

THE Ohio *State Journal* says: "In 1853 three brothers, named Shea, came to America from Ireland. They separated; Dennis went to the Ohio public works near Athens. Not long after, one day, some persons found Dennis with a dying man near a spring, washing his face and cooling his temples with the cold water, and they charged him with the murder. He was tried, condemned, and sentenced for life to the Ohio Penitentiary. He arrived there on the 11th of April, 1854, being then eighteen years of age. In the month of September following, his grief had so worn on him, that he took to his bed, and said he must die. His father and mother were sent for; he told his simple story, that an old feud had existed between parties who had met near that spring, and in a fight this dying man had been mortally wounded, and left to die. Dennis afterward passed that way, saw the dying man, carried him to the spring where they were found, and was ministering to his comfort. This story proved to be true; but Dennis died of grief, begging that his brothers might never know of his misfortune."

## THE SPEED OF RAILWAY CARS.

Many of the accidents which happen to persons attempting to cross railroads, are the result of ignorance of the velocity of the iron horse when fairly under way. A writer in the *Hartford Courant* gives some interesting facts which it will be well to bear in mind:

"It seems almost incredible, that as we glide smoothly along, the elegantly furnished car moves nearly twice its length in a second of time—about seventy-four feet. At this velocity, we find that the locomotive driving wheels, six feet in diameter, make four revolutions per second. It is no idle piston that traverses the cylinder thus eight times per second.

"If a man with a horse and carriage, upon an unimportant road in a country town should approach and cross the track at a speed of six miles per hour, which would be crossing rapidly, an express train approaching at the moment would move toward him two hundred and fifty-seven feet while he was in the act of crossing a distance barely sufficient to clear the horse and vehicle. If the horse was moving at a rate no faster than a walk, as the track is usually crossed, the train would move towards him, while in the act of crossing, more than five hundred feet. This fact accounts for the many accidents at such points. The person driving thinks he may cross because the train is a few rods distant.

"How compare the highest speed of the train with the velocity of sound? When the whistle is opened at the eighty rod 'whistle post,' the train will advance nearly one hundred feet before the sound traverses the distance to, and is heard at the crossing. The velocity exceeds the flight of birds. The late Dr. J. L. Comstock, the well-known author of several philosophical works, informed the writer that he was recently passing through Western New York, when the train actually 'ran down' and killed a common hawk. The train was stopped, and the game so rarely captured was secured."

## THE ZOUAVES.

The dress of the Zouave is of the Arab pattern; the cap is a loose fig, or skull cap, of scarlet felt, with a tassel; a turban is worn over this in full dress; a cloth vest and a loose jacket, which leave the neck unencumbered by collar, stock or cravat, cover the upper portion of his body, and allow free movement of the arms; the scarlet pants are of the loose Oriental pattern, and are tucked under garters like those of the foot rifles of the Guard; the overcoat is a loose cloak, with a hood; and the Chasseurs wear a similar one. The men say that this is the most convenient dress possible, and prefer it to any other.

The Zouaves are all French; they are selected from among the old campaigners for their fine physique and tried courage, and have certainly proved that they are, what their appearance would indicate, the most reckless, self-reliant, and complete infantry that Europe can produce.

## PERSONAL AND SPECIAL NOTICES.

Lamartine Hall, cor. 8th Avenue and 29th-street.

T. C. Beanning will lecture next Sunday morning at half-past 10. Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Moosop, Conn., August the 16th, 17th, 18th, 19th; at Foxborough, Mass., August 21st; at Providence, R. I., the 1st and 2d Sundays in Sept.; at Buffalo, N. Y., the 1st, 2d, 3d and 4th Sundays in October. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Miss Hardinge's Lectures.

Miss Emma Hardinge will lecture in Columbus, Ohio, Tuesdays, Sept. 4th and 11th; in Cleveland, Sept. 18th; in Lyons, Mich., Sept. 25th; in St. Louis during October, Evansville and Memphis during November, and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1860. Address, No. 6 Fourth-avenue, New York.

Prison Reform Convention.

At the call of some thirteen managers of State Prisons in different parts of the United States, a Convention will be holden in Philadelphia, commencing on Wednesday, Sept. 7, for the purpose of considering the following questions:

- 1st. What is the best system of discipline and management for convicts, with a view to their reformation and the good of society?
- 2d. What should be the capabilities and moral character of subordinate officers placed over convicts?
- 3d. What system of labor is best calculated to impress a sense of justice and right on the mind of the convict, and at the same time, remunerate the public for the expense of his keeping?
- 4th. What is the most economical mode of managing a prison, consistent with the health and physical well-being of the convict?

Philanthropic Convention.

This Convention, for the purpose of considering the cause and cure of evil, which held its first meeting in Utica in September last, will hold its second annual assemblage in St. James' Hall, Buffalo, on the 16th, 17th, and 18th of September. The following persons, residents of Buffalo, constitute the Committee of Arrangements: John N. Gardner, Cyrus O. Pool, George Whitcomb, Louise Whitcomb, Alanson Webster, Thomas Rathbun, Sarah Rathbun, E. A. Maynard, Mary F. Davis, J. H. Lusk, Giles Husted, Lester Brooks, W. G. Oliver, E. G. Scott, Benoni S. Brown. Any member of this Committee can be addressed by those wishing to secure accommodations in advance at hotels and private boarding-houses.

Spiritualistic meetings, in Oswego, are held every Sunday afternoon and evening. Miss A. M. Sprague will occupy the desk during August; Mr. F. L. Walsworth during September; Rev. John Pierpont during October; Mrs. F. O. Hagger during November; Mr. J. M. Pebbles during December.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) may be addressed, Bridgeport, Conn., box 422, Aug. and Sept.

THE WATER CURE AND HYDROPATHIC INSTITUTE is located one door from St. John's Park, at 13 and 15 Lighthouse street, New York. R. T. TRALL, M. D., and D. A. GORTON, M. D., physicians of the establishment.

## WHOLESALE PRICE CURRENT OF PRODUCE &amp; MERCHANDISE.

<b>Ashes</b> —Duty: 15 ¢ ct. ad val.		<b>Leather</b> —(Sole)—Duty: 15 ¢ ct. ad val.	
Pot, 1st sort, 100 lb.	5 12 1/2 @	Oak (Sl.) Lt. ¢ lb.	34 @ 36
Pearl, 1st sort.	5 50 @	Oak, middle.	34 @ 36
<b>Bread</b> —Duty: 15 ¢ ct. ad val.		Oak, heavy.	33 @ 35
Pilot, ¢ lb.	4 1/2 @ 5	Oak, dry hide.	30 @ 32
Fine Navy.	3 1/2 @ 4	Oak, Ohio.	33 @ 35
Navy.	2 1/2 @	Oak, Sou. Light.	30 @ 32
Crackers.	4 1/2 @ 6	Oak, all weights.	38 @ 40
<b>Bristles</b> —Duty: 4 ¢ ct. ad val.		Hemlock, light.	23 @ 24 1/2
Amer. gray and white.	30 @ 50	Hemlock, middling.	23 1/2 @ 25 1/2
<b>Candles</b> —Duty: 15 ¢ ct.		Hemlock, heavy.	21 @ 21
Sperm, ¢ lb.	40 @ 41	Hemlock, prime do.	13 @ 14 1/2
Do. pt. Kingslands.	50 @ 51	<b>Lime</b> —Duty: 10 ¢ ct. ad val.	
Do. do. J'd and M'y.	50 @	Rockland, common.	— @ 70
Adamantine, City.	18 @ 19	Lump.	— @ 1 15
Adamantine, Star.	17 @ 18	<b>Molasses</b> —Duty: 24 ¢ ct. ad val.	
<b>Cocoa</b> —Duty: 4 ¢ ct. ad val.		New Orleans, ¢ gal.	38 @ 42
Maracaibo in bd. lb.	— @ —	Porto Rico.	27 @ 30
Guayaquil in bd.	12 @ 12 1/2	Cuba Muscova.	22 @ 26
Para, in bond.	10 @	Trinidad, Cuba.	30 @ 31
St. Domingo, in bond.	7 1/2 @ 8	Card., etc., sweet.	21 @ 22
<b>Coffee</b> —Duty: 15 ¢ ct. ad val.		<b>Nails</b> —Duty: 24 ¢ ct. ad val.	
Java, white, ¢ lb.	14 @ 15	Cut, 4d and 6d ¢ lb.	3 1/2 @ 3 3/4
Bahia.	10 1/2 @ 12	Wrought, American.	7 @ 7 1/2
Brazil.	10 @ 11 1/2	<b>Oils</b> —Duty: Palm, 4; Olive, 24; Linsced,	
Laguayra.	11 1/2 @ 12 1/2	Sperm (foreign fisheries), and Whale,	
Maracaibo.	10 1/2 @ 12	or other Fish, (foreign), 15 ¢ ct. ad val.	
St. Domingo, cash.	10 1/2 @ 10 1/2	Florence, 30 ¢ ct.	— @ —
<b>Flax</b> —Duty: 15 ¢ ct. ad val.		Olive, 12b. b. and bx.	3 70 @ 4 15
American, ¢ lb.	8 @ 9 1/2	Olive, in c. ¢ gal.	1 — @ 1 05
<b>Fruit</b> —Duty: not d'd, 30. Dry F., 8 ¢		Palm, ¢ lb.	9 1/2 @ 9 1/2
ct. ad val.	— @ —	Linsced, com. ¢ gal.	59 @ 60
Rais. So. ¢ 1/2 ck.	— @ —	Linsced, English.	59 @ 60
Rais. bch. and bx.	2 20 @ 2 25	Whale.	45 @ 48
Curants, Zic. ¢ lb.	5 @ 5 1/2	Do. Refined Winter.	59 @ 60
<b>Flour</b> —Duty: 15 ¢ ct. ad val.		Do. Refined Spring.	55 @ 56
State, Superfine.	5 70 @ 6 00	Sperm, crude.	1 22 1/2 @ 1 27 1/2
Do. Extra.	6 10 @ 6 30	Do. Winter, unbleached.	1 30 @ 1 35
Ohio, Ind. & Ill. fl. h.	— @ —	Do. Bleached.	1 35 @ 1 40
Do. do. Superfine.	6 — @ 6 10	Eleph. refined, bleached.	78 @ 78
Do. Extra.	6 25 @ 7 50	Lard Oil, S. and W.	83 @ 87 1/2
Do. Roundhoop.	— @ —	<b>Provisions</b> —Duty: Cheese, 24 ¢	
Do. Superfine.	6 10 @ 6 15	others, 15 ¢ ct. ad val.	
Do. Extra.	6 25 @ 7 50	Pork, mess, ¢ bbl.	14 35 @ 14 50
Ill. & St. Louis sup' & fan.	6 25 @ 6 50	Do. prime.	10 — @ 10 12
Do. Extra.	7 — @ 7 50	Do. prime mess.	— @ —
Mich. Wis. & Iowa extra.	6 00 @ 6 50	Beef, prime mess, (cog) 18	00 @ 22 00
South. Baltimore, super.	6 30 @ 6 60	Do. mess west'n, rep'd.	8 00 @ 11 50
Do. Extra.	6 75 @ 7 50	Do. extra repacked.	12 00 @ 13 50
Georgetown & Alex. sup.	6 30 @ 6 75	Do. country.	7 00 @ 8 25
Do. Extra.	6 75 @ 8 —	Do. prime.	5 00 @ 6 00
Petersburg & Rich. sup.	7 00 @ 7 75	Cut Hams.	15 00 @ 17 50
Do. Extra.	7 50 @ 8 75	Beef Meats, Hams & t'p'le	8 — @ 8 1/2
Tenn. & Georgia, sup.	7 00 @ 7 50	Do. Shoulders.	6 — @ 6 1/2
Do. Extra.	8 00 @ 9 50	Do. Sides, dry salt'd in c'ks	8 — @ 8 1/2
<b>Grain</b> —Duty: 15 ¢ ct. ad val.		Eng. Bacon, salt'd mid. bxs.	10 — @ 10 1/2
WHEAT—O. Ind. & Ill. w. 1 15	@ 1 20	Do. Long.	9 1/2 @ 10
Do. winter red. 1 08	@ 1 10	Do. Cumberland.	8 1/2 @ 9
Do. spring.	75 @ 85	Bacon Sides, W'n s'd cas	9 — @ 9 1/2
Milwaukee club.	80 @ 90	Lard, prime, bls & t'cs.	10 1/2 @ 10 1/2
Michigan, white.	1 12 @ 1 20	Do. kegs.	12 — @ 12 1/2
Do. Red.	1 05 @ 1 10	No. 1, in bls. & t'cs.	10 — @ 10 1/2
Tenn. and Kent. white.	1 25 @ 1 45	Do. Grease.	8 — @ 9
Do. Red.	1 12 @ 1 25	Tallow.	10 — @ 10 1/2
Canada, white.	— @ —	Lard Oil.	90 @ 1 00
Do. club.	— @ —	<b>Rice</b> —Duty: 15 ¢ ct. ad val.	
Southern, white.	1 25 @ 1 40	Ord. to fr. ¢ cwt.	3 00 @ 3 25
Do. Red.	1 10 @ 1 25	Good to Prime.	3 75 @ 4 30
Corn—Western mixed.	77 @ 78	<b>Salt</b> —Duty: 15 ¢ ct. ad val.	
Del. & Jer. yell.	82 @ 83	Turk's Is. ¢ bush.	17 @ 18
Southern white.	78 @ 82	St. Martin's.	— @ —
Do. yellow.	82 @ 83	Liverpool, Gr. ¢ sack.	78 @ —
Rye.	75 @ 76	Do. Fine.	1 15 @ —
Oats.	33 @ 42	Do. do. Ashton's.	1 35 @ —
Barley.	55 @ 65	<b>Seeds</b> —Duty: FREE.	
<b>Hay</b>		Clover, ¢ lb.	8 1/2 @ 9 1/2
N. R. in bails, ¢ 100 lb.	50 @ 75	Timothy, ¢ tce.	14 — @ 16 50
<b>Hemp</b>		Flax, American, rough.	1 40 @ —
Russia, cl. ¢ tun.	210 00 @ 215 00	<b>Sugars</b> —Duty: 24 ¢ ct.	
Do. outshot.	— @ —	St. Croix, ¢ lb.	— @ —
Manilla, ¢ lb.	6 1/2 @ 6 1/2	New Orleans.	5 1/2 @ 6
Sisal.	5 1/2 @ 6	Cuba Muscova.	5 — @ 7 1/2
Italian, ¢ tun.	200 00 @ —	Porto Rico.	5 1/2 @ 7 1/2
Jute.	80 00 @ 85 00	Havana, White.	5 1/2 @ 8 1/2
American dew-r.	140 00 @ 150 00	Havana, B. and Y.	5 1/2 @ 7 1/2
Do. do. Dressed.	190 00 @ 210 00	Manilla.	7 — @ 7 1/2
<b>Hides</b> —Duty: 4 ¢ ct. ad val. R. G. and		Stuarts' D. R. J.	— @ 10 1/2
B. Ayres. 20x24 lb. ¢ lb.	25 @ 27	Stuarts' do. do. E.	9 1/2 @ 9 1/2
Do. do. gr. s. C.	13 1/2 @ 14	Stuarts' do. do. G.	— @ —
Orinoco.	23 @ 24 1/2	Stuarts' (A).	9 1/2 @ 9 1/2
San Juan.	21 @ 22	Stuarts' ground ext. sup.	— @ —
Savannah, etc.	17 @ —	<b>Tallow</b> —Duty: 8 ¢ ct. ad val.	
Maracaibo, s. and d.	16 @ 23	American, Primo.	10 1/2 @ 10 1/2
Maranh. ox, etc.	16 @ 17 1/2	<b>Teas</b> —Duty: 15 ¢ ct. ad val.	
Matamoros.	21 @ 23	Gunpowder.	28 @ 40
P. Cab. (direct).	22 @ 23	Hyson.	25 @ 60
Vera Cruz.	21 @ 23	Young Hyson, Mixed.	17 @ 55
Dry South.	16 @ 17	Hyson Skin.	10 @ 32
Calcutta Boff.	13 1/2 @ 14	Iwankay.	10 @ 32
Do. Kips, ¢ pce.	1 80 @ 1 90	King and Oolong.	19 @ 50
Do. dry salted.	1 15 @ 1 10	Powchong.	19 @ 25
Black, dry.	1 00 @ 1 05	Anko.	23 @ 25
<b>Honey</b> —Duty: 24 ¢ ct. ad val.		Congou.	25 @ 28
Cuba, ¢ gal.	60 @ 63	<b>Wool</b> —Duty: 24 ¢ ct. ad val.	
Cuba, (in bond).	54 @ 55	A. Sax. Fleecce, ¢ lb.	56 @ 60
<b>Hops</b> —Duty: 15 ¢ ct. ad val.		A. F. B. Merino.	51 @ 55
1857, East and West.	5 @ 6	A. 1/2 and 3/4 Merino.	45 @ 50
1858, East and West.	8 @ 11	A. 3/4 and 1/2 Merino.	40 @ 43
<b>Iron</b> —Duty: 24 ¢ ct. ad val.		Sup. Pulled Co.	40 @ 46
Pig, English, and Scotch.	— @ —	No. 1 Pulled Co.	35 @ 37
Bar, Eng. & Scot.	23 — @ 24 50	Extra Pulled Co.	50 @ 62
Bar, Brit. T.V.F.	97 50 @ 100 00	Peruv. Wash.	10 @ 15
Bar, Sw. or sixes.	85 — @ 87 50	Valp. Unwashed.	10 @ 13
Bar, Am. rolled.	80 00 @ —	S. Amer. Com. Washed.	15 @ 18
Bar, English, retined.	63 — @ 65 —	S. Amer. E. R. Washed.	15 @ 18
Bar, English, com.	42 50 @ 44 00	S. Amer. Unw. W.	9 @ 9 1/2
Sheet, Russia, 1st qual.	— @ —	S. Amer. Cord'a W.	20 @ 25
Sheet, Eng. and Am.	11 1/2 @ 11 1/2	F. I. Wash.	18 @ 20
	3 1/2 @ 3 1/2	African Unwashed.	0 @ 18
		African Washed.	16 @ 28
		Myrina Unwashed.	14 @ 18
		Myrina Washed.	23 @ 28



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