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# THE TELEGRAPH AND PREACHER.

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New York Conference

are Whonever received this paper and is not non-orthor, may be assured that some kind friend who is desirous that he may become a patient, has taken the paint to furnish us with his address, with a request that we should mail blue a copy, where we chorrielly do, hopers it will be the plate-per of the receiver to become a subscrib-Then who have outered their sub cription to expere, may consider the resolut of this paper miterwards a cohelistico for the scattlewards of their patronage, and those populary support of our audeasors

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[From the Westmisster Roview.] WHAT KNOWLEDGE IS OF MOST WORTH.

actors, nor pity for their victims to send the paper to all fournets and contract to the series of the contract to the series of the paper to all fournets and the first of the contract to the c

when we turn from physical training to moral training. Consider the young mother and her aursery legislation. But a few Seriously, is it not an astonishing fact, that though on the years ago, she was at school, where her memory was commend treatment of offspring depend their lives or deaths, and their with words, and names, and dates, and her reflective faculties moral welfare or ruin; yet not one word of instruction on the scarcely in the slightest degree exercised—where not one idea treatment of offspring is ever given to those who will hereafter was given her respecting the methods of dealing with the openbe parents? Is it not monstrous that the fate of a new gene-ing mind of childhood, and where her discipline did not in the ration should be left to the chances of ureasoning custom, least fit her for thinking out methods of her own. The interimpulse, fancy-joined with the suggestions of ignorant nurses vening years have been passed in practicing music, in fancyand the prejudiced counsel of grandmothers? If a merchant, work, in anythreading, and in purry-going, no thought having commenced business without any knowledge of arithmetic and yet been given to the grave responsibilities of maternity and book-keeping, we should exclaim at his folly, and look for dis scarcely any of that solid intellectual unitare obtained which vertions consochiomes. "On il papere elabaja aucetonia a como treupp os some limburação for mey consolicit, asim troi non is all as angual operator, whatmost court at his undonery for its with an initialing finnian character con access to his and pity his patients. But that parents show I begin the diff charge - see her profoundly ignorant of the phenomene with cult task of rearing children without ever having given a which she has to doul, undertaking to do that which can be thought to the principles-physical, moral, or intellectual- done but imperfectly, even with the aid of the profoundest which ought to guide them, excites neither surprise at the know edge. She knows nothing about the nature of the sure tions, their order of evolution, their functions, or where 🗪 To tens of thousands that no killed, add hundreds of thous entis, and abuse begins. She is under the impression that come sands that survive with feeble constitutions, and millions that of the feelings are wholly bad, which is not true of any sum of grow up with constitutions not so strong us they should be, them, and that others are good, however for they may be and you will have some idea of the curse indicted on their off ried, which is also not true of any one of them. And then, spring by parents ignorant of the laws of life. Do but con- ignorant as she is of that with which she has to deal, the k sider for a moment that the regimen to which children are sub-pequally ignorant of the effects that will be produced on it by ject is hourly telling upon them to their I belong mjury or this or that treatment. What can be more inevitable than the benefit, and that there are twenty ways of a sing wrong to one dissertrom results we see hourly arising? Lacking knowledge way of going right, and you will get some idea of the enor- of mental phonomena, with their causes and concequences, her mons mischief that is almost everywhere inflicted by the interference is trequently more mischievous than alsolute thoughtless, haphazord system in common use. Is it decided passivity would have been. This und that kind of notion, that a hoy shall be clothed in some flimsy short dress, and be which are quite normal and beneficial, she perpetually fluence. allowed to go playing about with limbs reddoned by cold? and so diminishes the child's happiness and profit, injures its The decision will tell on his whole future existence—either in temper, and her own, and produces estrangement. Decision illnesses, or in stanted growth, or in deficient energy, or in a which she thinks it desirable to encourage, she gots perferned maturity less vigorous than it ought to have been, and conser by threats and bribes, or by exciting a desire for applause, quently hindrances to success and happiness. Are children considering little what the inward motive may be, so long as doomed to a monotonous dictary, or a dictary that is deficient the outs rd conduct conforms, and thus cultivating hyperties. in nutritiveness? Their ultimate physical power, and their and fear and softshness, in place of good feeling. While inefficiency as men and women, will inevitably be more or less sisting on truthfulness, she constantly sets an example of me diminished by it. Are they forbidden veciforous play, or truth, by threatening populties which she does not inflict (being too ill-clothed to bear exposure) are they kept in-doors While inculeating self-control, she hourly visits on her fille in cold weather? They are certain to fall below that measure ones angry scoldings for nets that do not call for them. She of health and strength to which they would also have attained has not the remotest idea that in the nurrery, as in the world, When sons and daughters grow up sickly and foelde, parents, that alone is the truly salutary discipline which visits on which commonly regard the event as a injetoriume-as a visitation conduct, good and bad, the natural consequences—the mass of Providence. Thinking after the prevalent chaotic findion, quences, pleasurable or painful, which in the nature of thing they assume that there evils come without course, or that the such conduct tends to bring. Being thus without times causes are supernatural. Nothing of the kind. In some case, guidance, and quite incapable of guiding herself by conduct. the causes are doubtless inherited; but in most cases, foolish the montal processes going on in her children, her rule & regulations are the causes. Viry generally, parents them, pulsive, ideonsisted, enachievous, often in the highest consisted, enachievous, often in the highest consisted, enachievous, often in the highest consisted and consiste solves are responsible for all this pain, this deallity, this do, and would indeed be generally rainous, were it were it were pression, this misery. They have undertaken to control the executedment tendency of the growing mind to seem to such as to remote papers of the salue to us. Secondarine we shall be happy lives of thou office and the course of the salue to us. Secondarine we shall be happy lives of thou office and the course of the course to the course to the course to the course of the course o

is the organical free intended and in the content of the intention of the physiologic laws, they have been year by year andermining intelligence conform a low so get a character of the confidence in a character of the conforms to have sent at followers in a character in a ch Hence it rolls. for it is part to the state of the continuent of the state of the continuent of the co sendents

The of these laws. To cope, that supplies meetly and the consequent injury, the this process of torning and accommented the consequent injury, the this process of torning and accommenting these subsequents.

wrong order. With that common limited idea of education should be obtained by all fathers and mothers, the absurdity which confines it to knowledge gained from books, parents would indeed be glaring enough. But we do not. General thrust primers into the hands of their little ones years too principles only, accompanied by such detailed illustrations as soon, to their great injury. Not recognizing the truth that may be needed to make them understood, would suffice. And the function of books is supplementary—that they form an in- these might be readily taught—if not rationally, then dogmatidirect means to knowledge when direct means fail-a means cally. Be this as it may, however, here are the indisputable of seeing through other men what you can not see for yourself; they are enger to give second-hand facts in place of firsthand facts. Not perceiving the enormous value of that spon- degree conformed to by parents, death is inevitable; that notancous education which goes on in early years—not percuiviless they are in a great degree conformed to, there must result ing that a child's restless observation, instead of being ignored physical and mental defects; and that only when they are comor checked, should be diligently administered to, and made as pletely conformed to, can a perfect maturity by reached. accurate and complete as possible, they insist on occupying Judge, then, whether all who may one day be parents, should its eyes and thoughts with things that are, for the time being, not strive with some anxiety to learn what these laws are. incomprehensible and repugnant. Possessed by a superstition! From the parental functions let us pass now to the functions which worships the symbols of knowledge instead of the of the citizen. We have here to imprire what knowledge hest knowledge steelf, they do not see that only when his acquaint this a man for the discharge of these functions. It can not be ance with the objects and processes of the household, the alleged, as in the last case, that the need for knowledge litting streets, and the fields, is becoming tolerably exhaustiveonly then should a child be introduced to the new sources of information which books supply, and this, not only because immediate cognition is of far greater value than mediate cognition, but also, because the words contained in books can be rightly interpreted into ideas, only in proportion to the antecedent experience of things. Observe next, that this formal instruction, far too soon communeed, is carried on with but little reference to the laws of mental development. Intellectusl progress is of necessity from the concrete to the abstract. But, regardless of this, highly abstract subjects, such as grammar, which should come quite late, are begun quite early. Palitical geography, dead and uninteresting to a child, and which should be an appendage of sociological studies, is commenced betimes, while physical geography, comprehensible and comparatively attractive to a child, is in a great part passed over Nearly every subject dealt with is arranged in abnormal order, definitions and rules and principles being put first, inatend of being disclosed, as they are in the order of nature, through the study of cases. And then, pervading the whole, is the violons system of rote learning-a system of sacrificing the spirit to the letter. See the rosults. What with perceptions unnaturally dulled by early thwarting, and a coerced attention to books-what with the mental confusion produced by teaching subjects before they can be understood, and in each of them giving generalizations before the facts of which these are the generalizations—what with making the pupil a mere passive recipient of others' ideas, and not in the least leading him to be an active inquirer or self-instructor-and what with taxing the faculties to excess, there are very few minds that become as efficient as they might be. Examinations being once passed, books are laid aside; the greater part of what has been acquired, being unorganized, soon drops out of recollection; what remains is mostly inert—the art of applying knowledge not having been cultivated, and there is but little power either of accurate observation or independent thinking. To all which add, that while much of the information gained is of relatively small value, an immense mass of information of transcendent value is entirely passed over.

Thus we find the facts to be such as might have been inferred à priori. The training of children—physical, moral, and intellectual—is dreadfully defective. And in great measure it is so, because parents are devoid of that knowledge by which this training can alone be rightly guided. What is to be expected when one of the most intricate of problems is undertaken by those who have given scarcely a thought to the principles on which its solution depends? For shoe-making or house-building, for the management of a ship or a locomotiveengine, a long apprenticeship is needful. Is it, then, that the unfolding of a human being in body and mind is so comparatively sluple a process, that any one may superintend and regulate it with no preparation whatever? If not—if the process is, with one exception, more complex than any in Nature, and the task administering to it one of surpassing difficulty; is it sacrifice accomplishments than omit this all essential instruction. When a father, acting on false dogmas adopted without examination, has alienated his sons, driven them into rebellion by his harsh treatment, ruined them, and made himself miserable; he might reflect that the study of Ethnology would have been worth pursuing, even at the cost of knowing nothing about Absolylus. When a mother is mourning over a fir t born that has sunk under the sequele of searlet fever-when that she can read Dante in the original.

widely, then, must teaching as it is, differ from teaching as it physiology and the elementary truths of psychology is indispenknow anything about psychology. As might be expected, that this assertion will by many be read with a smile. That the system is grievously at fault, alike in matter and in parents in general should be expected to acquire a knowledge manner. While the right class of facts is withheld, the wrong of subjects so abstrace, will seem to them an absurdity. And class is forcibly administered in the wrong way, and in the if we proposed that an exhaustive knowledge of these subjects facts: that the development of children is mind and body rigorously obeys certain laws; that unless these laws are in some

> him for these functions is wholly overlooked; for our school courses contain certain studies which, nominally at least, hour upon political and social duties. Of these the only one that

occupies a prominent place is History.

But, as already more than once hinted, the historic information commonly given is almost valueles for purposes of guidance. Searcely may of the facts set down in our school histories, and very few even of these contained in the more cluberate works written for adults, give any slue to the right principles of political action. The biographies of moments and our children commonly learn little else; throw scarcely uny light upon the science of society. Pamiliarity with court intrigues, plots, usurpations, or the like, and with all the personalities accompanying them, aids very little in checidating the principles on which national welfare depends. We read of some squabble for power, that it led to a pitched battle; that such and such were the names of the generals and their leading subordinates; that they had each so many thousand infantry and cavalry, and so many cannon; that they arranged their forces in this and that order; that they manouvred, attacked, and fell back in certain ways; that at this part of the they such dissesses were sustained, and as that any advantages ! gained; that at one particular moreoment some leading officer fell, while in another a certain regiment was decimated; that after all the changing fortunes of the fight, the victory was gained by this or that army; and that so many were killed and wounded on each side, and so many captured by the conquerors. And, now, out of the accumulated details which make the narrative, my which it is that helps you in deciding on your conduct as a citizen. Supposing even that you had diligently read, not only "The Fifteen Decisive Buttles of the World," but accounts of all other battles that history mentions; how much more judicious would your vote be at the at least, as are not wholly or partially lictions); and to many laws to which social phonomena conform. they may be interesting facts. But this by no means implies tended that these tastes are any measures of value in the things ter yearself they are instructive.

understanding the nature of the process, is absurd. How thing needful. Some acquaintains with the first principles of | We want all the facts which help us to understand how a na tion has grown and organized staulf. Among these, let us, of should be, when hardly any parents, and but few teachers, suble for the right bringing up of children. We doubt not course, have an account of its government; with as little as may be of gossip about the men who officered it, and as much as possible about the structure, principles, methods, prejudices, corruptions, etc., which it exhibited : and let this account not only include the nature and actions of the central government. but also those of local governments, down to their minutest rundications. Lut us, of course, also have a parallel description of the coolesiastical government -- its organization, its conduct, its power, its relations to the State; and accompanying this, the peremopial, orgon, and religious ideas—not only those nominally believed, but those really believed and acted upon. Let us, at the same time, be informed of the control exercised by class over class, as displayed in all social observances—in titles, salutations, and forms of address. Let us know, too, what were all the other customs which regulated the popular life out of doors and in-doors, including those which concern the relations of the sexes, and the relations of parents to unildron. The superstitions, also, from the more important myths down to the charms in common use, should be indicated. Next should dome a delineation of the industrial system, showing to what extent the division of labor was carried; how trades were rogulated, whether by easte, guilds, or otherwise, what was the connection between employers and employed; what were the agencies for distributing commodities; what were the means of communication; what was the circulating medium. Accompunyting all which should come an account of the industrial arts technically considered, stating the processes in use, and the quality of the product. Further, the intellectual condition of the pation in its vacious grades should be depicted, and only with respect to the kind and amount of education, but with respect to the progress made in solunce, and the provating manear of thinking. The degree of asthuta culture, as displayed in architecture, sculpture, painting, drass, music, metry, and flation, should be described. Nor should there be conitted a sketch of the daily lives of the people. their food their homes, and thou amusements. And lastly to convert the whole, should be exhibited the morals, theoretical and practical, of all diagnos, as indicated in their laws, land; , property, deeds All those facts, given with at much bravity as con 1914 with dearness and accuracy, should be so ground and arranged that they may be comprehended in their manufact and thus may be contemplated as mutually dependent purt of one great whole. The site should be so so presont show that we may readily trace the consensus subsisting among them, with the view of loarning what social phanomone co-crist with what others. And then the corresponding a limitions of succeed ing ages should be at unuaged at the shore we, as elected as edited be, how each bolist, institution, evening, and accompanions was modified, and how the concerns of proporting steps and functions were developed into the consense; of succeeding once Such alone is the kind of suform than respecting past tripes which can be of service to the one-we for the regulation of his conduct. The only lesters that is of penetical raigo is what may be called Descriptive Sumplays. And the bignest office which the historian and duchurge is that of so narrating the lives of nations as to formule in torible for a Comparative next election? "But these are facts-interesting facts (such, Soniology, and for the sales quant determination of the ait imate

But now mark, that even supposing an integra to which of that they are valuable. Factitions or morbid opinion often this truly valuable historical knowledge has been acquired, if gives seeming value to things that have searcely any. A culi is of comparative little use without the key. And the ... 7 14 pomaniae will not part with a choice bulb for its weight in gold. to be found only in Science. Without an acquaintones with To another man an ugly piece of cracked old china seems his the general truths of biology and psychology, retornal intermost desirable possession. And there are those who give high pretation of social phenomena is impossible. Only in proper prices for the relies of celebrated murderers. Will it be constion as man obtain a certain rada, empirical knowledge of human nature are they ambled to understand even the simplest that gratify them? If not, then it must be admitted that the | thota of social life-as, for undough, the relation between apply tking felt for certain cheses of historical facts is no proof of sand demand. And, if not ever the roots clementers, such of their worth; and that we must test their worth as we test the immiology can be reached until some knowledge or detained of worth of other facts, by acking to what uses they are applied from men generally think, teel and not union govern nimeters. ble. Were some one to tall you that your neighbor's ept bad stances, then it is mant est that there gue be destring like a kittened yesterday, 300 would say the information was worth- wide comprehension of sometagy unless turnigh a competent less. Fact though it might be, you would say it was an utterly knowledge of man in all his faculties, hollily and merital. Conuseless faut -u fact that could in no way inflance your actions sider the matter in the abstract, and thus conclusion is selfin life-a fact that would in no way help you in learning how evident. Thus: Society is made up of individuals; all that to live completely. Well, apply the sums test to the great is done in society is done by the combined actions of indimass of historical facts, and you will get the same result | viduals, and therefore, in individual actions only can be found not maxiness to make no provision for such a task? Better They are facts from which no conclusions can be drawn -un- the solutions of social phenomena. But the actions of indiorganizable facts; and therefore facts which can be of no service | viduals depend on the laws of their natures, and it, ir notions in extablishing principles of conduct, which is the chief use of loan not be understood until these faws are understood. These facts. Read them, if you like, for an usement: but do not list- | laws, however, when reduced to their simplest expression, are found to depend on the lays of body and mind is general That which constitutes History, properly so called is in a Hence is necessarily follows that healing and provided up are great part omitted from works on the subject. Only of late indepensable as interprocess of confulogy. Or, hi story the years have historians commenced giving us, as any considera- conclusion still more simple all sound phenomena are pheble quantity, the truly valuable information. As in past ages, homens of life are the most complex manifestations of life perhaps a cambid medical man has confirmed her suspicion that the king was everything and the people nothing; so in past are ultimately dependent on the laws of life and one be un her child would have recovered had not its system been en- instocies, the doings of the king till the entire pieces, to which derstood only when the laws of life are understood. Thus, feebled by over-study—when she is prostrate under the pange the national life forms but an obscure background. While then, when we see that for the regulation of the fourth diviof combined grief and remorse; it is but a small consolution only now, when the welfare of national rather than of vulers is soon of human nativities, we are as historical the test on sois becoming the dominant idea, are historians beginning to occupy work. Of the knowledge commonly impatied in establishment Thus we see that for regulating the third great division of themselves with the phenomena of social progress. That which courses, very little 16 of say sorver is guiding a man in his human activities, a knowledge of the laws of life is the one it really concerns us to know is the natural history of society. conduct as a citizen. Only a small part of the history he

## THE TELEGRAPH AND PREACHER.

aprepared to make proper use. He commonly lacks not only the materials for, but the very conception of, descriptive sociology; and he also lacks that knowledge of the organic seionces, without which even descriptive sociology can give him but little sid.

[TO BE CONTINUED.]

### SPIRITUAL LYCEUM AND CONFERENCE.

held every tuesday even'n, in clinton hall, eighth st , bear b' way SEVENTY-EIGHTH SESSION.

Quanton: What are the sources of fallacy in Spiritual identities

Mr. A. J. D. very much desired light upon the topic em braced by the que tion, but had some to give. He was a learner. He believed in the "irrepressible conflict" between intelligence and ignorance, light and durkness, truth and error; and concluded by reading the following paper, being a fragment of a communication relating to the subject recently before this Conference, received through a trance medium:

It has been stated by one of your learned men, and honestly believed, that all appetites pertaining to the flesh cease with the death of the body; but I wish to maintain my privilege, and say unto our friend, if this be so, then personal identity is lost. If we only retain our spiritual attractions, our higher mental culture, and all the lower animal appetites are left behind, then we lose part of our selfaced - our individuality. But I do say, most emphatically, that you can, in a great degree, leave them if you choose, and very few there are who have any decire to retain them; but yet, the effect that the use of sadent liquor, and other indulgences, have had upon the Spirit is visible, and easy to be perceived by the Spirit-eye. Friend can recognize friend, and an enemy can recognize his enemies as easily in Spirit life an in earth-life; and the power and ability to injure, if the determination exists, are equally available in Spirit-life as in this your earth-life.

I do not wish to intrude my thoughts on your mind as truth intallible; for I am free to confess to you, that what may be my standard of truth to-day, may to myrrow, in the diffusion of a stronger light, appear as a gross delusion; and I simply give you, according to my requirements in knowledge, the best I have to-day, and to-morrow, if I see I have made a misstatement, I shall assume to myself the privilege of correcting it, and not be called to account for having made my that appear to me aboundable, when I contemplate them, are men of God," "the seer or prophet," or "medium," as we express to cure him of his folly and women, who stand like augment pools, without one bress of truth to cause a wave to ripple on the surface, with no undertide to press their waters. They stund as infectious cess-pools, throwing out from their fifthy bosons the missma of death. I say unto you agitate the waters, even though error may blow its gales, the electric flush of truth will equalize all discerdances, and bring health, vigor and beauty where before was missma and death. I say agitate the waters; the angels are now havering over the great deep of the human soul, producing agitations; and often error aprings up with its hydra head, but the lightning flash of truth must destroy all inharmonious conditions and cause the garden of the seal to bloom in beauty, and, in the full fruition of all for process, property is for elemity's bright realm, there to climb over heights, and recens until unitying flowers. Demote the smile of a benign and loving Father's eye.

Dr. Gray: We ask for a rule of criticism applicable to all times. For the present, he thinks of but two sources of fallacy. One is premeditated fraud; the other a translation of thought by one in the body to another in a state of trauce, who supposes it to be from a Spirit. The fallacy thus originated does no mischief to one who is not an authoritarian; but to a man who, like Abraham, is ready to draw his sword, and slay his own son for the sole reason of a supposed command from God so to do, it is productive of many errors. Those who are ready to act in all cases according to the dietation of Spirits (as we not unfrequently hear persons boast their willingness to do) are in dauger of falling into deplorable mistakes as to life and conduct from this cause. There is also danger that the medium mistake revery for conversation with Spirits. We, who are not mediums, hold dialogues with ourselves in our states of contemplation or partial revery, in which we discuss as with another the different bearings of the question occupying our thoughts. It is to be remembered also that the medium-state is not one of denial. Oppugnancy is fatal for the time being to mediumship. The power of judging or resisting bolongs to that state of the mind which mar be defined as positive; the opposite of a state of receptivity or mediumship. It is farther to be remembered that these states change rapidly; doubtless many times, in some instances, during a single interview; that is to say, the medium may be negative or receptive one minute, and non-receptive the next, otherwise. It is a conjunction of woul with soul, not of selfand again in a condition to receive in rapid alternation interest with supernal ingenuity and cuming throughout the entire sitting. Experience shows, as he thinks, that intercourse with Spirits is subject at any moment to interruption through this liability to change of state on the part of the medium. Autagonism is destructive of mediumship. It is not unusual to hear the impressible say, "There is an opposing Spirit present, who will not let me proceed," etc. which | be less provident? When the teacher of boys and girls finds simply means that to the impressible, the disturbed conditions a pupil subitions of the "rule of three," while ignorant of mulhave assumed that form.

there is perfect honesty and good faith on the part of both medium and inquirer. She knows a ludy who is so impressible that a person may stand behind her chair, or remain otherwise neither altar, sacrilice, nor priest—the fallact being that we unseen, and she will speak the thought of the individual thus, suppose ourselves receiving from Spirits when we are not? We by this lady, as well as not unfrequently by the participants in purpose or love, but in our own -in wide-mouthed contempt, hearty co-operation, and induce others by the participants in purpose or love, but in our own -in wide-mouthed contempt, hearty co-operation, and induce others by the

greads is of practical value, and of this small part, he is not this mental phenomenou, that it was the work of good Spirits, in half curiculty, or tur purposes of self-and they can help and Spirit influence begins." This, Mrs. F. thinks is true in but an colo, and nothing olse. certain cases with all mediums.

converse with, or receiving precepts from, or being impired by Spirits, when we are not. This is a truism, of courte, and admits of no division of opinion. The question asks for a test as to what is really meant to be conveyed. the verity of spiritual intercourse in any given case. Not that lacy as to fact. The claim to interpourse with Spirits is older than the art of paper making, and more universal than the printing-press. These claims can not all be valid (conceding them to be mainly honest, because they are contradictory Whence the mistake or fallacy? It is a grave question, invelving as it does not only a criticism of this fragment of alleged spiritual literature just read in our bearing, but the spiritual literature as well, to which untions have listenedthe literature with which old Egypt mblazoned to: to upleson which ancient Rome founded her State -on which Chrisground from Moses to the newest claim to spiritual intercourse made before this Conference.

Premising that the most he alms at is to throw light upon the question, be would suggest that fallney, both in the Spiritualism of the ancients and our own, is from a violation of the law of intercourse, which violation is from causes which seem victims of the same error through exect of democracy. Historical Spiritualism, or at least that portion of it in which obit, belonged to, or was in the interest of some potentate prescut or prospective, who "inquired of the Lord" through him. There were opposing seers—that is to say, one king had true prophets, and his enemy had false prophets; and, it may be remarked in passing, that when a true prophet (" reliable medium," as we phrase it) made a mistake, prophet like, the theory was, that the Lord (not the devil, as with us; had become a lying Spirit in his mouth. Be that as it may, if our conceptions of the Divine order are in the least correct—if our experience is of any value—it is irrational to suppose that Heaven should, in any case, respond to the solicitations of u seer whose object is the personal aggrentizement or will tary success of his chieftain. In our times, when a man "toquires of the Lord" for the whereabout of a "pot of money," he don't find it; but let him inquire for an end of human use, and he receives an answer. Does not this, with immunerable! like failures, indicate what may have been a fruitful source of, fallacy in the Spiritualism of the olden time? May it not be, the same with us, though induced from an opposite condition; of trings? We are self-moved, when moved at all, to seek intercourse with the spiritual world. We not in the matter at the behest of no secular or spiritual potentate. We reject all t such interference. Of old, too, spiritual intercourse had its pomp, and coremony, and sacred places, and we repudiate all that too, and wirely, purhaps; but in the relication, and refusal to recognize pump and reremany as no essary, in our that lends to truth, even us its opposite leads to fallacy? It of a liberal amply, and that without the discount of upbraiding Not so; the law of intercourse with the spiritual world is

If this he so, do we not find a prognant cause of fallacy in ! in the laxury of abundance? There is economy in nature. tiplication and division, does he read him a homily in algebra, which we shall be glad to send to everybody, as many a the Mrs. French thinks one great source of fallacy is jugglery for send him back to the Jessons he has neglected and are our distribute in military in military in fallacy is jugglery for send him back to the Jessons he has neglected and are our distribute in military in an income manufacturing nut, then what but fallney can result from the prevalent practice of meking intercourse with Spirits simply because it costs to her, unconsciously present. For some time it was supposed, do not neet in the name of Spirits; that is to say, in their was, to ensuin this paper. Give us, and frame, year pairses.

and not at all the exercise of her own spiritual powers. Ex- "be in our mide," because they can break an extural law. perience has since resulted in the growth of a doubt, on the but this can be, and this is the fallney; the impressible who part of this lady, as to the correctoras of her former opinion, we choose around may become inflated with our price incorthat her power to speak the thoughts in another's mind wes cated by our ambition, or poisoned by our lasts, and can obe from disembodied Spirite; and, although a firm Spiritualist, back those states as from Spifits, in the drowny unconscient she says now, " she dies not know where mind influence censes, ness of both speaker and near-we that the entire attenues is

Mr Kellone: A counse of error or fullury not yet ulluded Dr. HALLOCK: It is a fallacy to suppose we are holding to, arise from a defective rendering of the Spirit, from inc aparity of language, or peculiarity of style, on the part of 'ar medium. This not unfrequently leads to missippreheusion as is

Mr Laruan knows of no him that will prevent him from it asks no more than this, but let us consider that as the first communing with both high and how in this world, provided he in order. In other words, let us inquire for the origin of fall commute to adapt himself to the one or other of these conditions Spiritualism reveals the possibility of extensing our communion to persons in corresponding states in the other life. It is but rational, assuming that we can be conjoured in the high, that the law should hold as well with respect to the low. All being able to approach us alike by invitation through adaptation on our part, by which we attract any grade of Spirits in harmony with our states, points dieself, as he thinks, to the true source of fallacy; that is to my it min. nates with Spirits, one branch of it originating in the few parmores of such as have been conjuined to like degradation to tinnity builds her Church. Our question covers the whole ourselves, and the other from the incapacity of the median in atter the thought of the controlling Spirit. We absert in the facts of measurerism, that where several persons are societ the control of the same mesmercer, and are by him set to do sine ultaneously the same thing; that is after his will such will munifest the common purpose in a different way; that is to isay, each individuality will be more or less theories and with to be directly opposite. That is to say, the ancients blundered the effort. This holds with respect to Spirit control and conthrough the enthusiasm of despotism, while the moderns are stitutes another branch of the spiritual origin of tallacy Another source is, as he believes, then Spirits and univerguently resort to fullacy thouselves in desponde cine. In order to care scurity and contradiction (and of consequence fallacy) are ap- the disease in us. The man who is preas to accept averything statement to-day to differ from that of to-morrow; for, of all things parent, is Spiritualism in the service of the State. The "man from Spirits as trath, without the latter of qualtain, needs a like Adjourned. R. T. Hardings.

## THE SPIRIT INVOCATION

BY HUMON TUTTLE - FLYTRANGED.

Tusk - Will-Bird Sag

My home is above, in the regions of light, Where flowers ever bloom and the skies are bright I sing-I sing of my Father's love, Who called me to dwell in the bright resime above

I mg-l sing, in a joyful note, In warbling strains from my swelling throat To call a dear travalur, whom I can blem, To my quint immore to take his cost.

And what the worn traveler falous to how With auxlors thoughts words of theilling others Oh! what a pure muture then over the steele Sabilimaly than to me my heaven reveals.

Oh? home, then, my loved ones, from earth's the store along Towed by storms of wild franky and muddlening gales Cast noward thine eyes to the bower of rest, And join your doar trignds in the home- of the blee-

Howard Man's ""treatmenters, -He says, in region to the next stage through abuse of this liberty, which is our berringht—in this of existence, we have the assurance of aplunder and example on a constant of existence, we have the assurance of aplunder and example on a constant of the const inversion as eye has not wen, nor ear heard, neither but it submet into the heart of man to conceive; and if we, then we must said practical disregard for sacred place - may it not be, that with within us, lying undeveloped and inert, the radiocentary organ of these has gone the reality which they symbolize—to wit, a and acc, and bear, with which we shall see, and bear, and bear the sugged state—a truly human purpose of the soul—the only door | vision, the hallelujah and the cestage of the better wild. As to the ungen and unimagined magnificence and beattraker the fature life, was said of old, "Does any man lack wisdom? let him ask of we are, while sojourning upon earth, only in the anti-naise state of God who giveth liberally." Does human experience anywhere dankness macrons, and streament in the magnified, enlightened and adversal darkness inactivity and circumscription. Such with maran whas record. "Does any man lack" money—that is to say, means of and it is not given to mortal elequence or possy, with all tour nantself-aggrandizement—"let him ask of God," in the assurance colored words, to paint the number and the variety along or its glores.

This is a favorable timeto Subscribe.

It has been our nim to furnish in this proper such reading as well instruct and elevate the reader, and tend to emiliate the colo which afflict markind. We hope our course and offerts have severed some the cheapness, so to speak, at which we hold spiritual inter-1 friends, whose sympathics with our endeavors will induce them " course? May we not have abused our freedom, and run riot make some personal efforts, and to institute some grant action unious the friends to extend our circulation and unclumos. We define " Men do not cast pearls before swine;" are Spirits likely to be imppy to must specimen numbers of the Taxonaru and Pearle to everybody whose address may be furnished to us, and as add friends everywhere to furnish us with the address of their markets townsmen, and others for this purpose. We have she should But there are interpolations, doubtless, in many cases where Spirit-teachers of spirit-te AND PREACHER is come tailed to the discussory, chimesia. fence of truth, and to the mangaration of equal right and right laws among men, improve live at the fronte of people over and rely on liberality, stern integrity and and for truth and right

### GEORGE FOX.

The following is extracted from a sketch of the life of George Fox. the founder of the respectable denomination of Friends or Quakers, written by the Rev. James Richardson:

crucian alchemic material dreamers and mystics, Jacob Boh men, died in November of the year 1624, the very year that gave birth to George Fox, the leader of a higher, deeper, and more prevailing order of mystics, more spiritual, and at the same time more truly religious and practical. Behmen, too, was a shoemaker and shepherd as well as Fox, that also made the bides of the herds he tended into sanduls. Whether Behmen's spirit in any way came into the body of the newborn Spiritualist by a transmigration of soul, that is becoming more and more rapid and universal in our day, and his mantle, or rather leather breeches, were shed upon the new-born child through the fact of a like trade and a like situation and state of mind resultant, we may have cause to see. Surely we wilk that the risen Spirit of Behmen cherished and infused fluences into the boy's soul. \* \* \*

George seems to have been well born. His mother, he esys, was an upright woman, of the stock of the martyrs, and his father was called "Rightcous Christer." He says of himself, "When a child, I had a gravity and stayedness of mind not usual in children, insomuch that, when I have seen old men carry themselves lightly and wantonly toward each other, a dislike thereof had arisen in my heart, and I have said within myself, 'If ever I come to be a man, surely I should not do so, nor be so wanton." Thus early, life seemed no light matter or playday affair to the young prophet. While a boy, he strove to be in earnest, and obedient to the inner light. "When I came to cleven years of ago," he remarks, "I knew pureness and rightcousness. The Lord taught me to be faithful in all things, and to not faithfully two ways, viz., inwardly to God, and outwardly to man, to keep to yea and may in all things;" i. c., to be sincero.

"As I grew up, my relations thought to have made me a pricat; but others persuaded to the contrary. Whereupon I was put to a man who was a shoemaker by trade, and dealt in wool. He also used grazing, and sold cattle, and a great deal went through my hands." Thus he was placed in youth in a situation of some responsibility, and though it may at first sight appear more fitting his character to have made a Priest of him, yet the Lord saw otherwise. And, probably, the great element that he was the means of developing in the religious world never could have been so fully brought out by him with all the forms and restrictions of a church establishment hampcring him at every step. For somehow or other, when a man becomes a priext, he soon ceases to be a reformer, or, when he takes to reform, he throws off the robe of the Priest. Reforms have their origin, not from those within the walls, but those who are out, or have been thrust out-the most unfettered, free, and liberal souls. So we might have lost the great prophet and spiritual reformer had George been made priest While he was a shepherd shoemaker, says old Sewel, "He acquitted bimself so diligently in his business, and minded it so well, that his master was successful in his trade while George was with him;" or, as Fox says himself, " While I was with him, he was blest, but after I left him, he broke and came to nothing. I never wronged man nor woman all that time, for the hord's power was with me, and over me, to preserve me. While I was in that service, I used in my deplings the word 'ver ly,' and it was a common saying, 'If George says "verily!" there is no altering him." Being disgusted, on our occasion, that professors should drink freely—for the Lord showed him "that he might not drink to make himself wanton, but for health"-he became very much concerned in his mind, and says, "I could not go to bed that night, nor could I sleep; but sometimes walked up and down, and sometimes prayed, and cried to the Lord, who said note me, 'Thou seest how young people go together in vanity, and old people into the earth; thou must foreake all, young and old, keep out of all, and be as a strauger unto all." Thus was George Fox led by the Spirit into the wilderness away from men. \* \* \*

The Priest of his untive town, to whom he went for comfort, asked him questions, and his answers so pleased the minister, that, as George says, " He would applaud, and speak highly of me to others; and what I said in discourse to him on weekdays, he would preach of on first-days, which gave me a dis. Huston Transcript.

like to him. This priest offerward become my great persoouter." To another ambout priest at Manaction (Manches ter?) went he to ask about "the ground of despair and temptations," but he bid him only take tolnoun, and sing pealms. It is a noted coincidence, that the leader of the old Rosi- "But," says Ocorge, "tobacco was a thing I did not love, and I was not in a state to sing." The youth was much grieved that " be (the priest) told his troubles, sorrows, and griefs to his servants, so that it got among the milk besses " Ite went seven miles farther to see one experienced priest, but found him, he relates, " like an empty hollow cash." Still the existence of evil and sin oppressed his soul, and he goes to a parson, Dr. Uraddock, of Coventry, to impaire "the grounds of temptation, and de pair, and how troubles came to be wrought. in man;" but as they were " walking together in the doorer's garden, the alley being narrow, he chanced, in turning, to set his foot on the side of a bed, at which the doctor raged as if his house had been on fire."

> Thus getting no good answer to his anxious inquiry about the grounds of temptation and dospnir, he, in his extremity. sought " one Machem, a priest in high account; but he," says George, "would need give me some physic, and I was to have been let blood; but they could not get one drop of blood from me, either in arms or lead, though they code avered it, my body being as it were dried up with sorrows, griefs, and troubles, which were so great upon me, that I could have wished I had never been born, or that I had been born blind, that I might never have seen wickedness nor vanity; and deaf, that I might never have heard vain and wicked words, nor the Lord's name blasphenied." \* \* \*

"As I had foresken the priests," so I left," says he "the separate preachers-separatists or dissenters-also, and those called the most experienced people, for I saw there was more among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, ob, then I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.' So Christ, the Word of God, that bruised the load of the surpost, the destroyer, preserved me; my mind being joined to his good seed that bruised the head of this serpent the destroyer. This inward life sprung up in me to answer all the opposing professors and priests, and brought Scriptures to my memory to knowledge of the presence of that universal and loving spirit that was in Jesus-that inward Christ. . . .

When Goorge went out preaching, " when the Lord sent me and women, without any respect to tich or pass, great or writer, " that was in the priots, may brates, professors, and dence and grammar rules, and according to the Bible, yet they could not hear to hear it; and because I could not put off my hat to them, it set them all into a rage." To understand this, we must consider that it was not only the custom of kings and potentates, but of all superiors to be addressed by those beneath them in the plural. It was even considered a matter of greater disrespect not to address all healds most intimate friends with " you," than it was a few years since to omit the Mr. and the Sir. Taking off the hat to superiors and equals was the great mark of outward respect, and much a oro universal and important than the bow was considered by the past generation. But George was too sincere to flatter any and to give outward signs of honor to those for whom he could have no respect. But for this sincerity, in refusing described and hypocritical compliments, he suffered greatly. He writes, " Oh, the blows, punches, beatings, and imprisonments that we underwent, for not putting off our hats to men." Some had their hats violently plucked off, and thrown away.

REV. DR. LATHROF in a rocent lecture said Charles Wesley was emphatically, the poet of the Weslayan movement, in the same some that Lather was the poet of the Reformation. He wrote more hymna than any other Christian poet, and his compositions are in the hymnbooks of nearly every Protestant Church. Mr. Wraley was in Boston

## HASHISH VILLONS.

Mone, Calington, of Paris author of Assaul do to be future devaile," published in Il igland in der on title of the Colestial Telegraph," also wrote a curious and interesting as it of which an English copy is now before u contitued, "The Sunctuary of Spiritualism: a study of the human cont and its relations with the universe, through sommambatism and gesting." This book is principally evoted to a description of the psychological phenomena developed by the imbibition of hashish or Judian homp (canabis indica). So no of the visious related are at once amusing, interesting, and instructive to relation to the soul's constitution and powers. We make, this week, the following extract, and we have marked others which we may give hereafter. What here follows is an account of his experience under the influence of hashiol, given by Mone-Blouct, a journalist of Paris, - [ En.

On the 4th of June, 1848, at two o'clook, at the residence of my friend, M. Alphonec Calagnet, I tank three grammes of hashlab in a cup of coffee. At four o'clock I was seized with a fit of absurd laughter without any motive. I laughed without knowing why I laughed, because I was compelled to lough. I falt a kind of shame at laughing thus I thought i should be taken for an imbecile. The laughter subsided, and I torew myself on a hammock suspended from the walls of my friend's chamber. At the fact of this hammook was a small glass; I looked at it desiring at the same time to see come thing. I did not wait a long time; at the end of a fow minutes the rision commenced. I first saw a large and besufful house, which quickly disappeared: then a female, whom I got dut for some time I perfectly distinguished her bonnet, and her you low barege dross; also was leaning nominated a half-open distriand seemed to look into the interior of a chumber that I did not perceive; her features, moreover, were totally making in to me. Another female, who was also unknown to me, successful to her. This one was olderly, and was walking in the wifeet fronting me. What I particularly noticed was her blue hornote adorned with a large white muslin vell, which the wind exused to flutter behind her, a circumstance which again aroused my gayety. Nevertheless. I succeeded in reasoning myself, and I saw a tall gentleman and ledy taking each other's arm, and walking this time hefore me; the guidamon was dressed in black, and the lady, whose toilet was light, raised hare he with her left hand. Despite of all my offices, I could not see the countenance of either. Encouraged by these visious I wished no langer to let them present themselves according to their exprice; I manted to direct them at my pleasure, and made volest efforts to see my mother, then my wife, and next my refute them with " Thus did Deerge Pox come to a full daughter. I could not obtain a night of one of these parsons no dent to me, and the disappointment I experienced noted on my nerves so atrongly as to produce violent shocks. I closed my eyes a moment, and then I could. I saw a recerb ratory suspended by nords, and then on the other sole of the start the into the world," he says, " he forbade one to put off my hat to fagude of the how " I had already perceived. This excel d my may, high or low; and I was required to ther and them all men | foolist laughter of sol, and I exclaimed - What the devil does this house were an oil lamp !" And I haughed with all my might enging ... But it is all fully, his the rest : Sau't it droll small. And as I traveled up and down, I was not to bid -my God-unit it draft?" And I danced and stepped and proply Good-morrow, or Good-evening, neither might I stapped my thighe violently, exclaiming- The divil ' Chi. bow or earspe with my log to any one," "Oh! the rage," he bow I should like to remember a at !" It does, I had on much that I was obliged to throw off in orays; and cot ar for I was nearly stiff if I then heard Siphonic open que dont and people of all soils, but sepecially in private and professors; I call his nife to bring up a glass of water . Stay," said I to for the "thou " to a ringle person was according to their accieption, "I hear you also discourse". If a upper oa leed to be their mack, saving to me, " Come, Bloods, you don't on leave made me laugh so much that I have a point in my side." I that an noys you," noswered I, "I shall leave your house directly," and, us he was about expostulating, I added, "It is to mortify you I say this: I wish to vex you—it amuses me to vex you. Ab! ah!" said I to Alphonsa, "I like you much; I like you so much that I feel I must call you Adolphe, or Adolphino: yes, that is it; I shall call you Adolphine." More taughter "But 'tis all folly like the rest; I have never been so foolish as I am now; my God it is droll. Again, I tell you 'tis drult. Ha! ha! ha! how conneal, how family how droll o is. Once more, isn't it droll? But I, then, am droll myself: jes, I am droll." The fact is, that by dint of repeating this word, I fancied myself to be the word itself, and, at the wine time, striking my thighs, and gesticulating like a pupper. "I would dance capitally; yes. I am going to dance in the claim 'er-no, it is too small." I then drank a glass of water, for I was choking with laughter. I again coast my even on the glass, and perceived something like a statue lying on a tomb, the hands crossed over the chest. On examining further, I distinguished a dead body in this position, which, from the white coat and head-dress, I helieved to be that of an Austrian noldier. As I strove to drive away this vision, my nerves, already agricated, were strongly affected, and I experienced powerful shocks in all my innles. " Hold!" I exclaimed; " I am going to have a nervous arrack." Alphonso appproached with a view to salm nice " No. no, let me alone," eaid I to him: " I am very welin 1735, and presched in the King's Chapol and Chrise Church. If it is good to have a norvous attack. If it is given that common have them, we are very wrong to pity them, and balieve they suffer. It is very amusing; I feel all my nerves grow stiff; I to some one in the street; it is no longer my material envelop woll, very well; I am not suffering; I weep because it is to me you do not weep, but I should wish to see you burst out sobbing; it seems as though you would be like me, perfectly happy. I con prehend virtue, I comprehend crime-for nothwhy? Because I have prayed to him. God is happy that we should pray to him, if I dare thus to express myself, and in order to thank me for my prayer, he has sent me this costasy. would not sufficiently convey my thought. I would give five hundred thousand france, if I had them, that you could see what I see. When I say I see I deceive myself; I ought to must feel for one's material envelope; but it is possible that the better to prove this contempt a person might take a knife and plunge in his heart. For a moment I embraced all creation. Thus I said: "I am myself, I am you, I am us, I am madanie, I am the house, the sky, I am everything. Swedenborg is right in saying that we have in us a universe, since I can class the universe in one embrace. Creation is everything. and creation is nothing; it is everything, since it is composed of all that has been created; it is nothing for me, since I can be it. What I feel, what I experience at this moment it is is impossible you should comprehend. Stay, listen, my friend. I am going to try to explain it to you. But in reality it having been pleased to make me comprehend what I had comwould be useless, for you would not comprehend it. What prehended. was I going to say, I no longer know. My speech, although it may appear to you very quick, is so slow that while I am expressing my thought, my ideas vanish with inconceivable rupidity. Whit, it is about to come back to me; I will that it should return." I rost my head a moment on the hammock. "Ab, here it is; I told you that you could not understand me -well, judge; I comprehend that you do not comprehend inc. See to what loftiness of conception I have attained; you are only able to conceive material acts. Thus, to touch; hold, I touch your arm; being a material not you can conceive it, but to comprehend it is an intellectual set, and you can not conceive it, because you are enveloped in matter; myself, I conceive it, because I am disengaged from matter. I make use, suty to insure the insertion of this entire article. indeed, of my material mouth to speak. That is true; without that you would not understand me; but it is not my body that speaks, it is my Spirit; it percents to my mouth, and issuce from it, as by a door or a window, under the form of a

seem to be in a bath of pleasure;" then, shutting my eyes, and that thinks and nots, it is myself. In our psychological conplacing both my hands on my forchead, I uttered a mental versations, we call our bodies pitchers. Oh, they are in truth prayer, and begged God to cause some beautiful vision to appear. really pitchers, or rather not so, they are not even pitchers, My conception thereupon developed itself to a degree I can not for pitchers still imply stone, and these are not even sand express, and it was given to me to comprehend everything. As stone they are miscrable matter! Stay, they are less than my ideas were first directed to the corpse, I could perceive nothing, and I am ashamed of them-pat! At! what beauwhat it was to die, and in this manner: I saw myself die; my titul things I see at this moment. How unleappy I should be body was stretched out on the bed, and my soul escaped from if I recollected that in my material state. I wish not to recoll all parts of it like a thick black smoke, but instead of being it; it is done, I will not recall it. [magice to yourself that I dissipated in the atmosphere, this smoke was condensed two can do everything I wish. I wish not to conceive, and I press feet above my body, and formed a body in every respect like my head with both hands. Well, I do not conceive. I let go that which i had just quitted. "Oh, how beautiful it is !" I my head. Now I wish to conceive, and I conceive. In saying oried. "Alphonse, my friend, I have just died. I compre- that I could embrace exeation, you must understand that for hend death. I comprehend how we die, and why we die. Oh, Spirits there is no space; neither is there any time for them ! the modesty and heauty of a bline foundings. Vet how sublime that is !" I then passed into a state of which thus one second may be ten thousand years, and ten thousand I have preserved no recollection. I think I did not speak, and years may be one second. Oh! but you can not understand know not how long a time I continued in it. When I returned ime. Oh, my God! I would give you forty years of my life to to myself I wept so abundantly that I felt the collar of my be able to make you comprehend that. Do you see, there is a shirt quite wet. At the noise of my weeping and exclama- second? I say, do you see? but you do not see it; but I see yet complete her mission in full. tions, Madame Calagnet and Madame Adele ran forward, with it. Well, this second, I will that it shall last ten thousand the conviction that I was ill. I understood their arrival, and | years; well, it has lasted ten thousand years; at this moment! why they came. "Don't be afraid," said I to them; "I am | ten thousand years are only a second; I comprehend all that, and also that it can be so. Good God! I comprehend etera supreme happiness to weep. Alphonse, on earth one cannot vity. I say eternity very quickly. Well, then, I have not March, and from themse to the Middle and Eastern States, comprehend happiness. Know, then, that the greatest happi- been any time at all in pronouncing it—not even the millionth ness may be the greatest suffering; the greatest felicity may part of a second. On the contrary, I now say eter-ni-ty of hands as I pass along. Consumption in it incipient stages, consist in having the heart pierced with a sword. Alphonse, slowly. Well, I have been three thousand years in pronounce ing this word, because it has pleased me to pronounce it during three thousand years. Swedenborg, whom we so much venerate, was not in a different state from mine. I see what he has seen, ing is permitted except by the infinite goodness of God! You and comprehend what he comprehended. Uh, I am as great will never comprehend this infinite goodness. God is so good as Swedenborg myself! I am his equal: I understand now that he has been pleased to grant that I who know nothing equality and fraternity. Ob, how right we were in following should comprehend the wonders of creation-and do you know | that Divine precept; yes, all men are equal! How should one man be superior to another man, when I myself am equal to Swedenlierg? Stay-bring me a great general, a king, an um peror, with a robe embroidered with gold and silver, and The word thank says too much; but the word recompense daubed all over with ribbons and descrations, and his crown on his head, - what is all these for me? Nothing, less than nothing. Stay-I scorn it, Mappise it-I spit upon it. Ah, what miserable dust! Oh, we are brothers. Oh, if you say I feel, for I see nothing; I have a kind of mist before my knew how much I love your if you could comprehend how eyes. It is singular my ideas succeed each other with so much | good it is to love one another. Hold! I am about fully to rapidity that I have not time to express them, and whilst I comprehend Divine love. Whit! I perceive as in a distant pronounce a word representing an idea, an entire world of ideas | picture two material beings, completely naked, appreaching appears to me, and makes me lose the idex I was going to com. | cach other; they enter into amorous union, and lavish on each municate to you and I ree the sideas; they follow each other other material caresses. I see a little farther off two Spirits in succession, as the tooth of one wheel carely in a action involve; they ere much more humilial: the woman has long When I am in my ordinary state, all this is incomprehensible; this banging flown; the recembles flow as she is generally rep-When I am in my ordinary state, all this is lucomprehensible; That banging them; the forembles Line as she is generally septit is because I am confined in a miscrable material envelope— resented. Well, they necess each other smiling, and merely in a pitcher-that is the word-and in fact, why should I not | grasp each other's hand, they then turn from me, and walk dash this pitcher to pieces?" And I commenced striking my down a long avenue of poplars. There is no much difference head with my fists. I felt no pain, but on my revival I clearly in pleasure between our terrestrial love and this simple touchperceived that I had hurt myself. Alphonso threw himself ing of hands as there is between an ant and an elephant. upon me, and I felt him breathe strongly on my ferenced, in Judge, then, by this what Divine love is a simple grasp of order to free me from the had fluid; after a few longitudinal the hand. See, I touch your hand, and you feel merely a conpasses I became calm. On this head I may inform those per- tact. It is because on earth we know not how, we are not sons who wish to enter into this state, that it would be per- able, to feel; yet we say that we have five senses, and are very haps dangerous to have near them a knife. Not that in beat- proud of being able to explain our sensatious; but since we ing myself with my fist I had any intention of committing do not experience any, and our material garb prevents us suicide. I wished solely to show Alphonse the contempt one doing so, what the devil do you talk to me about sensations? Poor human rao: ! Truly that is pitiable!"

Seeing the extreme agitation I was in Mudame Cahagnet and Madame Adele were far from being reasonsed, and per pured to go out : I understood it all. "Stay, ladies," suid I to them; "you see that I am quite well." "We are not afraid," they said. " I beg your pardon, you soom disturbed . I beg you will be quite easy concerning me-1 am vory happy." "These ludies," said Alphonse, " are going to get you a glass of can sucree, for you seem very thirsty." The costasy deasod, and as I was in roulity very dry, I drank off the water at a draught. My first care was to thank God for

## SPIRITUALISM GONE MAD.

DEAR MR. PARTHIDGE: In the TSLEGRAPH of Documber 17. I observe an article copied into your paper from the Spiritual Age, in which it is stated that the Spirit of Dr. P. B. Randolph quits his hody, and wanders hither and thither at and I comprehend how it happens that I myself comprehend its will, and can then will itself back into the earthly form again. This seems to me to be driving the benefitful philosophy of Spiritualism stark mad. I wish to be plain, and as I um in serious enruest, I am personded that your liberality in giving room to all carnest thoughts will be a sufficient guar-

Then, to be brief, I can not help feeling fully persuaded that the whole story is either a hour or a delusion. I am one seem as though I were at my window, and that I am speaking I am of the opinion that the time has come when the wonders there."

ful stories related by those dreamers who undertake to ac count for the wonderful things they see and do by useering that their souls and bodies was superated for the time being. must be explained upon some other hypothesis. You I do not assume the prerogative of explaining the planeaumon in quesmon, but meraly desire to give accordance to my comost thoughts, in the hope that my pomertic will land to heart gartion, and investigation to reath.

I have been much pleased to leave from the letter of Dr. Redman and others that the cause is prespering at the South. I regret equally too, to been that ignorance and su-contition should prompt persons in the snung South, or anywhere else. to become the persecutors of a lone and unprotected founds of from your columns I learn that the opposition was carried to that extent in Momphis, Tunnasson; that some one throw a stone at her. But thanks be to God, the unfriendly missile was warded off, as it would seem, that Emma Hardinge might

I have, through the power of God and his ministering angels. been called to the great work of promulgating the truths of Spiritualism. I becture in the waking rance, and by improsion. I go to Memphis in January, seture to Indianapolis in lecturing and giving tests at well as leading by the laying on dyspensis, liver complaint, etc., etc., our at in a few attings. Applications for lecturing should be out in me carly as possi ble. Address until the 20th at March, 1-130, Indianapolis, Indiana, to the care of Dr. S.W. Howard. Town at W. Chas.

HUNTSVILLE, IND., Dreember 18, 1860.

#### SINGULAR INSTANCES OF PERSONTIMENT.

In Schubert's Spiegel der Natur (Missar of Source the nuthor relates in his chapter on instinct, the following fants as proofs of a certain divine impulse in men

"A gentleman, an acquaintance of the editorial Prouds nuthoress, Mme. Benumond, wer should making a pleasure trip on the river with a party of friends. Karything was ready. and he was just outering the boat whom his vister, a deaf mute. came most suddouly and anxiously rouning along, and seizing her brother's arm and coat, tried to keep him back; but finding this unavailable, she threw herself at his feet, and toking hold of his knees, expressed by the most imploring gentures her wish that he should desist from going on the water.

" Touched by the painful entrenting expression in the face and posture of the deaf mate, several persons inced in the prusers of the poor unturtuate girl, and her bresher timally rielded to their wishes. It was directore de the es, for the boat bad gone but a short distance on the river, when a sudden gust of wind made it capsize. Several of the concerns found a watery grave, and he who could not even swim would no doubt, have met with the same fate, if his sister, by some divine presentiment, had not prevented his going.

" ()noo, on an evening, a rich and benige farmer falt by some sacred impulse, impelled to send, at a late hour, some acticles of food to a poor family in the neighborhood. Wherefore so late; can not this be done as well to-morrow?" said those around him. 'No! replied be, 'it must be done now While insisting, the worthy farmer did not know what a blossing his benevolent action was just then to the towards of the poor but, for there the father-he who had to noutish and our tain the family-had fallen sick; the mother was infirm alroady, and the children had been erring for bread for nearly two days-the youngest was hungry. Thus their most press ing wints were at once removed, and perhaps some lines wired.

"Another goutleman, living near some coal mines in Selvers, awoke one night from his sleep with an irresistible appulse to go down in his garden. He rose, went down; the same impulse led him out of the back gate of his garden into the fields where he arred just in time to save the life of a miner, who in climbing up a ladder, missed his footing, and fell down the shaft into a coal tub, which his son was at the time windows up, but by the increased weight was unable to do so pow sinna

"A venerable clergyman in Ungland once felt likewise, an unexpected desire to pay, late at night, a visit to a frond of his, whom he knew to be of a very melanchely sure of mind Though extremely tired by the cares and labors of the res. and though the distance to his friend's hones was very grade the venerable gentleman could not resist his secret uninder. So be wont, and, strange to ser, arrived there just in time & prevent his friend from taking his own life. The auxitiv was and friendly exhortations had such a wholesom show on the depressed spirits of his friend, that he never again strongers to commit sujoide.

" Prof. Bushner, at Marlingh, hong once a new alexant | company, felt a strong desire to go home and remove his 🐗 from its old place to norther morner at his histories. 1996 yielded to the impulse. Having done or her to sgath at and and wont back to his friends, thirmy the night a large pertion of the ceiling in the room, just as the fest where his kind of those who believe that when the soul and the body of man formerly stood, or combbed down, and anoth to come have small flame, to communicate with you. At this moment I have once been reparated, that separation is flust. And erushed him to death had his hed not here with you.



44 LET EVERT MAN BE FULLY PERSUADED

## CHARLES PARTRIDGE. Editor and Proprietor.

Publishing Office, (Daily Times Building.) 37 City Hall Square, Room 23

## NEW YORK, SATURDAY, DECEMBER 31, 1859.

## GREETINGS OF THE SEASON.

It is not by the observance of any cold formality, that we extend to our readers, one and all, the customary greetings of the season. Ere this issue of our paper shall have reached our readers, the "merry Christians will have been passed round the fireside and the festive board, and the little folk will have greeted the numal advent of the venerable old Santa Claus, and discussed his gratuities in the form of the well-filled stocking. Next come the festivities in honor of old Janus Bifrons with our face looking to the past and the other to the future and with pouderous key opening the gate of a new annual cycle; and as you and we, dear readers, pass that portal, let us express our mutual and heart-felt wishes in behalf of each other, for a "HAPPY NEW YEAR."

There are many considerations which commend the innocent festivities of this season to a hearty and general observance. Not only are they calculated to beget and foster kindly feel ings between man and man-not only do they tend to revive in our relfish nature, the sentiments of fraternity and equality and not only do they mark a point de dipart of another annual series of struggles, of toils and pleasures—but they serve to perpetuate a custom which may link us in sympathy with our brethren of very ancient, if not the most ancient times. The observance of the twenty-fifth day of December, after the general manner in which we celebrate it, let it be noted, is not of exclusively Christian origin. That day, with some seven or eight days succeeding it, was observed by several of the ancient nations in celebration of the birth of the sun, which all tribes and nations then considered as the most proper visible representative of the invisible Divinity. It is at that season that the sun, after having descended to the lowest point in the Southern heavens (the winter solstice), begins slowly to rice again, presaging another season of warmth, fertility and beauty, to supply beneficently the wants of man and beast It typified the new birth in man, who was considered the microcosm and representative of the outer creations, and of al cycles in nature. It thus represented the state of infancy, innocency and unselfishness, when the sense of the mine and thine is merged in a community of interests. It specially represents the infantile age of the world-the golden-the Eden age-when all were equal, all brethren, and the distinction of master and servant, rich and poor, were unknown.

The festivities of this senson, as observed by the an ien Romans, were called the Siturnalia, from their special object to commemorate the peaceful reign of old Saturn, which name in its radical significance, as used by the Greeks and Latins, was closely allied both to the word time and fullness, and thus by implication, to the infancy and uncorruptness of an incipiently renewed age-in which, again, the same idea appears no is given above. The Romans thus celebrated it by the free exchanging of gifts, signifying by this the community of interrate which characterizes the childhood season of man and the race, and which they thought it was fitting to edebrate in this childhood season of the year. It was also a custom among them, at this season, for masters to wait upon their own serv ants at the table—to dissolve, in fact, for the time being, the relation of number and survant - while the schools were dismissed, and courts of judicature were closed-all commemorative of the same traditional period in the infancy of the race, when there were no masters and no slaves -- when crime did not exist, and when all were considered as equal.

Though the twenty-fifth day of December has, for some sixteen hundred years, been celebrated by the Christian Church as the annivorsary of the birth of Christ, there is no evidence grary, because at that season of the year it is not at all it speaks of it at all apeaks very favorably

probable that in the latitude of H thichem of Judea, the shepherds would have been watching their flucks by night in the open air. It is therefore presumable that the fethers of the in any department of investigation whatsoever, may be most Ohurch fixed on this day of an ana wholeration, because of the appropriateness of these long-established feetivities of the birth | stransan, and while on disturbing impressions from the outer righteousness," whose genial beams of quiritual light and heat regenerating ruce-

In this way, and for these purposes, may you and we, dear readers, and may the unbota generations of the future, evercelebrate the "Merry Christmas" and "Happy New Asar." . r.

#### DISUNION.

Southern members of Congress have been threatening disunion in case a President not of their own choosing should be the plan for several hours, or at most for a day or two, his olected in 1860. Aside from all party politics, in which we never mingle netively, this strikes us as a doctrine not only once the model of the machine, perfectly visible to the internal extremely ungenerous, but mifficiently treasonable. If a noble eye, will suddenly present itself before bim. Then, all he has and dignified party is fairly and legally heaten at the hallotbox, it strikes us that it is bound in all honor to take the mat-| physical substance, and he has the object sought for. The ter good naturedly, and not even entertain the thought of insubordination. As soon as a principle is generally adopted ing different kinds of work, the theory of which he obtained in that will allow every one to secule from autional and civil this way. He has paid much attention to magnetism, has a compacts, simply because a majority, in the exercise of their legal and constitutional prerogatives, happen to prefer a difforest candidate for office from one that would be preferred by themselves, of course our republican institutions are at an end, and thenceforth the only rule would be that of the strong over the weak. We are happy to see that some of the more sensible of our Southern brothren who have spoken out on this subject, utterly repudiate and reprobate this doctrine of some of their, the mental powers exercised by the Spirit superated from the more fiery politicians. Thus Han. Joshua Hill of Georgia fleshy tonoment. A more comprehensive, even if it be sless said, in the House of Representaires, on Wednesday of last leapprehensible, theory of such phonounous is, that man is a week, with great emphasis and stallcance of manner, that he microcam, and bence, while the inventor is all things cleater " would never, so help him God, consent to destroy the struction also the very machine which he is seaking to much, and ture under which we live, more y because a man of objections. When his wind is parteedly abstracted and concentrated, time ble political principles should be elected to the Presidency." Mr. Hill deserves the sincere thanks of all parties, and all projected before his montal vision. honest and sensible mon, for that declaration, made, as it was, A Protressed Trance. in direct opposition to the scuttments of several of his more fiery Southern confrères.

The Ballimore Patriot, though, of course, pro-slavery, is also queathed to us by our ever to-be-venerated revolutionary famadly sunder the ties that bind the North and South in the most glorious confederacy upon the globe. Whatever sectional of Curvers, left her house for the purpose of attending to her Fire-enters, don't meddle with the Union.

North might threaten a little too, as our Southern friends we, or at least the great majority of as, don't believe in threatwere ever really improved, by threatening him; and as for restraint-coercion-we, at least, ought not to suffer it ourselves, nor to permit ourselves to exercise it toward our orderly, poure loving, law-abiding neighbors. We have the strongest confidence in dispassionate argument—reason—moral mount to ultimately work out a mutually satisfactory settlement of all controversies that are now penaling, or that hereafter may exist, between the North and the South-s orthement that would be compatible with the highest interests of both sections, and whenever we see a person losing his temper in a courteous debate, or taking measures to sade the freest discussion either by speech or the press, we at the same time see the prima face indication that that man is conscious of his mability to defoud his own cause by the same meant.

## The Northern Light and the Telegraph

We are grateful to the able and discriminating editor of the Northern Light, for the following kind remarks, which we extract from a paragraph in his paper under date of 2nd De-

"This paper (the Symptom Transcraph) has obtained a high standing for honesty and veracity who rever it has circulated. It has that he was born on that day. The evidence is rather the elicited prace from its opponents and ourmins, and the Press wherever

## ABSTRACTION INVENTION.

It is known by experience that the most difficult problemreadily moved when the mind is in a state of quietuse and abof the sun, to a commemoration of the birth of the "Sun of world are flowing in through the bodily sousses. If, induced, the outer senses can beenme entirely dormant whilse the inwere destined to produce the spring and summer sensons of a | terior families maintain their full activity, as in some cases of dreaming, someonimism, and magnetic trance, intellectual results may often be obtained outifuly beyond the expansions of the mind in its normal state. The writer once met with an aminent archanical inventor, in whose experience this governl statement finds a practical illustration. He informed us that he soldon mut with any difficulty in getting the plan of a machine to do any particular kind of work. After studying upon mend will series at a deep state of abstraction, when all at to do is to clothe that speritual form or model with tangible I genelance mentioned to us several ingenious muchines for despecies of semi clairveyouse in other directions, beside that of mechanical inventions, and has performed many marrals in the diagnostication and cure of diages.

These achievements of the mind, while in states of deep abstruction, may or may not be utiled by the direct intervention of disconbodied Spirits; but it should over be renombered that man himself is a Spirit, and passessed, in some dogram of all machine is distinctly developed in his consciousness, and is

The Paris Siècle (quoted by the Journal du Magnetum) takes from the Diario de Barcelona the following account (which we translate and condense) of a singular transe, which speaking manly words in favor of the glorious Union bes of itself seemingly ought to convince ekeptics that the human soul is at least not dependent for its existence upon the physithers, and is dealing well deserved relinkes to those who would call organism through which it powers are manifested to the external worlds. On the afternoon of the 26th of July, a woman named Thoresa Ingles, aged thirty-one years, a resident interests may for the time being prevail, we pray you, Messra Hittle flock of sheep. Evening accorded but she had not returned, when her family, justly alarmed, commenced a swrek As to the matter of threatening, and endeavoring in that for her. The authorities of the village were apprised of the loss of the woman, and all the neighbors were called out, who way to influence the course of political events, why-we of the corched mountains and fields, but without bading her. The Judge of the district was then apprised of the afficir, but the might readily guess if they would mind their arithmetic. But searches ordered by this functionary were no more successful than the previous ones. Finally, ninetten days after the disappearance of the woman, her besty was found by a shepherd. ening. We don't think it is polite. Bosides, we don't believe apparently dead. The deposition of the shepherd, however, either that a man's judgment was ever convinced, or his morals was only all true, for the woman had all the while been only in a deep sleep, pathologically known as cores coma, by which the was deprived of the use of her senses, which she regarded two days afterward, that is, on the twenty-second day efter her disappearance. She remembered nothing that had transphed from the time she left her hashand's timee till the moment when she recovered her senses. A month after this, she had an attack of the same kind, but this time her sloop guly continued for a low diago,

## "De Good and Distribute."

We take pleasure in acknowledging in receipt of one dollar from the writer of the following note, and for the purpose therein specifical It shall be faithfully appropriated; and we publish the note of the donor, that others may thereby be incited to " go and do likewise ";

Alinant, Dec. 16, 1859.

Mr. Pauricinit : Dear Sec-1 to 1 that your generality in actilities your paper to the poor and countal subestors, as it gets, in the good came of God and Humanity ought not to be home by you share For one, I have misgiving in this master, and feel that I can not be willing company duty, and therefore motors you one dollar. With Automat

## Born into the Spirit-World.

Impured this life, Thursday, Dec. 15, at 12 a., Long, France youngest child of Stophen T. and Janinia A. Mucana, aged six yourssix months and twenty-five days

Truth must Prevail.

In an article in the " Edinburgh Papers," by Robert Chambers, the writer makes some sensible remarks on the incredulity with which the accounts of the phenomena of measurerism were generally received, which remarks will equally apply to the ignorant opposition which almost every new and important truth seems fated to meet on its entranca into the world. We may reecho the language of the writer, and apply it to the " interesting group of truths" classed under the head of Spiritual Manifestations, which also would probably have remained totally undeveloped "but for an irregular corps of experimentalists," both in the body and out of it, "who were not to be awed into quiescence by à priori objections from authoritative sources." The triumph of the science of Animal Magnetism under such adverse influences, one might think, ought to serve as a monition to learned ignorance to abstain from active opposition to any other new doctrine until qualified to speak of its merits by due investigation as to its claims and its foundation. The writer says:

"The rôle of the physicist during a course of years, while the matter was under trial, was to utter derisive shouts, to proclaim charlatanrie, and show the inconsistency of the alleged facts with the laws of nature. But for an irregular corps of experimentalists, who were not to be awed into quincence by a priori objections, from authoritative sources, this interesting group of matural truths, for anything that appears, would have remained totally undeveloped. It is ever so. The physignst, either from narrowness of mind, induced by the pettiness of his special studies, or from a fear of losing what reputation he may have acquired, or from the vanity of appearing incredulous (for here lies a temptation very besetting to human nature) sets himself in opposition to all such new doctrines. He not only does nothing for their adrancoment, but he so ke by all means to put them down, as if, since he can have no gain by them in any way, he felt personally aggrieved by the notice which they attract."

Evangelical and Unevangelical.

The Unitarians and Trinitarians bave been each rejoicing that the other is more and more coming into their faith; but this rejoicing is likely to be turned into a wrangling dispute as to which have changed their views. Neither party is willing to admit that any change has "came over the spirit of their dreams," but each insists that the other has changed, and that the change is a closer a proximation to their religious beautiented that Alexander was not far from the city, dootriucs.

The Preshylerian Herald can not comprehend what an Evangelical Unitarian can be. The Christian Inquirer, in answer, professes to quote from their principal book as follows

"And Jesus answered him, the first of all the commandments is Hear, O Israel ! The Lord our God is One Long. And then shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strongth; this is the first commandment. And the second is like-namely, this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than those."-Mark 12: 29, 31.

When we consider that these are mere words of the Bible, which may require volumes to twist into the meaning which the Unitarians choose to attribute to them, it makes the subject as clear as mud.

Common Sense and Common Creed.

During the discussions that have been going on in the Unitarian denomination concerning " a common crock," one of the divines of that body remarked that 'ministers needed common sense more than they did a common creed.' A portinent assertion, and one which no obcorver of the clergy generally will deny. The editor of the Boston Congregationalist evidently thinks the same thought, as may be soon by the following, out from that paper:

"We don't believe that ministers are more deficient in common Muso than any other class of people, though we must confess that we have sometimes been momentarily tempted to think so. We have occanionally seen some, particularly in their pastoral duties, show so marked and lumentable an ignorance of human nature, that we have bean ready to exclaim, "What does thou here, Elijah?" and it can not be denied that many of them do often manifest a lack of wisdom. of the power of adapting means to ends, which can not but he fatal to the highest usefulness.

is no of Nov. 26, several inquiries have been addressed to us of the particulars of her address. We would say that we are personally acquainted with Mrs. Green, but know not ber struct or number. We presume, however, that letters addressed w Mrs. Frances Harriet Green, Providence, R. I., would be daly received and attended to. A recent note from Mrs. G. advises us that she has met with an unexpected delay in the execution of her plans. She will probably issue another notice

#### DREAM LIFE AMONG THE ANCIENTS. [Concluded from Last beek.]

BY WHALIAM PIMBOUGH.

I have gleaned these facts principally from Herodotus, where bey are related promiscuously and incidentally with other matters, without any manifest design to make out a concaten ation. But I think no caudid person, whose appropiation of the spiritual is in any great degree nufolded, can fail, on reviewing these statements, to recognize in them marks of sincerity and truthfulness, and to see in them the successive links of a divinely ordered chain of events, which, by established laws of spiritual intercourse, were foreshown to those whom they most concerned.

At a later day the city of Jerusalem was, according to Josephus, evidently saved from destruction by two correlative dreams, one of which occurred to Jaddua, the Jewish High Priest, and the other to Alexander the Great. The main par ticulars I give in a condensed form as follows: While Alex ander was engaged in the siege of Tyre, he wrote to Jaddus, the High Priest at Jorusalem, requesting him to send him some auxiliaries and provisions, together with such presents as he had formerly sent to Darius, the Persian king. But the High Priest answered the messenger that he had given his onth to Darius not to take up arms against him, and that he would not transgress this while Darius lived. On hearing this reply, Alexander was very angry, and determined upon marching against Jerusalem as soon as he should have comploted the reduction of Tyre, which intention he accordingly proceeded to carry out. But on hearing of the approach of Alexander's army, Jaddua, in fear for the safety of the city. ordered the people to make supplications and secrifices to God, "whereupon," says Josephus, "God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage and adorn the city and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in habits proper to their order, without the dread of ill consequences, which the providence of God would prevent."

Jaddun arted strictly in aroundance with this change and he went out in procession, with the Priests and the multitude of the citizens, to meet him. "Alexander, when he saw the multitude at a distance in white garments, while the Princis stood clothed in fine linen, and the High Priests in purple and soarlet clothing, with his miter on his head whereon the name of God was engraved, approached by himself and adored that name, and first saluted the High Priest. . . . Whereupon the king of Syria and the rest were surprised at what Alex ander had done, and supposed him to be disordered in his mind. However, Parmoulo alone went up to him, and asked him how it came to pass that when all others adored hom, be should adore the Jewish High Priest? To whom he replied, "I did not adore him, but that God who hath honored him with the High Priorthood; for I saw this very person in a dream, in this very habit, when I was at Dios, in Manadonis, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, hat boldly pass over the son thither, for that he would conduct my army and give me dominion over the Persians; whence it is that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Porcious, and that all things will succeed according to what is in my own mind."\*

The wrath of Alexander is ing appeared in this extraordi nary manner, he not only spaced the city, but greated to its inhabitants certain immunities which he was not assustanced to accord to people subdued by his arms. The perfect coin Since the publication of Mrs. Green's circular, in our cidence of his dream with that of Juddua nhows that both proceeded from the same interior and superior source of intelligence, and that it was designed and pre-stranged by the latter that Jerusalem should be preserved from destruction, and that the Macedonian arms should prayail over the powers of the Oricatal world.

We will now make a chronological leap over a few consuries, for the purpose of introducing another fact belonging to the same category with the foregoing-a fact relating to the minrae day they are generally supposed to have been,

· Jis. Ant. Joya, b. xi, obso viil.

of ampiro, or the change of a kingly dynasty. Mauritius, a Brantine emperor who reigned in the latter part of tue nixth century, dreamed during one of his warlike campaigns, that himself and his whole stock would be killed by our Phone. who would surged to his throne. He told this dream to Philippicus, his son-in-law. Diligent imquiry was afterward made whother there was any one in the numerous army of Mauritius bearing the name of Phocas, when it was found that there was only one of that name, and that he was a netart. The Emperor supposed himself secure from the intrigues of one of so mean a fortune, and gave no further thought to the subject. Shortly after, however, there was a mutiny in the army excited by a detention of their pay; and in the sumult Phocas was invested with the purple and saluted as Emperor The army marched back toward Constantinople, and Mouritius fled to Chalcedon, where he and his whole progent, he the command of Phocas, were put to death.

Now had this Phocas been a conspicuous personage, known and feared by Mauritus, the dream of the later might have been accounted for as a resolution of waking thoughts and approbonsions, which were afterward fulfilled in the same was no any previously probable and apprehended event is fulfilled but the Emperor's feeling of security provious to the droam. his total ignorance until after it occurred, that any person of the name of Phonas existed, and, withal, the exact fulfilment of the dream, compet us to look for its origin in an independ ent and intelligent Source, who knew the events of the future. and possessed the power of intimating the same to the intude.

Buch are a few of the prophetic and otherwise againstant dreams noted in the audient repords concerning the destiny and interests of empires and the race. We will now mention a few of the many that are found in the heathen records of these ancient times, as ombracing more contracted spheres of social and individual interests.

Datis, the Persian general whom Darius and to invade Graces, while retreating with his fleet surpse the Aleem after his parties at the field of Marselon, realized a strang inte pression from a dream, that some temple had been reboad by his soldiers in the course of his expedition, and that the saorilegious bonty which had been obtained had been secreted somewhere in the fleet. He immediately caused search to be made, which rosulted in the discovery of a goldon statue of Apollo which had been taken from a temple at Delium, on the mount of Atticu. He exceed the statute to be deposited on the island of Delos, with orders that it should be recurred to the place where it belonged; and afterward full relief from a misterious some of imperative dury as touching that affair "

The following singular allegorical drann is related by Pausanias: Epiteles, a Messonian general, " was commanded in a dream to dig up that part of the earth in Ithome which ras situated between a yew tree and a myrtle, and take out of a brazen bed-chamber which he would find there, an old woman, worn out with her confinement, and almost dead. Roitales therefore, an agon as it was day, wont to the place which had been described to him in the droam, and dug up a brazen water pot. This he immediately took to Kpaminoudas, who, when he had heard the dream, ordered him to remove the gover and see what it contained. As soon, therefore, as Epicoles had sacrificed and prayed to the God who had given him the dream, he opened the water pot and found in it a thin plate rolled up like a book " On this plate were found wrisings which it was desired of great importance that the Mosses nians should preserve. This plate had a long time previously buon onucated there for preservation by Aristomenes, in obedienos to the miggestions of an oracle ?

The mention of the name of Armsomenes reminds as of the agenust false given by Pausanian of the singular manner in which his life was once preserved by means of an allegorical drunn. During the war between the Sparians and the Mossonians (of which latter Aristomonos was the leader, he was, by atraingem, taken by seven Cretin archers, who bound him

" Althor's History of Darius the Great, p. 267. Were the proper place, we might prove that consecutive places, mages, or educobjects on sport by the common consent of a whole people, bases the point of magnetic cumues between persons in this, and the spirit nul powers of the other world, and therefore that the acts to at hearth on temples and the images of the gods, were not promision, as an this

t Pansan Messenies, xxvi., xx.

with the cords of their quivers. While two of these Cretains went to inform the Spartans that Aristomenea was captured, the other five led him to Agilus, a place in Messenia. "In this place a virgin dwelt along with ber mother, for her futher was dead. But in the night prior to this event, the virgin saw in a dream a lion with talons, led along by welves; but she thought he was freed from his bonds by herself; that she caused him to resume his natural courage, and gave him his talons, and that thus at leigth the wolves were torn in pieces by the lion. As soon, therefore, as the Cretans brought Aristomones to this place, the virgin knew the meaning of her dream, and asked her mother who Aristomenes was? But when her mother had satisfied her in this particular, and she had beheld Aristomnes, she knew what she ought to do. Hence she gave the Cretans wine in abundance; and as soon as they were intoxicated, and in a deep sleep, she drew out a dagger, with which she cut the bonds of Aristomenes; and he, receiving the dagger from her bands, slew his insidious enemies."\*

The last chapter of the second book of Muccabees contains the account of a dream of Judas Maccabeus portending the success of his army in their then pending conflict with the troops of Nicanor. It is to the effect that while Onias the High Priest was praying for the Jewish people, "there appeared a man with gray hairs, and exceedingly glorious, who was of a wonderful and excellent majesty. Then Onias answered saying, 'This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.' Whereupon Jeremias, holding forth his right hand. gave to Judas a sword of gold, and in giving it spake thus: 'Take this holy sword, a gift from God, with the which thou shalt wound the adversary." Judas re-animated the spirits of his desponding troops by the relation of this dream, and afterward led them to the battle, which resulted in a signal victory in the Jews' favor, accompanied with the death of Nicenor and thirty thousand of his men. The event thus completely realized the protornatural foreshadowings, which latter were probably impressed upon the mind of the sleeping Judas by the then angelic spirit of Jeremiah the prophet, who had been sent for that purpose. .

The foregoing are among the numerous prophetic and monitory dreams that were unsought and apparently spontaneous, as found among the records of the ancient days. We have not alluded to parallel psychological experiences as occurring in later times, and in our own day, a sufficient number of which might be collected to fill many volumes. But the ancients also sometimes induced or invited prophetic and otherwise significant dreams, by various artificial means. There is abundant evidence that they sometimes used insgnetic manipulations for | equal, their moral and intellectual faculties would develope the cure of diseases; but whether they ever employed this med equally, at least, to those of many of the races which pass for thed to produce clairvoyance (a species of lucid dreaming), is white. On the other hand, it is confidently believed that the not now so certain, though it is probable. More frequently, African race, as well as several other races, constitute separate however, they resorted, for this purpose, to the use of narcotic | and distinct types in the human race, and had separate and potions, unguents, and fumigations, or to the inhalation of gases which had specific effects upon the nervous and cerebral | dawn of history first discovered them-just as certainly as the system, similar to those now known to attend the use of chloroform and nitrous oxide gas. The oracles of Trophonius, and also of the Delphic Apollo, were rendered through persons | those of Africa, which observation also holds good with the prepared according to these methods. It was to some extent | various animals of similar species in overy part of the globe customary, also, for persons desiring particular kinds of information from the interior world, to sleep upon or near the graves of their deceased ancestors, or near the tembs of noted [Hence, if the several races of animals and plants were orented and semi-doified characters; and whatever dreams they might have under such circumstances, were considered as answers from the spiritual intelligences whom they consulted. Sometimes they would, for a similar purpose, sleep in the temples of ito offer any argument to sustain or establish either of the fore the gods, when the dreams which they had were considered | going positions; but I will just remark that I can not sas how as indicative of the Divine will. In this latter way especially any intelligent and well informed mind, if thoroughly stripped was the deified Esculapine consulted by invalide in respect to of all educational bias, one avoid arriving at the latter conmeans of procuring health.

To some of these modes of procuring dreams Jeremiah evihosts, the God of Israel: Let not your prophets and your diviners, that he in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed. For they prophesy falsely in my name. I have not sent them, saith

the above passage impliedly advises that no one should pry, mysteries of the unseen world, and especially tenches us to abstain from all artificial methods to force interior impressions from that spiritual or divine source of intelligence which may see it best to withhold the information sought for; and the penalty implied as annexed to a transgression of this rule is the extreme liability of being misled. If this rule were more generally observed by dreamers, clairvoyants, and "mediums" of our own day, no doubt many unfortunate interior delusions would be avoided. The true rule for all such to pursue is, to purify, harmonize, and religiously elevate all their affections, aspirations, and thoughts, and then to await pussively and unanxiously the "movings of the spirit." Impressious coming under such oircumstances, whether in dreams or otherwise, would, in general, be eminently demonstrative of an over-ruling, angelic, and divine intelligence, constantly advancing the individual and the race toward a more celestial and beatific period would be speedily ushered in, in its full glory, when the spirit of the Lord shall be poured out upon all flesh, and when our sous and our daughters shall prophesy, our old men shall dream dreams, and our young men shall see visions.

#### THE AFRICAN RACE. FALLSINGTON, PA.

The proper disposition of the African race and their descendants in these United States, judging from the antagonism of those who are most prominent in the discussion of this question, sooms fast approaching a crisis—of some kind. Whether the "irrepressible conflict" will ultimate in a mere physical strife of blood and muscle, or preserve an exclusively moral and intellectual phase, remains yet to be seen. That either of the antagonists in this dispute will ever succeed in convincing the other by arguments, I have not the smallest hope or expectation. Such a result is utterly hopeless, inasmuch as either party is abundantly confirmed in their respective conclusions from circumstances befond their pressits control. These nouclusions are supported by one-sided and partial observations of the subject, and each party will persist in viewing the subject from apposite stand-points, and base their arguments on premises totally at variance, which must, of necessity, control opposite conclusions.

The ultra "abolitionist" starts from the (assumed) position, that of "one blood (Ind made all the nations of the earth, hence that the present opparent inferiority of the African race is simply the result of the unfavorable conditions to which they have always been subjected, and that, circumstances being distinct origins, and are indigenous to the country where the various kinds of plants and animals which are found in their several localities. Hence the linn and camel of Asia differ from And every botanist knows that the same differences in parullel species run through all the genera of plants in every country. or produced on the spot where they were when first discovered they can see no reason why the same causes could not produce or create a peculiar race of mankind. It is not my intention elusion

I have no kind of doubt that a great majority of those who dently refers when he says: " For thus saith the Lord of take opposite sides on the " slave question," and labor so in dustriously and zonlously to mirause their peculiar opinions, are candid and honest in their nonvictions, and sincerely believe that it is their duty to speak and set as they do But monced by myself (in other words, whether I could be I taking to his naighbor, (who, by the by, may have equal means | wored by writing ' ver " and " no

to know for himself), and, if his neighbor thinks and acts difwith undue curiosity, into the accrets of the future, or into the famoutly in any special matter, not to arraign his motives, and call him hard names, and hold him up as an object of matered and contempt. I, for one, have unbounded faith in every department of nature; or, if you please, that God, in his providence, is simply able to settle this and all other " exciting questions" in the best possible manner, and that, too, in just the right time. So let us trust the "Ruler with his skies."

In conclusion, I, too, will offer my say on the all-abourbing alare question," which is simply this: That my sympathics are for the slave-holders and their posterity, believing them to be, by far, the greatest sufferers in the operation, in every point of view; and the opening of the slave trade again, as desired by some people in the South, would only hasten the citimate crisia. It might work a benefit in some sense, to the white population for a time, but it would be a vest bonefit to the African race in the end, and would, most assuredly, ultimately supersede and supplant the white race in all localities where the life; and if all believers in spiritual influences would properly African is better fitted by constitution for existence than the observe this general rule of interior discipline, the predicted white race. So let us cease applying approbrious epichers to our southern brethren, and vice versa, he willing to mingle together, in the spirit of true Christian brotherhood, in all the relations of social and commercial intercourse, without presuming to act as viveyorents of God, in executing what we may suppose to be his judgments against any supposed sin. not doubting the truth and certainty that course and off of are forover inseparable, and that the infraction of any naw, whether it be in mind or matter, is sure to moot with its appropriate

And now, if any one feels like calling me by a hard wame. for supposing it possible for the African race to have encung from a different source from the white race, I will say in oxtenuation, that I neverthologs believe that the African race is immortal, is susceptible of improvement, and capable of a degree of progress equal to meet the necessities of salf-govern ment and the discharge of the duties incident to accisl and civilised life; and that, in process of time. Africans will even be expable of providing dry kindlings in acticipation of rainy weather. That mak a process is possible, is supply proceed in the well-marked development plainly thich in the Miciona raco, even in the short period of time which has object since their removal to this country by being brought in coutable with a higher civilization. It even shows in the physicanomy and expression of the countengues of their descondants, where no trace of white blood can be detected. Who knows but that the beasted Saxon rave, some millions years pass, would fail to gather dry kindlings before a morm ( . Oc. normer a m. rouder is now selecting vertain executions of the classes as who are even yot inempable of making so necessary arm recove dont provision.

So let us yet hope for the further empreyement and he gress of all the different grades of development which is beterize the various races of mankind.

Burversn

## EVIL SPIRITS.

The author of the following leaves his more and add not seem to but prefere to withhold the sum (com the public)

MR. Chantes Panyuidar- My Dog Sir . It is were comes hositation I come before the public to the subject of Frite Spirits. But the recent comacks in the Now York Confe. ence have convinced me that I ought not to with his mer knowledge and experience. I would premise by saving shade my own belief praviously had been, that when man bid down the body, his lusts and impure desires would be laid down at the same time. I had drawn up the account of my experience about a year eines, when " T. J. C.," of Ionu, called on the fire having had a like experience with his, to give publices, Losame, but circumstances provensed in the Chy subject of the again in the Conference

In confirmation of the experience of T. J. C. " Logger following : Having become satisfied the the Spirite of our consed friends could said did communicate through the terof mediums, and wishing to share the privilege of such ... munion, I was induced to try if any influence could be and that which I desire to witness the most is for every one to live dium). I took a pencil, and sat passively, when I found the Lord."-Jer. xxix. 8, 9. The inspiration which dictated out his honest convictions for himself and abstain from die hand was moved over the page, and montal questions were After fue-

\* Pausan, Messanics, xix.

questions would also be answered by the lifting of the hand. scrawls, and never anything when invoked in the name of the going round from the medium to her left, and not I was told that I should become a healing medium; and, to confirm me, the influence said I could relieve the pain of an individual present by laying on my hand, which proved to be the case. This confirmed me that the influence was good, and therefore I did not hesitate to continue the use of my hand in answering questions by writing and lifting the hand. This had continued for a short time, when, on awakening from sleep one night, I was surprised to hear voices, and concluded at once they must be from Spirits, as I had heard of some that could hear speaking. In this I was confirmed by the subject of the communications, they being addressed to me. They said they were my guardian Spirits; they were known to me in their lifetime by the names they gave, though I had not thought of any of them for a long time, nor had I been very intimate with any of them. Some of them I knew to be dead; others I did not at the time, but have since heard that they are still living. They proposed to regulate my cating-what I should eat, how much how I should do it, giving advice as to my affairs, ote. I was led to believe from something said by them, that it was but one Spiric that had counterfeited several. Immediately I heard the remark made as if to some one present, "He has found me out." From this time I heard all manner of stuff, the merest foolishness and autruth. When that which they had told me did not come to pass, they said that they had lied to me, and that they could not help it.

I once heard a conversation concerning myself carried on between two voices, which convinced me most thoroughly that the voices were independent of myself. This was continued for some two weeks. I could not sleep for the incessant speaking. Whenever I would endeavor to sleep, they would cause the most annoying sensations—a burning and pricking that would prevent sleep, except for a few minutes, when nature became so exhausted as to be regardless of the annoyance. I was told I had committed the unpardonable sin, that I was without the pale of God's mercy, and many terrible things of the conditions of Spirits, and often their talk was vile and obscene. This gradually left me, and I could hear them no more, I presumed from the cause that I had discontinued the use of my hand in writing and lifting to answer questions. My health was seriously affected, and I am convinced that if this hearing had continued much longer, I should have become insane, or ended my days.

After these annoyances or burning sensations had mostly censed, and hearing of voices was entirely gone, the writing was re-commenced by my sitting passive (not imagining that by so doing I was giving them power over me), and I received many communications. Some were of a good character, respecting my business; one, that I had better let this writing alone. The most of them purported to be from a class of individuals that my station in life had brought me into contact with in a way that was agreeable to neither-persons with Thom I had no sympathy whatever, and, what was remarkable, they were of the same vicinity of those claiming to be my guardian Spirite, but of an entirely different station in life. The communications were generally asking my prayers for tlemselves, or some of their friends, who, they said, were in 2 bad way; at other times, they cursed me, and said they world kill me for what I had been officially compelled to mete on to them. Of these individuals I had not thought or heard duing over twenty years, and being several hundred miles from their locality, or where they had a locality when I know

Int last began to realize the fact that the suffering my han to be used by them in writing gave them a power over me ) my detriment, and though not affected as formerly, yet I swered in some of my organs very disagreeable and distressig sensations, and these sensations had been foreshadowe by them by writing that such an individual had died from be same, and that my fate should be the same. (The individual as I afterward found, was living.) I became convince at last that the whole influence was evil, and that it was Pseible and probable that some Spirit or community of those Nom I had known to their displeasure in this sphere were th authors of the whole annoyance. I therefore gave up all furt er use of my hand. The sunsatious after a while began to ? less distressing, and finally left me. I have for ou riosity Affered my hand to be moved by them several times,

Deity to give the truth. But whom I have so tried, I have been admonished by a recurrence of the disagreeable sonsations, to let them alone.

I leave every one to draw his own inference from the above facts. To me they were facts that my senses can testify to and no hallucination. It is difficult to make others sousible of these things except by experience, and such, I hope, they may never have. I am satisfied, and feel it in my inmost being, that those mediums who have committed suicide, have been driven by the distressing obsession of Spirits to the act. The continued and incessant harassing presence, and no way of leaving them, or getting out of their way, no opening for relief, must, in some minds, lead to self-destruction. The parrative taken from a Philadelphia paper, and published in the " Present Age and Inner Life," by A. J. Davis, article, "Revelations from Pandemonium," which, however, I had not read at the time, truly describes the feelings of anguish that I felt at times from their continued presence and barrassments. Indeed, I am convinced that there are beings, once inhabitants of this world, who have passed into the next, that are evil disposed, their dispositions remaining the same as when here, and that when from some means they come into rapport with certain individuals here, they feel disposed to act out their evil dispositions by turnenting others as they often do while here, when they have the power, and that nutil some healthful influence is brought to bear, they will continue in the same condition. These ideas are entirely opposed to what have been my sentiments, both by education and my cherished reason, until otherwise convinced by experience as before related I have passed over many similar relations without much thought, but I have been brought to a realizing sense that there is much truth in many of these cases we pass so heedlessly by.

## IDENTIFICATION BY WRITING. HOUSTON, TEXAS, Nov., 1859.

DEAR BIR: I have always how a hunter after truth; and having found a pebble on the great shore of the occan, I am disposed to contribute it to the general stock in the museum of the age. You have cordially invited contributious; I present my mito,

For about seven years previous to January, 1855, various stories of table-tipping, spirit rapping, and other similar wonders, had been related to me, and I had often gone to the places where such things were to he seen, but always arrived a little too soon or a little too late. No demonstration could ever be had when I looked on. I knew the parties to be sincere and truthful persons, but periously regretted that they could have no rapping exercises at a time when I could see them. My presence seemed to descroy the exhibition. Of course I strongly suspected delusion. Years rolled on, "my heart's desire and prayer to God being" that I might so some thing that would lead to a satisfactory conclusion. I waited for it, and sought it, but never found it. In January, 1855, however, at San Autonio, in this State, one day about dinnertime, being on a business tour through that region, I was standing in front of the then principal hotel, in conversation with several gentlemen, when the rappings became the subject of remark, and I expressed my oft-repeated desire to see something-anything that a reasonable mind could call proof of the alleged fact of Spirit-communion. One of the gentlemen, as we were dispersing at the sound of the dinner-bell, told me there would be a "circle," at his house, that night, and if I would come round, perhaps there might or might not be a demoustration; but he wished me to come any how, as the weabe intelligent.

I went round after ten-five person, in all, were assembledand became sented at a round table, upon which were paper. pens, pencils, ink, and all proper writing apparatus. It was proposed first to lay hands on the table and sit quiet. In about five minutes Spirits announced themselves by certain convulsive motions in three of the persons; pens or pencils led off into a connected sentence, announcing the presence of very many Spirits auxious to communicate. It was then probut nevy received any but "yes," or "no," or unmeaning posed that each person at the table should have one chance dress, as a vancher for this statement if

immediately on her right, and, of course was the last one to have a showing I simproved the assustan," however, by watching all that was done or said. Things presented in the most quiet and orderly way; all the parties except mysolf. having been there before, and the whole affair being perfectly familiar to them. Upon the arrival of my opportunity. I framed, in my own mind, the following wish: "Is there be such a possibility as that Spirits of the departed can communicate with mortals, let some rational proof theroof be now given." With perfect spontancity, the hand of the medium wrote: "Do not regret your pust experiences; they have all helped to develop your mind, and mable you to arrive at primary truth." Sitting perfectly convenient to the medium, and it not being, there and then, considered a breach of politeness. I read as fast as it was written. Of course there was nothing in the words of the communication that was startling. The soutence was finished. The medium's hand gave a neoulier gyratory motion, and executed the fac simile signature of a distinguished U. S. senator, who had been a friend indeed to me, but whom I had seen buried nearly six years before that writing! I saw my departed friend's name written as if by his own hand, a thousand miles from the place of his horial, among the most perfect strangers, and so striking; like his proper hand that, had I not seen it written by another I would cheerfully have testified it to have been in his own proper

Imminediately followed another, and another, all or similar import, cush signing the names of those at whose functals ! had been, and each in the peculiar handwriting of the parties respectively while living. There were some soven or eight in all, and, among them, those of Sonators Ashley and Sevier and the Hon. F. W. Trappull, all of Arkunsae-all of whom I had known intimately, and had seen buried years before-Trapnall having died about two years before, but the others some seven or eight years before. The signatures of wait of those gentlemen had striking panulinrities, which were pro served in all their perfection. The medium wrote a most cramped and miserable hand white in her normal condition. but executed the signatures of those dead persons in wonderful perfection.

Now, what was I to think? Here is a stranger a thousand miles from the place where those friends lived and died, who, perhaps, may have heard of, but certainly never was acquainced with all the parties; and that stranger is now here as certain a medium of written communication from their decensed friends to me as the post-office was while they were alive. There was but one conclusion to draw, which was, that the spirits of men and women, after their boutes are dead and buried, earand do communicate intelligibly with living, and healthy, and wide awake men. From theopoforth I knew that the portion of the Aposiles' Greed which declares a belief " in the commu nion of snint-" was very truth. I know no whother there be such a thing as rapping, if more be, let those er joy it who like it. For me is would be exceedingly unsatisfactory. I confess that, though a morebor of an arthodox oburch, and a diligent render and hencer of the word, my mind craved proof of the soul's immortality, and of the possibility of Spirit-intercourse. Jesus and the Appeales evidently (aught it : but, ob how their teachings have been perverted and persistently misunderstood? how the work of soul shrivelling and mamman worshiping has usurped the places enered to the worship of God and relief of our fellows?

There has been considerable mediumizing here in Texas. among the most distinguished were Mr. T. L. Harris and Mr. Hales Forster, of the Banner of Light. They spoke here. years and months ago, to large and approciative audiences. ther was pleasant, the distance short, and the company would | Mr. Forster's efforts were upon the grandest scale. For easi and force of expression, as well as for pith and moment of substance, they have rurely, if ever been equalled. The bigests ewore that the he had been reading Agn-siz, Humbolds, Tam Prine or the devil, and committed them to memory, and shouted them like a schoolhoy at a declamation. He profused to have spoken as he was moved by the Spirit.

I must conclude this paper. If the character and tomps: of the foregoing suits your paper, you are at liberty to use it I have had other and different experiences which, though not were quite emphatically seized, and, after some wild scribbling | so didnotic, are none the less interesting. Maping this year over the paper, and budly defacing a sheet or two thereof, one may be kept from from the prison house of higher suffer A Teirm Han tarianism, I romain,

[The author of the above sends us his red mine and and

## PUNISHMENT AN INSTINCT.

NAPOLI, N. Y., Dec., 1659.

I rarely ever saw a boy "stub his toe" who did not turn round and kick the offending stone. His sense of "justice" will knock the skin from his heel sooner than suffer the stone to pass unwhipt for its offending. The grown-up boy will beat the brute he leads for not "minding his dodge." Natural men, i. c. sinners, seize their brother "by the throat," saying, " Pay me, or"—then follow all manner of imprecations. The man of grace—the religious—not feeling at liberty to swear, makes the case more awful still; he will send the offender "to hell," and quote Scripture to make it sure.

I take it, it is not easy to make a clear difference in these several cases. In either case the party is hurt, and, as if by instinct, he turns to give the harmer "hell." Experience will save the boy's heed, refinement prevent the street fight, and personal safety leaves God to do the damning.

bosoms. It seems to me to grow naturally from the everlasting "spice" in nearly all sound sermons. Can a sermon be "orthodox" which does not distinctly damn all sinners? If, then, mothers are for ever hearing from the pulpit, and teaching their children, and all are hearing about punishment, hell, wrath, perdition, "and all them fellows," how can "stones" or mon escape " bell" at their hands.

Let the minister's sermons exhibit beniguity; let the mother's counsels, and all her thoughts, be full of charity; let the eyes show tenderness, and the lips utter kindness; let the hands be taught to carry comforts, and the feet to run for aid : and "stones" and men would be equally safe.

It is easier to kill and send to hell all the "Hivites, Hittites, Johnsites," etc., in all Canana or Christendom, than to reform and ennoble a score. But half a score, thus made noblemen, are worth a thousand times more than all those nations "in hell." ~-

How sweet is the voice of kindness! How beautiful the gaze of sympathy! How plastic the touch of love! Bring these all to bear on the most brutal heart, and he will pause in his bloodiest work, grow calm, and, imbued with better thoughts, become a better man! So beautiful is the ministry of Spirits! They come to me, breathing low and soft words, like the whispers of my dying mother, and passion abates, anger ceases, wrong is shamed, and then my soul talks with them; I deplore my erring, my glad heart thanks them, and, joy forever, I feel I am a wiser and a better man.

> " He prayeth well who loveth well Both man, and bird, and besst; He prayeth best who loveth best All things both great and small; For the dear God, who loveth us, He made and loveth all."

C. II. BALDWIN.

REV. H. P. CROZIER'S ADDRESS.

NEIGHBOR PARTRIDGE: As you manifest a willingness to open your columns to criticisms on what you publish, I propose saying a thing or two about the above sermon. It strikes me that the animus, or spirit of the sermon, is to depreciate the value and superlative excellence of the sacred Scriptures. One would infer from reading it, that the inculcations of the ancient heathen philosophers were fully as pure and good and spiritual and elevating, as the inspired atterances of the Hobrew kings and prophets and apostles; and that the mass of the Gentile world exhibited as pure a morality as the mass of the Jewish nation did. If it were so, we might ask, "What advantage, then, hath the Jew? or what profit is there in circumcision?" To this question, St. Paul replies, "Chiefly, because that unto them were committed the oracles of God." In the first chapter of his epistle to the Romans, Paul presents some facts in regard to the character of the Gentiles, which, it would seem, would convince any candid reader that they were given up of God to work wickedness with greediness. They had lost "the inner light," and were groping in midnight darkness. Though some of the old pagan philosophere inculcated some noble sentiments, in most cases their sentiments seem to have had but little influence on their own morals. They were constrained to say:

"I know the right, and I approve it; Condemn the wrong, and yet the wrong pursue."

fied themselves in a good measure, according to their teachings. When they were overcome by the force of temptation, and led to disgrace themselves and their religion, they acknowledged their offenses and wept bitterly, and carnestly sought forgiveness. Where, among pagan writers, can there be found a composition to compare with some of the Psalms, for moral purity and for atterances of penitence after wrong-

I will not contend with the author of this sermon, on the point that every man has light enough to render him inexcusable if he is not virtuous and godly.

The author cites the prayer of Lyricus Menallipides with a commendation which will not be berne out by the teachings of Scripture. This was his prayer: "Hear me, O Father, thou wonder of men, who always governest the living soul." This is the whole of it. To be sure, like the other heathen poet, he acknowledges him elf to be the offspring of God, by calling This merciless element needs to be eradicated from all God his father; but he does not ask for anything. This can petition? and what is thy request?" This poor heather can not think of anything to ask—no sins to be forgiven, no soul to be purified, no daily bread—no wish that God's kingdom may come, and that his will be done on earth as it is in heaven. And yet our author asks, "How much would it suffer in comparison with most of modern prayers, public and private?" He calls it "devout from its utter lack of all beseeching and teasing of the Deity." I wonder if Mr. C. ever read about Jacob's rerestling with another all night, and saying, as the day began to break, "I will not let thee go, except thou bless me"? And has be forgotten that God says, "Ask me of things to come concerning my sons, and concerning the works of my hands; command ye me"? Hus he lately read the parable of the importunate widow, and about the man going to borrow three loaves? Has he ever read of a certain one, who was so carnest and in such an agony, that he prayed, and his swent was as it were great drops of blood falling down to the ground? Before friend Q. sends forth a new edition of this sermon, I would suggest that he read the prayer of Daniel for the restoration of the Jews from the Babylonian captivity (Dan. ix.), and the account of Elijah praying for rain on Mount Carmel, and what the spostle James says of it : and the story of the Syro-Phænician woman.

But enough for the present.

Yours truly,

M. D. M.

\* Published Nov. 26, 1859, in the Tribonary and Preacher.

## THE ENCHANTED ISLAND.

A wonderful stream is the river Time As it runs through the realm of years, With a faultless rhyme, and a n And a broader sweep and a surge sublime, And blends with the owns of tours

There is a musical tale of the rivor Trans Where the sultest airs a c playing : There is a cloudless and a truptesi clime, And a song as sweet as a resper thins. And the tonce with the ruse are straying

And the name of this tale is "Long Age," And we bury our treasures there There are brown of beauty and because of show They are beaus of dust, but we lored them en, There are trinkets and treases of bair.

There are fragments of sungs that unbody sough, And a part of an infant's prayer; There is a lute snawest, and a harp without strings. There are broken votes and pieces of rings And the garments the used to work.

There are hands that waved, when the fairy share By the mirago is lifted in air, And we sometimes hear through the turbulent roor Sweet votoes we heard to the days gotse before. When the wind down the river to thir-

Oh I remembered for any be the blessed tole All the day of life till tught, When the evening comes with its benefits and And our oyes are closing in alumher swhile. May that labout of Souls be in eight!

SINGULAR DEATH PROM SKINSTRU & KATTLERNARE - Home works since, Mr. Statter, of Sloatsburgh, Rockland County, killed a large ruttlesinike, which he carefully skinned. Some time afterward he accidentally cut his thumb with the knife which he had used for this purpose, when his hand and arm logan to swell. The family and for a physician who, not being informed of the facts of the mass proscribed for the swelling, and left. Mr. Stalter daily became worse, when the physician was again sout for, but found the unfortunate man buyond all medical aid. Before he died, his body was covered with highland lake region, where the inhabitants cultivate alter . But among the pious men of the Bible, most of them puri- livid spots, resembling those on the snake he had killed .- Trebuse

## WEEKLY ITEMS AND GLEANINGS.

FORMAL OF JOHN E. COOK. -On Tuesday meeting as the function of John & Cook, extented, with his command town, Val. on the 16th institutes place at the hone of M. Samuel L. Roris, of 114 South Ninthetroot, Walbarretungh . A. The writer of this was present on the two science. A large number of people were usambled, some 700 or 800 of phone unable to crossed into this home, stood some two hours in the street, note athefunding a polling rain. Among thee were many helps, and some well-drewest and intelligent looking colored people. Cook was connected with a most respeciable circle of relatives and friends in Williamsburgels, who were present on the unlancholy occasion, and Gov. Willard, of Indiana, and his wife (the latter the sister of Cinck) were also present, no was like who the young wife of Cook. Cook had been a teacher in the Habbath school of the Lee Avenue Church (Dutch Reformed), and for some years a member of Roy, Dr. Portor's Church in Fourth-treet; and his funeral was first appointed to take place at the Charch last numed, but the appointment was allegreated changed.

The services were conducted by Rev. Mesers. Culdientt, of the South Baptist Church . Johnson, city missionary, and Mulhory, of the Grandstreet Methodist Church. During the services, Mr. Chillense read an affecting latter written by Usin & his wife and child on the morning of his execution.

After the services, the public were admitted, from the extent, to look upon the body of Cook, which was placed in a represented confin in the hardly be called a prayer. God says to us, "What is thy the hall, and afterward a procession moved, with the body to Copress Hill Cemetry, where the leady was interest.

> Using Marriso.—The grand Union meeting took place at the Academy of Music on Monday evening of last week. The audionce was large, but might have been larger, and also might have been considerably more arthroly than it was Appendies were made to Charles O'Comor, Ex-Governor Hunt, and others. We come : however. from that the mosting amounted to much, as there seems to one a protty general impression, even among Southern people whom the incessing was obviously intended to conciliate, that there were motions lying at the bottom of it which were more nearly related to the personal interens of New York merchants and political unparants, to in so a perpotention of the American Confederacy from an abstract lave of the

BYANPEDS OF STUDENTS .- Home three bundred students in the medical colleges in Philadelphia left in a body hast week for various colleges in the South, to which they had been invited by the respective faculties of the same, on condition of their simply paying the matricu-Intion fee. The following totagraphic dispatch from Rulan and, dated Dec. 22, shows how they were received in that only .

"The medical students on their arrival from l'hiladolphia were recoived by the faculty and atmients of the Medical College, the Governor's Guard, and an immense throng of editors. The procession marched to the Governor's maintion, where an address was delivered by Governor Wise. It thence proceeded to the Callege, where Prof. Gibson made a speach. Dumer was partaken of at Columbian Hotel. There was great outherisan and waving of handborning along the POLICE.

South Carolina Laurelannes Alexandres Tuesday. Dec. 20, 1859.—A special disputch from Colombia, dated 19th moth easts that both Houses have adopted a resolution the South Combins owe it to her own citizens to probet them from every come, and that for the purpose of military preparation for may configure, he can of \$100,000 be appropriated. The Senate also adapted, resolution that, while still deferring to her Southern sisters, she expectally announces to them that, in her judgment, the malety and heart of the slaveholding States imperatively demand a speedy a paration from the free-soil States of the Confedency, and exercistly invites and urges ber sister Bintes of the South to originate the movement of Boulbern sopuration, in which she pledges here'l promptly to units.

Line Boyn, of Kentucky, is dead. He was a Demogratic Member of Congress from 1835 to 1855 inclusive a single Congress exampted, and was Speaker for a single term. He must Leutetier enor of him State, having been obosen to that office tast August

THE GREAT EASTERN. - The present owners of the Great Constant purphised her for a very small portion of her argumal and, you the existing stock is quoted at only involve shillings to the count. This is equivalent to a loss of forty care on the deliar by tar lass participants

THE APRICAN SHAVE-TRADE. The Sea Grand Mary L'emocrat learns from "good authority" that a serond Arrison dut it expected in the ship Island Harber the latter part of the present moutis. They will, if they arrive safe, be himbel without any attempt at their the consigners trusting to the sentiment in Mesocapiti as to the mocessite of increasing the number of laborers to: a triumphant acquittal in the event of a Correnment prospertion.

Tuenes General, of Wilnfugton, Del., a venerable Quaker, anticit at the John Brown meeting in Philadelphia, that he had oven instrucmental in miding 2,245 slaves to escape by the "underground ratheral. buside about 200 more whom he had assisted bufore he began to he ip an account. The statement was greeted with much apphanes.

At the Philadelphia meeting is aid of Brown's family, C. C. Foota of Canada, stated that he knew John Brown, and knew his strong fection for black people—that he once passed a party of twelve slave into his (Foota's) possession, and in doing so he exhibited all the derness of a fither toward them. On the trip to Canada, an initial was torn, and they christoned it "dohn Brown." [Laughter.] 'I child Brown had given to him with his own hunds.

Fam or a Bumping-Loss or Love -Or Tuesday evening of isst week, shortly after 6 o'clock, the building Nos 54 and 56 B street, occupied by Mesure. Kent & Lowber, grossery and country nerobants, fell with a tremendous count, killing Mr. bly a will-kill murabant, and policeman Stewart, and severely injured aix or a other persons. The warehouse was a demble building, four huight, 90 fest deep, and 45 feet in width. Upon the vicious, 🛳 were stored aloust 5,000 barrels of their and \$25,000 or \$30,000 and of gruceries.

Discussiffs in Armea. Prof. 8 dgwick of Lamon, ha a communication from Dr. Livingstone, dated " Icare Zaneta ... Africa, May 27." Dr. Livingstone reports the theory retensively while, he adds, " every one apine and were es it."



Crime and its Consequices.

The criminal calendar of every nation should be carefully studied by the stateman and logislator. It affords grave matter for reflection, proving, as it does, how extremely expensive crime is to a civilized people. With moral as with physical ailments, prevention is far thetter than cure, and the object of every government should be the provention rather than the punishment of crime. In all large cities, thousands of boys and girls are brought up without any definite object in life. Their school is the street, and their clucation depravity. Before all such, the workhouse, the prison or the gallows is the inevitable goal, and the length of their career will depend on the skill with which their schemes of villary are executed. As a cotemporary observes, "Society must prevent the manufacture of criminals, or pay their police, court, and prison bills." Is it not then less expensive to establish proper reformatory schools, than to pay all the penalties which crime imposes on us? Let the philanthropist and statesman

The following statistics, which apply to this country, almost us well as to England, are extremely suggestive:

THE LOSS BY CRIMINALS IN RNGLAND AND WALES.

The startling announcement is made in a Parliamentary volume or "Judicial Statistica," just published, that the loss sustained by the public from the number of criminal offenders at large, entimated at 134,922, and at about \$37.780,500 a year, with the expenditures on offenders, warrants the estimate that the criminal clauses entail an annual expense upon the community of not less than \$50,000,000! The blue book reveals some astounding conclusions on the police and criminal propositings, and when these "Judicial Statistics," which have been newly introduced in the present form, are understood, they will direlose the habits of the people, and be advantageously studied by statesmen and others. On the present occasion we confine ourselves to "The Police, Uriminal Proceedings, and Prisons." The police and constabilizary, on the 29th of September, 1858, numbered 20,256, of which 138 were detective officers, being an increase on the whole of five-sixth per cent, on the preceding year. The total cost of the police last year was \$7,335,096. The number of crimes committed in the year was 57,868. Under the head of "drunkenness" the number charged in the year was 85,472, of which 63,199 were males, and 22,273 females. In the year there were 83,086 persons charged with awards, of which 66,471 were males, and 16,615 females. Under the Javenile Offenders Act and Criminal Justice Act 40,226 were charged with offenses, and under the Vagrant Act 32,700, of which 9,977 were prostitutes. Comparing the total number dealt with by the police, whether by indictment or summarily, with the number of similar classes reported to be at large, it appears that proceedings were taken against 24,587 known thieves, while 40,032 were return d at large; 54,149 suspected persons, 39, 226 persons being at large; so that, in many instances, the same individual must have been proceeded against more than once; 21,473 vagrants, 22,559 being at large. There were 18,846 coroner's inquests held in the year, and of that number \$3 were for unurder, and 197 for manslaughter. Buiolde, or self murder, numbered to many as 1,275. There was a decrease of 311 inquests on the previous year. The total costs of the inquests last year were \$294,867, or an average of \$15 each inquest. The similar costs in 1837 were \$307.707, and in 1856. \$332,200. Last year the number of commitments brought within the jurisdiction of the Courts 17,855 against 20,259 the preceding year. Of 53 capital convicts eleven were executed, in each case for murder. They were all males, and four of them foreigners, making in the last three years eight foreigners out of 41 persons excented, or within a fraction of one in five. The sentences last year were remarkable for the absence of transportation, which, with a short interval, has been in operation 140 years, and for the last 70 years has been the chief accordary punishment. Last year there were 558 prosecuted for coining and is uing counterfeit coin, at an expense to the government of Present failure of justice in cases of interest, numbered 30, at an expense of \$50.447. It appears that the offense presented in 1858 as a season business man, and his character as a such gives tone and reliance to the pages is firstly a tenthalism of a season business man, and his character as a such gives tone and reliance to the \$38,645. Other criminal prosecutions, directed by the government to pense of \$50,447. It appears that the offense presented in 1558 prove generally a decrease of the gravest crime, both in the off asse against the person, and in a very marked degree in the violent offenses egainst property.

Considerate read r, imagine for a moment, how different an effect would be produced by fifty millions of dollars, if judiciously expended year after year for the instruction and reformation of these children who become feeders to the great sinks of moral iniquity with which this world abounds. For a war, whether necessary or not, or for the support of royal incombrances, fifty millions of dollars would be looked upon as quite an Inconsiderable appropriation by the Parliament of Great Britain; when will fifty millions be as willingly voted for the purification and moral elevation of the British people? Nor should our American legislatures forget the cost of crime. The lessons fornished by older countries should be excelledly studied, and the shouls and quicksands which they have encountered should be, if possible,

Call-Spiritual Register, 1860.

On or before the first of January, I shall publish the Fourth Auund Spiritual Register, with a Counting House and Speaker's Almanae for 1860. Friends throughout the country will please report, in full, all statistics, number of Spiritualists, names and addroses of between and mediums, schools, homes, places of meetings, catalogues of spiritual books, etc., and send before Dec. 20, 1859. The Register will be a neat pocket manual of 36 pages, with the facts, philosophy, statistics, progress, practical teachings, etc., of Spiritualism, indispensable as a guide to believers, inquirers and skeptime. As the work will not be sent out on sale, and only a line ited number be printed to fill out orders, those who desire it must send in their orders, with cash in advance, before the first of January. Mailed free of postage; one hundred for five dollars; fifty for three deliars; fourteen for one dollar; ten cents a single copy.

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Facts, they never have been gathered up and set forth in my community o forth, and hence they are ontirely induces while to any prelinary concent, even of Theology.

The presentation of these Pauls will be continued through natural months at least, of

the weekly tours of the paper. THE TRIBITATION AND PHENCHARDS the tribute of Africa, tribudly and indirection interchange of Experiences. Observations, and Opinions between a large samples of the most probabilists and Progressive between the most probabilists and Progressive between the most probabilists and Experience and Social Law, to our owners and in Experience in Indicate the course of the Experience and Experience an entertuilly appeals for patronage to never terrois who is witness that Tente shall be eliminated and provail. It assumes the office of a flatbinger of kelorin and Progress and especially in the Religious, Spiritual, Intellectual, Industrial, suvernmental, sur Social Departments of Regions Libertal Culture

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The Philapthropy of Common Life.

There are there who, with a moralen a piratine are estimate of a the which shall, to to form and ontward conce, he more spiritual tion that which they are obliged to two. the think is they could describe themselves onlinely to what me called taken of philadhropy. sisting the men and not int world be or flood popular, per me the would be. They think that if it could be morthly as their townsenor that they had t situl a million of couches of dieses and executi bully and conthing to them, that would be a glorante ground, and so it would be. But let me tell you that the million opening well come. ave, and in the ordinary paths of life, in your kny to much by your fire sides-wherein you may not us nobly us if all your fifed my son sound bed of archaes and pain. You I say, the million assessme will come. varying every hour, in which you may contount for personal subthe your hearts to gentloness and putienous and resem some own interest for another's advantage, speak words of kindow and wistem raise the fullen, and cheer the fainting and aick in spirit and suffer and assunge the weariness and bitterness of the morte for Thee, indeed. cannot be written on your tomb, for they are not one agree of succide actions, like those of what is technically denomined pollanthrong But in them, I say, you may discharge office, not has useful then the well-decide of the for tarned Sisters of Charity, the the labora of Howard or Obarlin, or than the sufferings of the martired host of tixl's elect. They shall not be written on your tents; but they are written deep in the hearts of men-of friends, of continue of hindred all around you; they are written in the secret book of the great wecount. - Orcille Dewcy.

Normann and my Wire. - It is said that the combe accounted or the Empress Engenia over Napoleon, has incressed trafeld and he return from the war; and that the latter conceals so longer his opinion that all men are liars, and that in weman about 200 we found disinterestedness and truth. The behavior of the langues at the Council of Ministers, is worth observing. The most abstrace and dryos questions are listened to by her Majester that he growest atparent attentions

#### PERSONAL AND SPECIAL NOTICES.

The Spiritual Lyrgum and Conference hold regular sessore much Sanday afternoon at 8 n'clock, and Tuesday avening as 7 o'clock. in Clinton Hall, Aster Plane. The public are invited. Some tree-

Miss Hardinge's Movements.

Miss Emma Hardinge will speak in New Orleans in December Applications for Sembern engagements to be uddrowed ours of N . C Folger, Esq., New Orleans. In January and Federatry, 1860, in Montphis and Cinemant; in March and April, etc., in Philadelphia. Providence and the East. Permanent witros, & Fourth Avenue, New York city.

R. P. Ambler at Buffalo.

My. Ambler will unaver calls to locture on Sundays and westerns evenings through December at places between Bulfish and St. Louis Address, care of J. H. Luck, Buildo, N. Y.

Lindley M. Andrews

Superior Lecturer, will travel in the South and W. of Oak and was refator. Persons desirtue his service mer udares him enthor at Yellow Springs, Ohio, or at Mendots, Ill., until farther notice to given

Mrs. Spence's Lectures. Mrs. Anunda M. Spouce will lecture at Boston, Mass., in December, and at Providence, R. I., in February; at Taunton, Mass, 1st and 2nd Sundays in January : Foxharough, Mass., 3d, 4th and 5th Sundays in January; at Norwich, Conn., in March; at Philadelphia, Ca., in May. Mes, Spence may be addressed at either of the above places or at Section A. New York City.

Metropolitan Academy Hall, 6th Av., near 8th-st.

Conference, Subbath mornings, at half-past ton o'clock , because by Miss Almira Peace, eloquent trance medium, and others, as three and half-past seven, e. a. Souts free Circles every day and evening. Social circles, Monday evonings.

## TO THE PATRONS OF THIS FACTR

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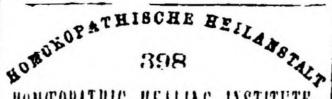
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