

# SPIRITUAL TELEGRAPH & FIRESIDE PREACHER

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

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## THE TELEGRAPH AND PREACHER.

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### CONTENTS OF THIS NUMBER.

The foolishness of preaching.....	457
African Slavery.....	458
New York Conference.....	459
Table-tippings and Dark Spirits.....	460
Mysterious Occurrences.....	461
Hadiah Visitation.....	462
Amorism of a Sleep-walker.....	463
Mechanical skill of the ancients.....	464
Heart-rending Catastrophes.....	465
A few facts.....	466
The Spiritual Magazine.....	467
Lectures by Mr. Holland.....	468

457—Whomsoever reads this paper and makes a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to forward it with his address, with a request that we should send him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have ordered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their permanent support of our endeavor.

458—Our contemporaries at the time who would like to have this paper sent to them, are reminded that the special license in which these volumes are chiefly devoted, are such as to render similar papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

459—This paper is not given to light reading, in the form of narrative and stirring stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, so connected with "current phenomena," and is the vehicle of new and original thought. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be incorporated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

## "THE FOOLISHNESS OF PREACHING"—INSPIRATION—INFALLIBILITY.

"We cannot teach truth to another," says Galileo; "we can only help him to find it." Least of all can we teach him the truths of religion. The mind must be ripened for their reception before those truths can be taught it even by God. All that the wisest soul can know of them is, its own experiences and perceptions of their influence; and a man's speech concerning such perceptions can be understood only by those who have had experiences similar to his own just as his speech concerning color would be unintelligible to the blind. Therefore, men who adopt the teaching of religion as their vocation—who claim to speak by divine right, while the main duty of others is to swallow their sayings—must act on their subjects, not as reasoners but as mesmerizers. They must employ their will-power to overcome other men's reason; and must make mere positiveness do the work of proof, by the same process that our traveling lecturers on mesmerism compel their subjects to forego the evidence of their senses, and to believe that a potato is a peach, or a cane is a serpent. They must also make it their study to thwart such teaching and modes of teaching as disagree with their own—even God's mode—which is, to present truths singly, not in the language of words, but in the language of deeds, and to press no new truths upon the intel-

lect till the first have been at least partially masticated. Things and worlds are God's alphabet; systems and universes are his sentences, and he addresses them to the senses and the reason direct. The ordained talker does not oppose this direct method out of mere contempt or hatred, but from necessity. It is not that he loves God less, but that he loves self more; and as the world cannot follow two masters, he must either deify God's method, deify the senses and reason as fallible, or abandon his own pretensions, and accept "the world's dread laugh" in place of its salaries and honors. He is, therefore, led to accuse God practically, or by implication of things that are neither God-like nor true. By claiming special avenues of communication with God, and an exclusive right, or at least a class right to speak for God, he at once makes God capable of favoritism, and debars his weaker brethren from trusting God's choicest gifts. The claimant of special revelation, or special power of comprehending revelation, in order to magnify his importance, reviles the general faculty of reason, and brands those who will not join his hue and cry as "heretics" or "infidels." Now, if reason is a cheat, what must he be who gave it to us? If our senses are fallible, why do men who tell us so, address both spoken and written words to our senses continually? And if inspiration is infallible, why should it require a standing army of fallible men to interpret it? Why does it not stay interpreted, as do the theorems of Euclid, if their interpretations are true? And why should we longer listen to them if they are not true?

The sober fact is, that all God's gifts are infallible and perfect in themselves—all equally so, whether it be perception, or inspiration, or reason—but, to give perfect results, they must be well used, and kept each to its own use, not misinterpreted or abused. The senses when unmutilated, when in order and honestly used, never deceive us; though we have the power of imputing to them what they do not say, and so deceiving ourselves. It is impossible for any sensory nerve to report a non-existent impression or state, unless they can create something out of nothing. When, for instance, we fancy the impression made by a straight stick partly immersed in water is that of a crooked one, the eye does its duty infallibly; it tells us that the rays from the immersed portion do not strike it at the same angle with those from the part un-immersed; but the eye does not decide whether the discrepancy is caused by a crook in the stick or a refraction of the light by the water. If we form a wrong conclusion, the fault is in our judgment, or our mode of judging, not in our vision; and so of all other

\* There is no infidelity so rank as that which condemns all the wisdom of God as *profane*, except that infinitesimal portion of it which was written by fallible men in the fallible language of Hebrew and Greek two thousand years ago. The tendency of such "infidelity" is to place impediment upon the throne of truth, and convert the republic of letters, the pattern and true life of all republics, into the falsest and meanest of all aristocracies.

"fallacies of the senses." Equally infallible is our reason, or faculty to discern relations. What the reason does not see it cannot utter. If, in our eagerness to get an instant judgment, or one pleasing to our wishes, we let either imagination or passion thrust its foot in the scale, and so get a verdict of unreason—a lie—that merely shows that reason has been slighted or abused, and has not spoken, not that it is fallible.

As to inspiration, (that almost infinite faculty of which we yet know but its infancy, and which manifests itself by "in-breathing" spiritual influences from the birds and flowers of spring, from the whole domain of physical nature, and the still vaster universe of soul, emotion and thought,) it is probable that its seeming fallibility is only a failure to give perfect results in the absence of perfect conditions—an incapacity to subordinate God's law of inspiration to man's whims or wishes. It no doubt does, infallibly, all that God expects or wishes it to do, though to fallible men, to judges who do not understand its nature or objects, it may seem the most fallible of all things. But we have no right to call our faculties false because they are limited and require training; no right to condemn our gift of walking because we can not walk on the water, nor our sight or our judgment because we cannot see or judge in the dark.

Of all human faculties, that of inspiration is least understood, because it is an internal faculty having spirit for its object or excitant. The external senses and reason do not know its language; consequently, all that it addresses to them must be spoken in their language, not its own; though no foreign tongue can fully convey its distinctive ideas or beauties, any more than the gibberish of Congo can do justice to the sweetness of Goldsmith or the majesty of Milton. It may be laid down as an axiom, that as reasoning can only be appreciated by those who have reason, and only in the degree that they have it, so inspiration can only speak to the inspired, and can impart its light only according to the inspirability of the soul it would kindle. Neither can it be imparted by any but the inspired. An uninspired teacher of religion, or an uninspired expounder of inspired books, may be compared to a teacher of Latin, who does not know Latin. The ceremony of "ordination" may enable him to wear the title and pocket the salary of a Latin teacher, but it can not enable him to do a true teacher's work. It cannot prevent him from being a false guide so long as he stands in a false position, or from being in practice a servant of Antichrist, though he may fancy himself, and intend to be, a servant of Christ.

It does not follow that because the soul's internals and externals, or inspiration and the outer senses, are as wide apart as the clairvoyant and the waking state, their relation is therefore any more antagonistic than that of soul and body. While each keeps its place, each helps the other. In a healthy spirit reason is vitalized by inspiration as is the body by the soul.



or a tree by its sap and imponderable fluids. Inspiration is the great educator of infancy: it builds up the reason, and harmonizes with it perfectly, so long as we remain "like little children"—and no longer. When reason, by long familiarity with gross objects, comes to regard grossness as the test of reality, and closes its internals to all that is higher or purer than itself, the soul, though increasing in bulk perhaps by external accretions, begins to lose in vivacity and all qualities that are angelic. It shuts out all life save that of the animal plane, and wars against the life of heaven. It regards everything from above, everything above itself, with repugnance; and pays the biggest salary to such teachers of religion as do most to degrade it. It greatly prefers ordained teachers who can "speak great things" to inspired teachers who can speak only the little they personally know, and who modestly press forward in simple righteousness themselves, instead of becoming soul-drivers over others. The tendency here indicated has progressed so far and continued so long, that, even in the so-called Christian Church, all faith in inspiration is practically dead: the main difference between the "orthodox" and the "infidel" being, that the one says no such faculty as inspiration ever existed, while the other says it died and left the earth fifteen centuries ago.

The worst injury that inspiration (or the world's faith in it) ever received, was at the hands of its friends. They have magnified it too greatly, imputing infallibility to every special exercise of it, and to every sentence uttered under its influence, though it is often acted on by thousands of incongruous excitants at once, and though its influence in every external manifestation is mixed with other influences.

They have based upon it the doctrine of infallible human or external guides—a doctrine equally false and monstrous whether it restricts infallibility to the Pope, or to a collection of Greek and Hebrew books, or extends it to the church as a whole. Infallibility or instantaneous perfection can no more be predicated of the workings of inspiration in men, than of the workings of instinct in animals. Instinct does not prevent the hen from setting on hawk's eggs, if you place them under her; nor could the inspiration of the apostles save them from sometimes misunderstanding Christ and disagreeing among themselves; while John, even when in the fullness of prophetic ecstasy, would have committed a very great sin and blunder had not an angel arrested him and told him to "worship God." (Rev., last chap.)

Such is the inherent nature of inspiration, that it can never be got second-hand; and though it may seem to come to us through another man, we can never get it from another man by any effort of his will or our own. It is necessarily fleeting. The instant that it is uttered or externalized, its character changes, and it is thenceforth only an expiration, a thing of the outer senses and the outer world. Inspiration is a motor, not a guide—and those theologians who seek to reverse its function, are like the pilot who should undertake to steer a steamship by the force in his boiler, and denounce as "materialists" or "infidels" all who trust in the compass and the stars. It does not treat men as automata all bound to do the same thing, but as individuals diversely constituted and circumstanced, each of whom it impels to do what for him is the right thing. It needs no special champions or preachers to help it. The most that any man can do either for inspiration, or for silence, or for freedom, is to respect it in himself, and let it alone in others.

Had the Jewish hierarchy bottled up the sunshine of Judea in copper flasks, and lodged them in the vaults of the temple for the illumination of other nations and ages, they would have done nothing worse than to commit a waste of good nature; but if later hierarchies should have followed the matter up by making it a deadly offense to see by any other light than that drawn out of the sacred flasks; or by any light that did not correspond with or confess itself inferior to the sacred standard; that would be equivalent to a general gouging of the whole human race—an injury that brave men could hardly help fighting against, even though they should incur the odium of infidelity for their pains. Equally unsuccessful or deleterious would be the attempt to bottle up ancient inspiration in Greek or Hebrew words, and prohibit all other means of mental illumination. No amount of piety or good intentions on the part of the operators could cause any such bottling process to work well. Though age might eventually make it venerable, and

habit might render it as natural and necessary as tobacco, it never could work well in the abstract. Men might call it right, and profess a holy horror of the wretch who could not agree with them; but it would never be right; it would never be good for the soul. It would lock up reason in the dark, transform inspiration into a nightmare, and make the nightmare reason's keeper.

Even if inspiration could be made to stay inspiration after going through the process of expiration, and being kneaded into words, could it retain its "infallibility," after the original words had grown mouldy, and crumbled, and their dust blown away? The best English scholars of our day can not read without crutches the best English books written five centuries ago: how must it be then with books written thousands of years since, in a language long forgotten, without vowels to characterize the syllables, or spaces to distinguish the words? Are we sure that such infallible books could be infallibly read, and infallibly translated? Very able men often fail to make their own mother-tongue convey their meaning infallibly, even to their contemporaries, and when speaking of those external matters to which all external language is specially, if not exclusively, adapted. To prove this, I need only point the reader to the "self-evident truths" in the preamble of the Declaration of Independence. The first of them is, that "all men are created equal;" when, in fact, they are created individual, and there are no two men of whom one is not in some respects the superior, in other respects the inferior, of the other. [That all men are equally subject to the Divine Justice, and their pretensions, rights and works are to be weighed in an equal balance; that God has no favorites, and is incapable of favoritism; and that all conventional class distinctions are based on human weakness instead of divine right, is doubtless the meaning intended.] It is next asserted that life, liberty, etc., are "inalienable rights;" though they are not "rights," in fact, but gifts, or trusts; and though life is every day alienated by intemperance and crime, while liberty can be lost through baseness. Neither is the pursuit of happiness a "right," any further than we seek it from above, by acting with the doers of good. Righteousness is what we ought to pursue, regardless of pleasure or pain; while happiness is merely a thing to be gratefully accepted whenever God may bestow it, but not made the object of pursuit. Then comes the dogma that governments are instituted to protect these rights, and that they derive their powers from the consent of the governed; whereas governments that act externally on men's selfishness, are only necessary consequences of our neglect to govern ourselves by the law of conscience; and they derive their just powers not from the "consent" of those who neglect self-government, but from the necessity for external government which such neglect creates. These instances show that we can not safely build on verbal expositions of truth, even when they are put forth by men with whose characters and language we are familiar. How much more cautious should we be, then, of blindly receiving "the letter" from oriental rhapsodists, of whose language and circumstances we know almost nothing, and whose hieroglyphics are indistinct with the weather-stains of antiquity!

It may be that some of the champions of the error under review unconsciously make inspiration an oriental monopoly, and confound it with infallibility, by way of insinuating a claim to a second-hand infallibility for themselves. Why else should they give so much faith to dead men's words and so little to living men's senses? Certainly, if God was ever able and willing to inspire men, he has either changed, or he is able and willing to inspire men now. Why else should the champions of this error decry the divine gift of reason, and magnify inspiration at the expense of reason? Is inspiration to be put without the pale of reason? I hold that they should always be co-workers; that the one is just as much from God, just as much a monopoly, just as fallible, and just as infallible, as the other; that each has its distinct use and office; and that neither should be allowed to trespass upon or obstruct the function of the other. Inspiration specially appeals to the imagination and the emotions. It does not so much teach truth as reverence for truth, and the desire to know it. Its great use is to vivify and elevate men's affections, and excite them to good works. Like noble music, it may help us to love and feel God, but not to see him. The "mind's eye," the intellect, can reach Him only by analyzing and tracing out

the laws of mind; just as it can only gauge the heavens and measure the stars by a mathematical analysis and application of the laws of matter—a process that admits of but one step at a time, and not a single step in the dark. The laws of God are fixed entities—living volitions emanating directly from God, the same yesterday, to-day, and forever—and they give to religion and the religious reasoner a sure foundation; as guides for mortal man to steer by, they are as infallible as the north star itself; while words, even though they should be dictated by God in person, are but waves of the atmosphere, or deposits of dried ink, whose existence is temporary and whose meaning depends on human imagination and tradition. Words are labels put upon things to distinguish them; the attaching of meanings to them is the work of minds acting, each for itself, without "plenary inspiration." If an inspired man utters a word in one sense, and I receive it in another, it is to me a vehicle of error, even though it should convey truth to all the world beside; and when he presents me the label of a thing I never saw or felt, any idea or meaning that I may attach to it must be imperfect if not false; whatever idea I may seem to derive from it, is drawn from my own imagination, not from the inspired man; and so far from adding to my knowledge of God's truth, it mixes with the truths I have an element of uncertainty and confusion. When, therefore, the uninspired interpreters of inspired writings bring them to bear against the plainest principles of honesty, when they represent God as falsely imputing innocence to guilt, and guilt to innocence; when they so magnify one act or work of God, as to make all his other works common and useless; when they make our admission to fellowship with the angels to depend on our believing in Christ's murder instead of our practicing Christ's virtues; when they represent God as practically sanctioning principles so unjust that no man would tolerate them in any human government, or dare to carry them out in his own household, we should promptly fall back upon reason and conscience, those twin lamps of God, which were given us to use, not to be bullied out of; and we should beware of assuming that God's infallibility, any more than any other of the divine attributes, was ever fully imparted to dead men's writings, or to live men's tongues. LA-100-190.

#### AFRICAN SLAVERY.

FRIEND PARTRIDGE: I claim it to be the inalienable right of man to enjoy freedom of speech, mind and person, and the pursuit of happiness. With your permission, I would like to say a few things in reply to our friend Baldwin, of Texas.

Friend B. says, in speaking of the negro, (see TELEGRAPH, Dec. 10.)

"His best possible state is to labor under humane white direction."

Now, friend B., I would like to know who it was that gave thee the authority to settle the question, as regards what is best for thy brother? Is it not enough for thee to judge as to what is best for thyself? Art thou willing that any other person shall dictate to thee what thou shalt or shalt not do, or what is best for thy happiness?

Supposing that the blacks should in time gain the supremacy and enslave the white race, how would friend B. like the idea of having his wife and daughters torn from his hearthstone, and publicly exposed for sale, subjected to the inspection of the curious, and finally sold perhaps for lustful purposes?

Friend B., is it not might that makes African slavery right?

I contend for the doctrine, that each individual should be willing to extend that freedom to another which he himself would like to enjoy. Any theory founded upon other basis than this is false to nature, and will, sooner or later, bring destruction upon its followers.

Although an old, yet is it not a true saying, that the lowest spoke in the wheel, is, in time, sure to come uppermost?

The surest guide for man is to do, in and under all circumstances, as he would be done by. Thine in friendship.

W. SAMBON.

GAR.—Indignant Consumer: My bill is larger than ever before, there must be some mistake. Please examine it again. Clerk: The bill, no doubt, appears larger to you than you expected; but you do not understand the meter, and we insist upon full payment. Consumer: How do you sell your gas—by long or short meter? Bystander (also indignant at the size of his quarter's bill): Why, they charge you by long meter, and when you complain they answer you in short meter.



## SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR B'WAY.

## EIGHTIETH SESSION.

QUESTIONS: What are the sources of fallacy in spiritual literature?

Mr. PARTRIDGE: That fallacies are to be found in spiritual literature, ancient as well as modern, he supposes will be generally admitted; and by our question, a search is proposed for the cause or causes of them. He thinks they arise mainly from a want of discrimination between what is of spiritual origin, and what is not. He is not fully satisfied that mortals can influence mediums, though there are facts which certainly have that appearance. The case of Mr. Davis, and Edgar A. Poe's imaginary Van Kirk, shows that a medium can not always separate the real from the fictitious. The case of the declared shipwreck of the steamer *North Star*, recently reported, which declaration was made by a medium of unquestioned honesty, looks as if a prevailing opinion may become condensed as it were into an actual fact by some unknown prowess of psychical chemistry, and so appear to a medium or seer.

However this may be, there is another source of fallacy which does not originate with mediums, but with ourselves. We are prone to twist the statements of others into a confirmation of our own doctrines or hypotheses. To illustrate, the Bible is a compend of seer-utterances. The existence of sects shows into what variety these utterances may be tortured. They are the admitted "word of God" to all, but they are the same word of God to no two of all the sects into which Christendom is divided. Interest warps judgment. The courts of law everywhere recognize that common frailty, and strive by statutory provision to protect justice from its effects, through forbidding an interested person from sitting in judgment upon his own cause. Now, if men are not to be trusted as judges where they have a dispute with their neighbors concerning pecuniary interests, are they not equally in danger of fallacy where their cherished theological and social interests are involved? There is a disposition in all men to Pope it more or less, and in the hallucination which self-love engenders, we are liable to mistake the interests of a religious sect of which we would be the Pope, or of a political party which is to save the country by making us President, for the interests of humanity. Thus is self-love (itself a fallacy) the parent of fallacies innumerable. History gives us undoubted proof that it bends the very truth of God to its own interests, making of that truth a lie. It is a sound maxim of law that man is not to be trusted as a judge where his own interest is at stake, and the rule should be universal. Another source of fallacy is the inability of our language to convey to us with adequate clearness the facts or truths which belong to the experiences of Spirits, when, it may be, the things sought to be communicated have nothing corresponding to them in our present experience. Human language is a product of human experience; and the thought, truth, or fact which transcends the experience of the earth-man, can not be correctly conveyed to the mind of the earth-man. Hence, in spiritual intercourse, it is common to have our efforts at comprehension of their ideas affirmed with a qualification—we are as nearly right as the imperfection of our language and experience will allow. The experiences of Spirits, as shown by their manifestations, are in advance of ours, are broader than ours; and from this fact, there must arise imperfect comprehension, which naturally gives birth to misconception or fallacy.

Dr. YOUNG: What is fallacy as applied to spiritual intercourse? After all that has been said concerning interpolation and transfer, he finds himself obfuscated rather than enlightened. To clear the question of all difficulty, we have only to admit the fact of lying Spirits. This furnishes a rational cause for every error on the part of seers and mediums, whether ancient or modern. He thinks undue importance is given to the case of Poe and Van Kirk. How do we know that Poe was not a medium, and Van Kirk a veritable Spirit, with whom Mr. Davis held actual communion? By taking that ground, we dispose of all the difficulty. Assume the reality and immortality of Van Kirk, and the problem is solved as thus: Van Kirk was a malicious Spirit who cheated Edgar A. Poe into the belief that he was writing a fiction, when, in fact, he was seeing a vision. This little piece of sound practical philosophy sets everything straight, and will soon banish fallacy from the English language as a useless word, wholly without meaning as applied to Spiritualism. There is a blind philosophy and a blind hypothesis current with a few in this Conference. When a man mutters to himself the *pro* and *con* of some matter he is considering, how do these speculatists about fallacy know but that some Spirit, either good, bad, or indifferent, is a party to the supposed monologue? How do they know that a ying or slipshod Spirit, with a disposition to talk without regard to consequences, did not lead the medium into error with regard to the loss of the *North Star*? How do they know that the moon is not a green cheese? He wants to see it proved, in the first place, that fallacies exist, before they charge on mortals that which more rationally belongs to evil, or lying Spirits. When they ascribe the errors of mediums to the interpolation of public or private opinion, they should show a fact

to prove the possibility of such interference on the part of mortals.

D. GRAY: The facts of clairvoyance as applied to disease, show to his satisfaction, that persons in the trance can be influenced by the opinions of others. Some years ago, a physician in this city had a notion that disease originated in tubercle. All the clairvoyants whom he mesmerized confirmed his hypothesis. It is not considered of much value to-day, nor is it maintained by clairvoyants. With some the liver is the grand source of bodily ills: the clairvoyant in these cases usually finds that organ out of order. He knew of a case where two good trance subjects insisted upon a diseased liver, both declaring there were spots upon it, while the real seat of disease was not in the least noticed by either of them. The patient died, and an examination proved their entire mistake as to the condition of the liver, and of the true cause of sickness in that case. Both these clairvoyants had said true things of the patient, but in the very matter where truth was of the most importance they failed. Whence the mistake? Observation shows that from clairvoyance we have stupendous cures, and right by their side, stupendous nonsense. What are we to do? If we swallow the whole, we shall be pretty likely to reject the whole sooner or later, for there is fallacy sprinkled through all its truth. He has not yet found it necessary to resort to bad motives on the part of Spirits, to explain these blunders. It is true that we have intercourse with the Spiritual world through the trance, and with this world too; and this intercourse is perpetually mixed. It was so with the ancient Seers, it is so with our own; and it is to the facts of mesmerism that we owe some degree of ability to thread the labyrinth, wherein nations as well as individuals have originated innumerable fallacies both of doctrine and life. Our facts do show that all Prophets may be both true and false, and that without impeaching their own honesty, or the morality of the Spiritual world.

Mr. I. B. DAVIS thinks the minds of others do sometimes exert an influence upon mediums, but not by any means in every case. He thinks that fallacy, in some instances, may originate with Spirits, but not for malicious purposes, as he believes, but rather from motives of sound policy. In his earlier experience he once met at a circle a fanatic who would have nothing to do with any Spirit save the Apostle Paul. At that time he was himself rather more of a fanatic, in his detestation of Bible saints and the popular religious faith, than he is at present, and to see a man utterly refuse to hold intercourse with his own kindred in the Spirit-world, and insisting on talking with Paul or nobody, kindled his disgust, and he waxed wroth against Paul and his modern toady, inasmuch that he refused to make one of their company. When the brother who insisted on Paul had left, he inquired, through the medium, concerning so strange a delusion. The medium (entranced) wrote a very beautiful communication, and to his surprise and disgust signed it *Paul*. On conversing with a Spirit relative, he was told by what purported to be his mother, that it was not Paul who had been communicating with the man who had left the circle. Was it an evil Spirit? No; it was the man's own sister. The explanation rendered was that, to the man, the authority was of more consequence than the doctrine—that is to say, the privilege of a few minutes conversation with the Apostle of the Gentiles was a greater satisfaction to him, in his zeal for saint worship, than the immortality of all who have died since the days of Martin Luther; and it was to wean him from his folly, and to finally create within him, if possible, an interest in his own relatives and friends in the Spirit-world that his sister had assumed the name of that ancient opposer of woman's rights, Paul. A beautiful instance this of female devotion. She could not only deny her sex to save a brother, but actually take on the character of a man, and a bachelor at that. This policy, he thinks, is very general with Spirits, who, he is persuaded, resort to it for our benefit. He thinks Spirits are mainly good, for the reason that bad men are, in his judgment, too imperfect and gross, or rather not sufficiently developed as to Spirit to withstand the power of dea h. It is the new man—Christ—and not the old man—Adam—who is immortal. It is the purpose of Spirits to us ward, to make new men; that is, immortal men of us; and to this end, as he thinks, they often assume the name and identity of relatives of persons in the body, where such relatives may not have advanced sufficiently beyond the animal to have entered the Spirit-world. This he thinks a justifiable fallacy; for what Spirit would tell a mortal in whom there was a chance of progress, that his father or mother, instead of being in Abraham's bosom, had died the death of a dog?

Adjourned.

R. T. HALLOCK.

## Prospectus.

On January 1st, 1860, will be published, price sixpence, elegantly printed in 8vo., 48 pages, in neat wrapper, Part I of a new series of "The Spiritual Magazine," a General Record of Spiritual Phenomena, in continuation of that published at Keighley. Articles will appear from Mr. W. Howitt, Mr. E. Rich, Judge Edmonds, Dr. Ashburner, Dr. Dixon, Hon. Robert Dale Owen, Mrs. Crowe, Mr. D. D. Home, Rev. T. L. Harris, and other able contributors. A copy of each number for the year will be forwarded (post free), to subscribers of 6s., paid in advance. Communications and books for review may be sent to the Editor, care of Mr. T. J. Allman, 5 Camden Road, N. London: Published by F. Pitman, 20 Paternoster Row.

## TABLE-TIPPINGS AND DARK SPIRITS.

BELMONT, ALLEGANY CO., N. Y., Dec., 1859.

MR. PARTRIDGE—Sir: As facts in spiritual phenomena are frequently called for in the TELEGRAPH, I submit one item of my experience:

Some three or four years ago, I called at a neighbor's one evening to see some manifestations by table-tipping. I took a seat at one end of the room. Mrs. C. and Mrs. K. took seats on one side of a small table, which stood about five feet in front of us. Esquire C. sat some twelve feet from us; the room is about twelve by twenty feet. There was a good light in the room; soon the table began to tip toward the mediums, and they received communications from some Spirit-friend, that were satisfactory to them.

After some conversation, I requested the mediums to again sit to the table; they did so, laying their hands lightly on the table for some twenty minutes or more, though it did not tip or move. It was then I saw some twelve or more dark, ugly-looking persons, or Spirits, on the opposite side of the room, all in motion, trying, apparently, to come toward us, though they were prevented by two or three who stood in front, and moved first to one side, and then the other, with their arms extended. Soon I saw a gray old man nearly in the center of the room, behind the mediums; he came round to the side of the table in front of us; he then raised his arms, and I thought he was about to lay them on the table, but at that instant I saw a large dark-looking man behind him, reach his arms about him, and draw his hands from over the table, and, in a second of time, they were invisible to me. Still the table did not move. Soon I saw a lady dressed in white; she looked beautiful, pure and serene; she came round to the side of the table in front of us; she did not raise her hands, but, after a few seconds, she leaned her head forward. It seemed to me that she was about to look down on the table and tip it. At that instant, the same huge thing that had clasped his arms around the old man, reached both of his hands forward and around the woman's face; in an instant they disappeared; I looked about the room; the vision was ended. I then observed: "I don't think that table will tip any more to-night;" and the mediums said they thought so too. Thus the *seance* was ended.

T\*\*\*\*\* J. S\*\*\*\*\*.

THE NATIONAL DEBT OF GREAT BRITAIN.—Although the National Debt increased from £187,598,145, in 1844, to £304,445,483, in 1858, the charge for interest and management in the year 1859 was less than in 1844, being £28,501,479, as compared with £30,495,459. It may, perhaps, be interesting to note the position of the debt from year to year:

Year.	Total Debt.	Charge.
1844	£187,598,145	£30,495,459
1845	785,053,022	28,253,872
1846	782,918,984	28,077,987
1847	790,348,351	28,141,532
1848	791,809,338	28,563,517
1849	790,927,017	28,323,961
1850	787,029,162	28,091,590
1851	782,869,382	26,017,127
1852	779,365,204	27,934,533
1853	771,335,801	27,804,844
1854	775,041,272	27,612,876
1855	793,375,199	27,647,899
1856	807,981,788	28,656,593
1857	805,282,699	28,683,384
1858	804,445,483	28,501,479

It appears from this that the loan contracted to meet the wants of the perishing Irish in 1847-8 was wholly paid off in five years. The addition made to the debt by the Russian war was £36,645,987, and of this £3,536,305 has since been extinguished; but at the present rate of repayment twenty years will be occupied in the process. Taking into account the increased taxation of 1854-5-6, the total cost to that country of the struggle with Russia can not be estimated at less than £70,000,000. As, however, the computed increase in the population of Great Britain since 1844 exceeds 2,000,000, while the expansion of trade in the same period has been unparalleled, the actual burden of the debt is probably not so great as it was fifteen or twenty years since.

Buckle, the author of *History of Civilisation in England*, has been sued for publishing blasphemous or anti-religious libels. His reference to Christianity in that work has been so construed.

## Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture in Foxboro', 3 Sundays of Jan.—Franklin, Jan. 17, 18, 19. Sheltonville, Jan. 24, 25, 26.—Providence, 4 Sundays of Feb. Norwich, 4 Sundays of March.—Putnam, March 6, 7, 8. Willimantic, 2 Sundays of April.—Boston, 3 Sundays of April. Philadelphia, 4 Sundays of May.

Address, the above places, or Station A, New York City.

Warren Chase lectures at Dodworth's Academy next Sunday.



## MYSTERIOUS OCCURRENCES.

Mr. Edron: Some two weeks ago we went into the rooms of a gentleman styling himself Professor Dexter, at No. 4 Carroll Place, (Bleecker-street). We had been there on a former occasion, and had witnessed phenomena of the same character as those which we propose relating. As we were then, comparatively, strangers to the gentleman, we felt some delicacy in asking his permission to give his house and the apparatus through which the phenomena were produced, a thorough examination. At our last visit, however, we made this proposition to him; that if he would throw everything open to us, so that we might examine them as we pleased, we would make a public acknowledgment of our satisfaction, if we were satisfied. This we did, not from any private or personal considerations of regard or friendship to the gentleman, who is almost an entire stranger to us, but because we know that there are thousands of transient visitors of New York, as well as permanent citizens, who are anxious to be informed on such matters, and anxious to know where to go to witness a spiritual manifestation which will bear the most rigid examination in broad daylight. He consented to our proposition. House, furniture and apparatus were put into our full possession; we gave them a thorough examination; we were satisfied, and now we will fulfill our part of the agreement.

In the operating-room there was a piano, the cords of which, on the occasion of our first visit, were sounded, when no one was nearer to it than six feet, and while four brilliant gas-burners made the room as light as day. This we now examined. Moving it from its position, we found that there was no wire running up its legs from the room beneath; but, to make ourselves doubly sure, we lifted it up, one end at a time, and examined the bottom of each leg, where we found nothing but the castors upon which it rolled. We then threw open the whole of the top, where we saw nothing but the sounding-board, the cords, and the hammers beneath them. We then removed the front piece which closes the opening just above the keys, and thrusting a long, slender rod backward, on a level with the keys, we felt nothing until the rod came in contact with the back of the piano. There was surely neither child nor man inside of the piano. To satisfy ourselves that it was like all other pianos in its internal arrangement, a tune was played upon it by one of our party. We next examined the adjoining room and closets, the rooms below which were empty (the family who occupied them having vacated them the day before), and also the room above; but in all our searching we found no piano (except the one we have described), no instrument which might be made to emit musical sounds like a piano, and no indication of wire-work extending from those rooms, or closets to the room in which the piano stood.

Having completed our examinations, we said that we were ready to hear the cords of the piano sounded without any one touching it. They were sounded, accordingly, as often as we desired it, whether Mr. Dexter requested it by a loud-spoken word, or by a silent wave of the hand. During this performance no one was nearer than six feet to the piano, and the four gas-burners were lighted, it being so late in the afternoon that the room was lighter with the burners than without them. On our first visit, however, we witnessed the same phenomena in daylight, it being a matter of indifference to Mr. Dexter whether they are investigated by daylight or by gaslight.

We next examined the dial which stands in the center of the same room. It consists of a circular rim of wood about six inches wide, one inch thick, and three feet across the open space in the center. It stands on four straight, slender legs, four feet high, and one inch and a half square. Each leg is fastened to the floor by a strip of hoop-iron, bent at right angles, one arm of which is fastened to the inner side of the leg, and the other to the floor. We thrust a card clear under each leg, to assure ourselves that there were no wires running up from the floor into the legs. On the upper surface of the circular rim is tacked large letters of the alphabet, in their regular order, beginning with A, and ending with Z. Across, from one side of the rim to the other; that is, across the three-foot open space in its center, extends a slender rod of wood, one inch wide, and half an inch thick. In the side of this, about midway between its two ends, a gap is cut, one

inch and a half long, and a quarter of an inch deep. Into this gap is placed a bit of wood, which fits loosely in the gap, and is held in its place by a wooden pin, and has a small gimlet-hole running perpendicularly through its center. Through this gimlet-hole runs a small, straight, smooth wire, having on its upper point, and at right angles to it, a long, slender, wooden pointer, about twice as thick as a knitting-needle, its outer end pointing to the letters of the alphabet on the rim above described. The lower end of the wire enters the upper end of a slender rod of wood, which is nearly four feet long, and about as thick as a cedar-pencil, and resting upon a strip of solid brass on the floor, so that the rod, wire and pointer touch nothing except at two places; that is, at the bottom where the rod rests upon the strip of brass on the floor, and at the top, where the wire runs loosely through the gimlet-hole in the bit of wood just described, we found that we could slip a card clear underneath the strip of brass, and also under the rod; that is, between it and the strip of brass. What was more satisfactory, however, we removed the small bit of wood from the gap in which it is fitted, and lifted it out of its place, bringing, of course, with it the wooden rod with the wire at the upper end of it, and the pointer on the upper end of the wire. We found nothing there which of itself could by any possibility make the rod and its pointer revolve in any direction. Putting them back in their places, we called for the performance.

We all (Mr. Dexter included) seated ourselves around the dial, no one touching it, but each one being about two feet from it. Soon the rod commenced turning, carrying the pointer around to first one letter, and then another, to the right, or to the left, whichever was the shortest road to the desired letter. In this way words were spelled out, and intelligent sentences were formed, sometimes in answer to questions asked by some one of the party, and at other times of its own accord, as it were, without any questions or suggestions from ourselves. By the same process, on a former occasion, though not on this, writings placed by us in sealed envelopes were spelled out. We are satisfied with the manifestations through the piano and the dial. We give our observations and investigations without comment. The facts themselves are of more importance to the public than our opinions and interpretations of them. Even our positive declaration that we could not have been deceived or imposed upon, is not of as much consequence to others as the above statement of the means which we took to prevent deception, and to detect any imposition that might be attempted. Nevertheless we must be permitted to remark, that, as Mr. Dexter's rooms are open by daylight as well as by gaslight, if Theology and Science will visit them in a spirit of honest inquiry, they will at least return to the pulpit, the lecture-room, and the social circle with a seal upon that denunciatory spirit which has so often marred their discussions of the character and cause of the so-called "modern mysteries" or spiritual manifestations.

Yours truly,

PAYTON SPENCE, LEONARDO WESTBROOK, B. CETLINSKI.  
NEW YORK, January 13, 1860.

## HASHISH VISIONS.

We find that the two chapters which we have already republished from Mons. Cahagnet's "*Sanctuary of Spiritualism*," (one last week, and one two weeks previous,) detailing certain phenomena of the soul under the influence of hashish, have been perused with considerable interest by those who are fond of psychological investigations, and the study of the operations of the soul in its abnormal states. We are therefore encouraged to add, at least, one more chapter from this interesting book, which we earnestly commend to general perusal for the profound philosophy which we think it sets forth:

MY DEAR CAHAGNET: I am about to try to interpret to you the various sensations I have experienced in the somnambulist state induced by the hashish you caused me to take, and render an accurate account of the active and prodigious labor which the mind in this condition continually goes through, without effort, and, as it were, unknown to itself. Ah! why have I not preserved that powerful lucidity with which I was endowed during this singular sleep, a lucidity which enabled me to seize and comprehend all the phenomena I beheld, and which unfolded themselves before my eyes with an admirable clearness and a rapidity yet more astonishing. How many times did I say to myself—"Ah! how happy I should be if, on my awak-

ing, I could recall to mind all I see and all that I now comprehend so well, in order to render a just account thereof to my friends." Let it not be objected to me that I was then under a species of hallucination which rendered me incapable of judging sanely; for never, I declare, was my mind more calm,—never have I enjoyed a greater plenitude of my reason. And at that very moment I remarked it with my happiness; I remember it perfectly. I appreciated every thing at its just value; I then experienced a sentiment, either of joy at the sight of things which inspire us poor ignorant beings only with aversion or terror, or of disdain and disgust for that which constitutes the object of our attachments and longings. Oh! it was no delusion I felt; I very well remember all the reflections I made, all the sensations I experienced; they are still present to me as at that very moment, and ever will be. No reason in the world will be able to weaken, or cause me to doubt them; for then it was I lived a real life, disengaged from the matter which conceals the light, and it was impossible I should err; instead of which the state I am now in is a state of darkness, or what may be justly called the vestibule (but the vestibule badly lighted up) of life. I conclude, then, that this life is to the future life what sleep is to our waking state—that is to say, a state of incoherence and confusion of ideas. I rejoiced infinitely in this state of light, and as I was perfectly aware that it was not a definitive state for me, I was penetrated with regret at the thought that I should have to abandon it in a few moments in order to live again this material life—a regret that was softened only by the certitude of returning one day to it.

I am going to relate to you some facts, to give you an idea of the operations of the spirit, and those of the soul.

Thus, when, as soon as I began to experience pretty strongly the effects of the narcotic, you said to me, while making me decline on your couch, "Lie down there; you are going to be happier than a king," these last words were for me only the echo of those I had just heard coming from the lips of a fisherman, with his rod, on the right bank of the Seine, some twenty paces from the Pont Royal. I had observed this fisherman, whom I heard singing. Another person was walking in deep thought not far from the spot, and came beside him. When he had come up to the fisherman he said to him, "You are gay, my brave fellow; you are very happy." "Ah," replied the latter, "I am happier than a king!"

It is evident that the whole of this scene was induced by your last words. I had witnessed it, and, moreover, I had had time to see the chateau of the Tuileries, and the gardens close by, and the thousand and one incidents that the river offers at this spot, especially to the spectator whose back is turned to the bridge, and who sees stretching out before him the vast panorama of Chaillot and Passy. Well, then, I had time to see all these things in slow and orderly succession; and yet, a thing most admirable! I was convinced that all these tableaux had preceded your words, "*happier than a king*," and that you only made use of this expression because you had just heard it from the mouth of the fisherman. I shall make a reflection: Who knows whether this expression, which is vulgar and proverbial at the present time, was not used for the first time by the fisherman in question, and that our soul, which sees and knows all things when it re-enters the infinite, may not have intended to demonstrate to us its power of cognition, when it again becomes free? The neighborhood of the abode of our sovereigns might well have suggested to the fisherman his answer, while comparing his lot with those of the inmates of the chateau near which he found himself. This supposition is not without probability.

The same phenomenon was reproduced a few moments afterwards, when you named the town of Bordeaux. Thus, I said to you, "Stay, you are speaking of Bordeaux just at the moment I am arrived there." In reality, I was in the air above that town, which I saw in its whole extent, not omitting its vast port at the right hand, and the numerous vessels it contains.

Subsequently, when Adèle complained that the whalebone, of her corset hurt her, I said to her no less promptly, "You speak of whalebone, and I have just been witness of a whale fishing." In fact, I had just been suspended above the waves, and had perceived a vessel manned by a few sailors, who directed their course towards a whale which I saw some distance off, part of its body out of the water.

Truly, all this is very marvelous, and so much the more marvelous for me, since I regard it as a reality, and not as a dream. Dreaming belongs solely to this world; truth and light to the other. These appear to you as soon as we penetrate thither momentarily, and even by artificial means.

## IDEAS.

I will endeavor to tell you how they have appeared to me. Ideas have a body; that to me has become palpable; I saw them too perfectly not to be certain of it. Each idea is represented by the re-union and concurrence of a certain number of objects which form an allegory. But the choice of these objects is so happy, their arrangement so harmonized, that the spirit, which observes and judges them as they pass by, cannot mistake their meaning. A picture composed more or less of emblematic objects forms one idea. From this idea flows another, represented by a fresh picture.



The first picture, which is the first idea, gives birth, therefore, to a long series of ideas, that is, of tableaux. It is the collection of these ideas that forms reasoning, the argument, until the arrival of the last idea, which is the conclusion, the judgment. One can not express the rapidity with which this multitude of ideas passes before the eyes of the spirit, for frequently the conclusion touches closely upon the premises, yet is separated therefrom by hundreds of pictures. In the natural state we do not remark the train of ideas we pass through and which we put in motion, to arrive at the consequence of a syllogism; we sometimes reach it at a single bound, and yet it occasions considerable labor in our brain—a labor figuratively represented by a great number of pictures, none of which escape our spiritual eyes. They are as dazzling as the sun, and although passing with the rapidity of an arrow, our spirit (which might, perhaps, be justly called the understanding) has time to see them all, both as a whole and in their details; to analyze them, then to classify and make a summary of them, which it transmits by speech, without any suspicion of the operations in which it has been employed, and which are wholly corporal.

Here, then, in a few words, is the theory of ideas, as I have been enabled to study it, in the supernatural state in which I found myself.

The questions respecting time and the soul that you submitted to me, have been resolved in the following manner:

First, the rapidity of succession of the pictures that I saw proved to me that I could see in a second what it would require years in my material state to observe: there is, then, no time in this state; all is in the present.

So far as concerns the question of soul, one cannot doubt of its existence and its form, while under the influence of this state. I have seen my soul as well as yours, in the human form—but diaphanous and phosphorescent shall I say?—with as much ease as I see this sheet of paper. I could not tell you with what facility the soul can separate itself from matter, in order to enter into communication with the world of causes, as well as with all the persons which surround it; penetrate the thoughts of each one, identify itself with him, be him, and believe him to be in itself. This phenomenon is admirable, and has given me a satisfaction closely allied to that passage from our terrestrial to the spiritual state that we call death. I have experienced all the pains of the last moments of our material existence. I have passed through this agony, and through death. This last moment of our life, which costs so many tears to those who are dear to us, and which each dreads as being the most painful, is, on the contrary, that in which the soul enters the vast field of liberty; in which she breathes freedom, and enjoys the sweetest sensations it is possible to imagine; it is a moment of supreme happiness.

I comprehended, in short, that space does not exist for spirits disengaged from matter, from the facility I had in being in all places that I desired to visit, however distant they might be, without in any wise perceiving that it took me any time whatever to perform this journey. I was wherever I wished to be without any perceptible disturbance. Oh, mystery impenetrable as regards the present, but which, let us hope, it will be given us to comprehend and explain when we have become definitive inhabitants of the ethereal regions.

GASPART, Hatter.

#### ANECDOTE OF A SLEEP WALKER.

During the revolutionary war, there was a gentleman of large property residing in Brooklyn, who was addicted to the habit of walking in his sleep; panic-struck at the invasion of the enemy, he daily expected that his dwelling would be sacked and pillaged. Under the influence of these fears, he rose one night, and taking a strong box, which, awake, he never attempted to lift without assistance, he proceeded down stairs, furnished himself with a lantern and spade, and in a deep wooded glen, about a quarter of a mile from his house, he buried his treasure, carefully replacing the sods, so as to create no suspicion of their having been removed. This done, he returned, undressed, and went to bed. Next morning he was the first to discover the absence of the "strong box," without having the slightest remembrance of what had passed. Enraged at its loss, he immediately accused his domestic of the robbery, as no traces of violence were perceptible either on the locks or doors of his house, that could induce him to suspect strangers. Month after month elapsed, and still the mystery was not solved, and his family began to want the necessities of life without having the means of procuring them. At that period of public calamity, no money could be raised on real estate, and it was at that season of the year when agricultural labors had ceased, which left him no means of earning a support for his family. To augment his misery, his only son lay confined by a violent fever, without any one of those comforts which his situation demanded. The despairing father was strongly affected by this melancholy view of the future; his rest became more frequently broken, and he would often wander from room to room all night, with hurried and unequal steps, as if pursued by an enemy. His wife and daughter, who were accustomed to these nightly wanderings, never attempted to disturb him, unless they were fearful some accident might befall him; in this case it was necessary to employ the most

violent means to awaken him, upon which he would exhibit so much fear and distress, that they usually suffered him to recover from the trance, which was succeeded by drowsiness, after which he would sink into light and natural sleep, which generally continued for several hours.

One night, as his daughter was watching at the couch of her sick brother, she heard her father descend the stairs with a quick step, and immediately followed him; she perceived he had dressed himself, and was lighting a lantern at the hearth, after which he unbolted the door and looked out; he then returned to the kitchen, and taking the lantern and spade, left the house. Alarmed at the circumstances, which was not usual—though it sometimes occurred, as above related, without the knowledge of his family—she hastily threw on a cloak and followed him to the wood, trembling with apprehension of she knew not what, both for herself and her father.

Having gained the place where he had three months since buried the box, he set down the lantern, so as to reflect strongly upon the spot; he then removed the sods, and striking the spade against its iron cover, he laughed wildly and exclaimed—"My treasure is safe, and we shall be happy." And shouldering his heavy burden with the strength of a Hercules, he stopped not as before to replace the sods of the earth, but snatching up his lantern, pursued his way directly home, to the joy of his daughter, who could scarcely support herself from the fears she had experienced, which were that he was about to dig his own grave, and either to commit suicide, or murder some of his defenseless family. Inexpressible, therefore, was her joy on seeing him ascend the stairs, and place the box in its former recess; after which, as usual, he retired to rest. His wife and daughter, however, were too anxious to sleep themselves—the one sat impatiently watching the dawn of the day, and the other returned to the apartment of her suffering brother, to relieve his mind by the joyful event, and her consequent hope of his immediate recovery.

When the gentleman arose in the morning, his wife observed the gloom upon his countenance, as he anxiously inquired about the health of his son, and expressed his sorrow at not being able to procure those comforts for his family which were so much needed. Finding him perfectly unconscious of all that had passed the preceding night, she watched the effect which the restoration of the box would have upon his mind; and as she expected, with an astonishment almost amounting to frenzy, he exclaimed—"Who has done this? whence came the box?" Not until he had listened to the evidence of his daughter, could he be convinced of the possibility of his performing such an act while asleep. Suffice it to say, that now health, peace and competence were once more restored to his dwelling, and the result of this blessing had a salutary effect upon his mind; and although he still continued his midnight excursions, yet his friends were gratified to find them less frequent than formerly, and his future dreams also, to judge by appearances, seemed to partake of the mild serene character of his waking thoughts.

#### MECHANICAL SKILL OF THE ANCIENTS.

If we admire the ancients in those monuments which remain to us of the greatness of their undertakings, we shall have no less reason for wonder in contemplating the dexterity and skill of their artists in works of quite a different kind. Their works in miniature are well deserving of notice. Archytas, who was cotemporary with Plato, is famous in antiquity for the artful structure of his wooden pigeon, which imitated the flight and motions of a living one. Cicero, according to Pliny's report, saw the whole *Iliad* of Homer written in so fine a character, that it could be contained in a nut-shell. And Elian speaks of one Myrmesides, a Milesian, and of Calliocrates, a Lacedemonian; the first of whom made an ivory chariot, so small and so delicately framed, that a fly with its wing could cover it; and a little ivory ship of the same dimensions; the second formed ants and other little animals out of ivory, which were so extremely small, that their component parts were scarcely to be distinguished. He says also in the same place, that one of those artists wrote a distich in golden letters, which he inclosed in the rind of a grain of corn.

It is natural here to inquire, whether in such undertakings as our best artists can not accomplish, without the assistance of microscopes, the ancients had not any such aid; and the result of this research will be, that they had several ways of helping the sight, of strengthening it, and of magnifying small objects. Jamblichus says of Pythagoras, that he applied himself to find out instruments as efficacious to aid the hearing, as a rule, or square, or even optio glasses, were to the sight. Plutarch speaks of mathematical instruments, which Archimedes made use of, to manifest to the eye the largeness of the sun; which may be meant of telescopes. Aulus Gellius, having spoken of mirrors, that multiplied objects, makes mention of those which inverted them; and those of course, must be concave or convex glasses. Pliny says, that in his time artists made use of emeralds to assist their sight, in works that required a nice eye; and, to prevent us from thinking that it was on account of its green color only that they had recourse to it, he adds, that they were made concave, the better to collect the visual rays; and that Nero made use of them

in viewing the combats of the gladiators. In short, Seneca is very full and clear upon this head, when he says, that the smallest characters in writing, even such as almost entirely escape the naked eye, may easily be brought to view, by means of a little glass ball filled with water, which had all the effect of a microscope in rendering them large and clear; and, indeed, this was the very sort of microscope that Mr. Gray made use of in his observations. To all this add the burning-glasses made mention of before, which were in reality magnifying glasses; nor could this property of them remain unobserved.

It would be a needless task to undertake to show, that the ancients have pre-eminence over the moderns in architecture, engraving, sculpture, medicine, poetry, eloquence, and history. The moderns themselves will not contest this with them: on the contrary, the height of their ambition is, to imitate them in those branches of science. And, indeed, what poets have we to produce, fit to be compared with Homer, Horace, and Virgil; what orators equal to Demosthenes and Cicero; what historians to match Thucydides, Xenophon, Tacitus, and Titus Livius; what physicians, such as Hippocrates and Galen; what sculptors like Phidias, Polyclethus, and Praxiteles; what architects to rear edifices similar to those, whose very ruins are still the object of our admiration? Till we have those, whom we can place in competition with the ancients in these respects, it will become our modesty to yield to them the superiority. 'Tis worth notice, that the merit of the ancients is generally most controverted by those who are least acquainted with them. There are very few of those who rail at antiquity qualified to relish the original beauties of the *Iliad*, *Æneid*, and other immortal performances of the authors just enumerated. There are fewer still, who are capable at one view to take in all that variety of science, which hath been laid before the reader, and which comprehends in it almost the whole circle of our knowledge. Of the remaining admirable monuments, which show to what perfection the ancients carried the arts of sculpture and design, how few have taken any due notice; and of those, how very few have been able to judge of their real value? True it is, that time and the hands of barbarians have destroyed the better parts of them; yet still enough is left to prove the excellence of what hath perished, and to justify encomiums bestowed on them by historians. The group of figures in the Niobe of Praxiteles, and the famous statue of Laocoon, still to be seen at Rome, are, and ever will be, models of beauty and truth sublime in sculpture, where much more is to be admired than comes within the comprehension of the eye. The Venus de Medicis, the Hercules stifling Antaeus, the other Hercules who rests upon his club, the dying gladiator, and that other in the vineyard of Borghese, the Apollo of the Belvidere, the maimed Hercules of the same place, and the Equestrary in the action of breaking a horse on Mount Quirinal, are all of them monuments, which loudly proclaim the just pretensions of the ancients to a superiority in these arts. These pretensions are still further supported by their remaining medals, the precious stones of their engraving, and their cameos. There is still to be seen a silver medal of Alexander the Great, on the reverse of which there is Jupiter sitting on his throne, finished with the finest strokes of art; not a feature, even the smallest, but seems to declare his divinity. The stones engraved by Pyrgoteles, who had an exclusive privilege of engraving Alexander's head, as Lysippus had of making his statue, and Apelles of painting him; those of Dioscorides, who engraved the heads of the seals of Augustus; the celebrated Medusa, Diomedes, Cupid, and other performances of Solon; in short, all the other eminent pieces of sculpture and engraving, so carefully sought after by the curious, and with so much reason admired by connoisseurs, render it needless for me to enlarge on the praise of artists sufficiently renowned by being the authors of works so lasting and so precious.—Wesley.

#### AWAY. I AM WEARY OF DREAMING.

Away, I am weary of dreaming,  
Through a lapse of long sorrowful years,  
Where each cup that was brightest in seeming,  
Most surely was flowing with tears.  
I have brushed the wild tangle of dreams,  
The light note of gladness and pride,  
But though gay when they rung from the lyre,  
Each echo grew sad ere it died.  
Then away! I am weary of dreaming  
Through a lapse of long sorrowful years,  
For each cup that was brightest in seeming,  
Too surely was flowing with tears.

Like the child who hath heedlessly wasted,  
The hours of a long summer day,  
And carefully gathered, and tasted,  
Each flower and brook by the way;  
So I've turned—every duty forsaking—  
Where'er a false pleasure might shine,  
To find in this hour of my waking,  
That the night and the darkness are mine.  
Then away! I am weary of dreaming  
Through a lapse of long sorrowful years,  
For each cup that was brightest in seeming,  
Most surely was flowing with tears.

DROLL MISTAKE.—Some time ago, a certain great man gave a grand gala to the members of the volunteer corps in his neighborhood, all of whom attended in full uniform; among the rest, his lordship's tailor was present, whom the host described, and coming up to him, said, "My dear sir, how do you do? I beg your pardon—I forget your name, but I perfectly recollect seeing you somewhere before." The tailor was a little confounded by this particular notice, and as the best way of making himself remembered, whispered, "I made your breeches." The gentleman, thinking the tailor had informed him his name, turned round, and took him by the hand, exclaiming, "Major Bridges, I am happy to see you."





CHARLES PARTRIDGE.  
Editor and Proprietor

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### HEARTRENDING CATASTROPHE.

The Pemberton Mill at Lawrence, Mass., containing at the time about seven hundred operatives, fell with a tremendous crash on the 10th inst., five minutes past five o'clock P. M. Fifty persons are known to have been killed, sixty-five more are missing, and are probably killed, and one hundred and sixty-five are wounded. Soon after the building fell. The horrors of the already heartrending scene were intensified by the rubbish taking fire, and burning many persons who were entombed in it alive, and several of whom are known to have been as yet but little injured. We will not enter more largely into the particulars as they have been fully set forth in all the daily papers, but will ask attention to a few practical thoughts which it inspires.

The first is respecting the insufficiency of strength in large buildings, as often now constructed. The running of a slightly crooked shaft or small machine will make a building of almost any size tremble, and so will the rapid passing of a heavily-loaded team on pavements or frozen ground; but the trembling produced by constant running of machinery gradually destroys the adhesiveness of the mortar and bricks, and finally renders the building a loose pile, which a slight leaning or swaying will crumble down. To render manufactories more safe and substantial, we recommend thicker walls than have usually been made, and in every four or six feet, long plates of stone covering the whole breadth of the wall, and as long as convenient, should be masoned in. In the vicinity of New York, blue stone like our curb-stone would be adequate and cheap. The beams should be each of them firmly inserted in the walls, and the roof should be substantially framed, so as to prevent any spreading pressure under any circumstances. There should always be ample provisions for extinguishing fire, and plenty of wide stair-cases from different parts of manufacturing buildings, sufficient for the egress of all the operatives under any emergency.

We recommend that every manufacturing town or village should appoint inspectors, who shall visit the factory buildings once a year, or oftener, and report as to their safety, respecting structure and fire, and adequacy of ventilation and egress, and that such report should be published in the paper most circulated in the place, or put up in the post office, stores, and other public places.

In the uncertainty as to the mode of death of our friends, or as to the kind and degree of suffering which attended it, consists the source of the deepest anguish of which the human heart is capable. It seems to us at a distance from the scene of suffering, that a very little calm reflection and prompt action in pouring water over the boiler, and wherever there was danger of fire, might have prevented the fire, which is the most horrifying part of this calamity. In such cases, every one should endeavor to call into immediate action all his discretion, forethought and philosophy, and to banish fright and consternation, until all suffering and danger are over. For the want of this, many persons in the fallen ruins to whom the people handed down water and food, and with whom they talked were left to the horrifying death of roasting alive.

Most of the operatives were young and promising girls, who were endeavoring to get an honest living by their industry, and many of them, no doubt, contributed of their earnings, to the support of parents, little brothers, sisters, and friends. Such a catastrophe to girls, seems more terrible than a like one would be to boys, or persons of adult age. The thought of their laudable industry, innocence and loveliness, from the nature of the case, adds a deeper anguish to the contemplation of their sufferings and death than anything else can. This calam-

ity has cast a gloom over the whole country, and it is exceedingly intense in the vicinity of its occurrence, and almost insupportable to kindreds and friends.

Notwithstanding the aggravating circumstances under which persons die, we have the consolation of knowing that an all-wise Creator has placed limits to human sufferings. Men have taxed their skill to devise means of the greatest torture to their brother men; circumstances have conspired to intensify suffering, but it is all imaginary and vain; there is a limit to human endurance, and when a certain point is past, in every case conscious suffering ceases. The Spirit leaves the mutilated, tortured, crumbling tenement, the physical body, and all serenely passes beyond the pale of physical suffering, even to the heavenly mansion.

What a moral lesson do these observations and facts suggest! Can it be true that our Creator has kindly placed a limit to human suffering in the earth-life, and organized a scheme of eternal suffering in the next life—a burning in fire even a thousand times hotter than that of the burning rubbish at Pemberton Mill, which consumed the bodies of so many people, and ended their suffering? Has God limited human suffering here, and not hereafter? Can the natural action of any normal mind conceive the idea of a God so inhuman and monstrously cruel as to create conscious, sentient beings liable to eternal writhing in burning lava, without the possibility of ever being burned up, or otherwise obtaining relief from their sufferings? We answer emphatically, No. Every rational mind so answers, and all observation and experience confirm it. Therefore we demand—everybody should demand—that sensible men should cease to torment the unthinking superstitious and credulous people with such frightful heresies. Such a doctrine, to the mourning friends of those killed in the Lawrence catastrophe, is like the fire which spread through the fallen mass to consume the hope of extricating dear children, and friends, and the bodies of the entombed sufferers.

No religion yields the consolation to the bereaved ones of this calamity which the facts of Spirit-intercourse inspires. The mourners want no speculation, no theories, but they want to know the fact whether their brother, or sister, or child yet lives, and the condition in which they live as it affects their happiness; and to know this they have only to put themselves in a suitable condition, and ask the Spirit of those they mourn, and they will receive the gratifying reply. We wish some good medium would make it a business to visit all the mourners which this event has caused, and give them the consolation they need.

#### A Few Facts.

Mrs. Martha Spencer, of Chicago, writes us an account of some facts in her experience. We are obliged to condense and discriminate in the publication of her story, for various reasons, the principal of which is that the affair which she relates as occurring in St. Louis, is of too private and personal a nature to be settled in the columns of a newspaper. Mrs. S. states that she was *bedridden* for four months, and unable to walk upright for nine months, having all the complaints that females are subject to, to which were added five developments of *bernia*. From this complication of diseases she was healed in one day by Spirits, through a medium. On her recovery, she found herself also to be a medium, and was controlled for three years by what purported to be Spirits. After this, still superior powers, as she alleges, took her in charge, calling themselves "*Angels*," and proving their claims, as she thinks, by the superior manifestations which they gave. Those "*angels*," during the last five years, have in several instances brought her materials for the garments which she needed, and also brought her money adequate to the supply of her other wants. Mrs. Spencer thinks it very strange that some of her acquaintances attribute these wonders to the power of the devil, and accuse her of having sold herself to that sooty old gentleman.

In an accompanying note, Dr. Spencer, the husband of the above correspondent, says:

"My wife never had a day's schooling in her life, neither was she ever taught by any one in the body the knowledge or art of reading and writing, yet she is a good reader, and can write very well in her normal condition; but when under angelic control, she is a ready writer—yes, a swift, accurate, and beautiful writer; she will, while under such influence, write more rapidly than four expert scribes can

copy." She also, when under the influence, speaks accurately and fluently many of the dead languages, as also many languages of our times, such as French, Spanish, German, etc. She also writes various languages correctly, so as to be read with ease by those who are scholars in those languages."

#### "The Spiritual Magazine."

By a note and accompanying Prospectus received from Mr. W. M. Wilkinson of London, we learn that he [Mr. W.] in company with Mr. Allman and Mr. Shorter, have taken measures to issue immediately a serial publication under the above title [each number containing forty-eight pages], in continuation of the *British Spiritual Telegraph*, heretofore published at Keighley, Yorkshire. It will present a general record of spiritual phenomena, and will contain articles from William Howitt, E. Rich, Judge Edmonds, Dr. Ashburner, Dr. Dixon, Hon. Robert Dale Owen, Mrs. Crowe, D. D. Home, Rev. T. L. Harris, and other able contributors. The enterprise of our British friends has our hearty sympathy, and we hope it will prove eminently successful. Their Prospectus will be found in another column.

#### Lectures by Mr. Holland.

Rev. E. G. Holland proposes to deliver a course of lectures five in number, at Clinton Hall, Astor Place, the first to be delivered on Thursday evening, January 19th. The first lecture will be on Germany, and the themes of the other four will be Goethe, Humboldt, Carlyle, and Antagonism. Mr. H. has traveled much, is an accomplished scholar, and is in every way qualified to treat his subjects in a manner that will be calculated to interest an intelligent audience.

Mr. H. also preaches at Clinton Hall every Sunday, morning and evening, being of the denomination known as Christians, whose principles are liberal, and differ but little from those of the Unitarians.

#### Exhibitions of Spirit Phenomena.

William Fay and William Davenport have been giving exhibitions of extraordinary spirit phenomena in Watertown, N. Y., during the past month. We are informed that many wonderful things have occurred, and, as in all cases where phenomena transcend human philosophy, the people who are infidel to the existence of Spirits and their capabilities to manifest themselves to mortals, are skeptical as to the claims of the phenomena, and suspect that they are produced by trickery. This appears to us very bad philosophy—equally bad as that which ascribes the cause or the phenomena to Spirits, simply because people cannot account for it in any other way. Let us be just to all persons, and especially to mediums, though our philosophy be destroyed, or the "heavens fall."

The mediums Gay and Davenport propose to visit this city. We hope they will; and so far as we can have any influence, the phenomena which occur in their presence shall be fully and fairly investigated and reported. If they are deceptive, we shall say so; and if not, we shall defend their integrity, and try to extend their usefulness.

#### Pamphlet on Magnetism.

A Practical Treatise on the art of healing the various diseases to which man is subjected, through Magnetism, by the laying on of hands, by J. W. Wood, Practical Operator. Watertown, N. Y., 1860.

This is a little pamphlet of some thirty small pages, in which the process of treating different diseases by animal magnetism are described in detail—the whole being intended as a guide to those who are desirous of making themselves useful in the relieving of pain and disease. In glancing through its pages at its general plan, and the brief and perspicuous manner in which the writer lays down directions for the treatment of each disease, under classified heads, we think it might be useful to those who are desirous to become magnetic practitioners. It may be ordered of the author at Watertown, N. Y.

#### "Footfalls on the Boundary of another World."

This remarkable book is just published, and we solicit orders for it. Price \$1 25; postage 24 cents.

#### Another Spiritual Meeting.

Mrs. Cora L. V. Hatch will speak regularly on Sunday, in Hope Chapel. Mrs. Hatch continues her lectures Wednesday evenings at Clinton Hall.

#### The Foolishness of Preaching.

We call special attention to the article under the above title on the first page of this paper. It is a closely written article, and well deserves study.



## Spirit Visitations.

Thomas J. Jones writes us from Base Hill, Mo., substantially as follows:

In July last, his wife was taken ill, and her disease threatened her life for several days, in the course of which she saw Spirits in her room, coming and going, heard them talk by the side of her bed, and they brought her children, which were in the Spirit-world, and laid them on her bed. She recognized them fully; they were robed in white; the Spirit of her grandmother also came and reclined on her bed; sometimes the room was full of Spirits. Mrs. Jones thought it was a warning that she would not recover, and that the Spirits had come to initiate her into Spirit-life. She told her husband what she had seen, and what she thought it signified; he tried to persuade her otherwise; but immediately after these visits by Spirits she began to recover, and finally got well. She was a devoted Christian, belonged to the Campbellite Church, and was strong in her convictions of the truth of the doctrines of that Church, even to the rejection of Spiritualism, and all other facts and theories; but now her belief in Spirit-presence and their communion with mortals is paramount, and has become a part of her religious theory, in contravention of the teachings of the Church.

This is the substance of the narrative. The interesting feature of this narrative is that which proves the reality of Spirits appearing as described by Mrs. Jones. We well know that it is not easy to change the mind of a devoted Christian, even on the death-bed, for they are told constantly through life to hold fast to the faith they have received; but in this case the reality of Spirit-presence and conversation remains more strongly impressed than her whole former Spirit-teaching. Is this, then, not evidence of the reality of the visitation which she describes? If the visions were caused purely by a diseased and confused state of mind, would they be likely to make a lasting and dominant impression, and be able to change her faith so as to admit them as facts? In other words, do hallucinations overcome rational conclusions? Is fiction stranger than fact?

## Cheering from Chenango County.

A gentleman writes as follows:

"It is with gratitude I acknowledge the rich spiritual treat your paper, the TELEGRAPH AND PREACHER, affords me and my family, weekly. It appears to me impossible for any person or family to read your paper without being greatly instructed and benefited. My prayer is that, as you have made many personal and pecuniary sacrifices to carry truth and comfort to troubled souls, you will be rewarded a hundredfold in your present life, and witness the joy and progress your efforts have caused to Spirits in the future life. I am a poor man in this world's goods, but to sustain the TELEGRAPH AND PREACHER I will do, at least, one of three things: 1st, I will pay three dollars, instead of two dollars per year; 2d, I will get, at least, one new subscriber; 3d, I will send, at least, one dollar to pay for papers to be gratuitously distributed. Fifty cents of the inclosed devote to the last object, and send your paper to —."

"The above promises are based on the continuance of my health and ability to labor, which, if enjoyed, you will hear from me again in due time."

We are duly sensible to the many flattering remarks our patrons are pleased to make relative to our enterprise and our paper. We strongly sympathize with the poor and working people, and highly esteem their commendations, and will only add, that if each of our working patrons will manifest as much effort for the circulation of the TELEGRAPH as this brother, its usefulness will be very much increased, and we shall feel thankful and encouraged.

## A Drama in One Act.

SCENE: Head of the stairs in the hall leading to our office: Enter, our clerk and a stranger of a somewhat verdant appearance.

STRANGER—"Can you tell me, sir, where the Court of Death office is?" (the office of the publication of a picture.)

OUR CLERK—"Yes, sir; it is at the other end of the hall, the next door to the SPIRITUAL TELEGRAPH office."

STRANGER—(Startling as by an electric shock) "Court of Death office next to the SPIRITUAL TELEGRAPH office? Good heavens! where have I got to!! Exit stranger, with eyes expanded to the proximate dimensions of saucers, and casting suspicious glances around him."

The above actually took place one day last week.

## An Inducement.

As an inducement to subscribe for the last half of the present volume of the TELEGRAPH AND PREACHER, and for Spiritualists to place it in the hands of their friends, we will furnish the 26 numbers ending in May next, for half price, (50 cents,) remitted to this office.

## SPIRITUALISM IN ALL AGES.

ORACLES—Continued.

Among the oracles of antiquity, that of Trophonius was at one time celebrated. Who this Trophonius was, is a question that is involved in some obscurity. It is stated, however, by some ancient writers, that he was one of the builders of the celebrated temple of Apollo at Delphi; but this statement, like many similar ones by the same class of writers, may have a mythical signification different from the literal one. Concerning the discovery of the oracle which was designated by this name, Pausanias gives the following account:

## DISCOVERY OF TROPHONIUS.

"The Boeotians became acquainted with this oracle, of which before they were entirely ignorant, by the following means: In consequence of a great want of rain for the space of two years, they sent speculators from each city to Delphos. These, imploring a remedy against the drought which they labored under, the Pythian deity ordered them to go to Trophonius in Lebadea, and find relief from him. But when they came to Lebadea and could not find the oracle, one Saon, an Aeraiphnian, who was the oldest of the speculators, happened to see a swarm of bees, and followed them to their hive. Perceiving, therefore, that they flew into this chasm of the earth, he followed them, and by these means found the oracle which he sought. They say that this Saon was instructed by Trophonius in all the sacred ceremonies belonging to this oracle." Pausan., ix. Chap. 40. (Boeotia.)

Pausanias was himself initiated into the mysteries of this oracle, and gives the following description from his own personal experience:

## PAUSANIAS' INITIATION INTO ITS MYSTERIES.

"With respect to what pertains to this oracle, when any one desires to descend into the cave of Trophonius, he must first take up his residence, for a certain number of days, in a building designed to this purpose. This building is a temple of Good Daemon and of Good Fortune. While he stays here, he purifies himself in other respects, and abstains from hot baths. The river Hercyna is used by him for a bath; and he is well supplied with animal food from the victims which are sacrificed. For he who descends hither, sacrifices to Trophonius and his sons; to Apollo, Saturn, and Jupiter the king; to Juno the Chariot driver; and to Ceres, whom they call Europa, and who, they say, was the nurse of Trophonius. A diviner is present to each of the sacrifices, who inspects the entrails of the victims, and while he beholds them, prophecies whether or not Trophonius will propitiously receive the person who consults him. The other victims do not, in a similar manner, disclose the mind of Trophonius; but each person who descends to him sacrifices, on the night on which he descends, a ram in a ditch, invoking at the same time Agamedes. They pay no regard to the former entrails, even though they should be favorable, unless the entrails of this ram are likewise auspicious. And when it happens that the entrails thus correspond in signification, then the person that wishes to consult Trophonius descends with good hope, and in the following manner: The sacrificers bring him by night to the river Hercyna; there they anoint him with oil; and two boys belonging to the city, each about thirteen years old, and whom they call Mercuries, wash him, and supply him with everything necessary."

"He is not immediately after this led by the sacrificers to the oracle, but is first brought to the fountains of the river, which are very near to each other. Here he is obliged to drink that which is called the water of Lethe, that he may become oblivious of all former objects of his pursuit. Afterwards he must drink of another water, which is called the water of Mnemosyne, or memory, that he may remember the objects which will present themselves to view on descending into the grove. Having, therefore, beheld the statue, which, they say, was made by Daedalus (and which the priests never show to any but those who desire to consult Trophonius), performed certain religious ceremonies, and prayed, he proceeds to the oracle clothed in white linen, begirt with fillets, and having on his feet such slippers as are worn by the natives of this place. The oracle is above the grove in a mountain, and is inclosed with a wall of white stone, whose circumference is very small, and whose altitude is not more than two cubits. Two obelisks are raised on this wall, which, as well as the zones that hold them together, were of brass. Between these there are doors; and within the inclosure there is a chasm of the earth, which was not formed by nature, but was made by art, and is excavated, in according proportion with consummate accuracy and skill. The shape of this chasm resembles that of an oven. Its breadth, measured diametrically, may be conjectured to be about four cubits. Its depth does not appear to me more than eight cubits. There are not steps to its bottom; but, when any one designs to descend to Trophonius, they give him a ladder, which is both narrow and light. On descending into this chasm, between its bottom and summit there is a small chasm, the breadth of which is about two spans, and its altitude appears to be about one span."

"He, therefore, who descends to the bottom of this chasm, lays

himself down on the ground, and holding in his hand some mingled with honey, first of all places his feet in the small cavern, then hastens to join his feet; and immediately after, the rest of his body contracted to his knees, is drawn within the cavern, just as if he was hurried away by the vortex of the largest and most rapid river. But those that have descended to the adytum of this place are not all instructed in the secrets of futurity in the same manner. For one obtains this knowledge by his sight, and another by his hearing; but all return through the same opening, and walk backward as they return."

"When the person that descended to Trophonius returns, the sacrificers immediately place him on a throne, which they call the throne of Mnemosyne, and which stands not far from the adytum. Then they ask him what he has either seen or heard, and afterwards deliver him to certain persons appointed for this purpose, who bring him to the temple of Good Fortune, and the Good Daemon, while he is yet full of terror, and without any knowledge either of himself or of those that are near him. Afterwards, however, he recovers the use of his reason, and laughs just the same as before. I write this, not from hearsay, but from what I have seen happen to others, and from what I experienced myself, when I consulted the oracle of Trophonius. All, too, that return from Trophonius, are obliged to write in a table whatever they have either heard or seen." Pausan., B. ix. Chap. 39. (Boeotia.)

The ceremonies and paraphernalia of this oracle as here described—the grove, the mountain, the cave, the sacrifices, etc., are in keeping with the doctrine of correspondences as held by the ancients, and except with a due regard to which they never attempted to communicate with the invisible world. The waters of Lethe (forgetfulness) and of Mnemosyne (remembrance) which the subject was required to drink respectively in going into and coming out of the state in which communication was had with the invisible intelligence, may be understood as referring to a passage into and return from, an abnormal or spiritual state, such as is in some sense exemplified in the experiences of modern trance mediums. Those who have read the portions Higgins' *Anacalypsis*, in which he speaks of the *Yoni* and the *Linga*, or *Phallus*, as ancient emblems, will recognize in the two brazen obelisks, surrounded by a zone of the same material, an allusion to a theological doctrine, (as well as the general mode of representing it,) which connects this oracle of Trophonius with the religion of the most ancient times to which history or monumental evidence has penetrated.

More celebrated than that of Trophonius was the oracle of Jupiter at Dodona, in Epirus. This oracle is characterized by Herodotus (*Euterpe* 46) as by far the most ancient oracle in Greece; and a fact which he incidentally mentions in the same connection, seems, without his understanding it, to afford an interesting confirmation of this statement as to its antiquity. He tells us that the Pelasgians at Dodona, at a period then long past, did not distinguish the gods by name or surname, and it was not until a then late period that they learned from the Egyptians the names of the divinities. This statement admits of no other rational explanation than the supposition that it refers to that primeval period indisputably proved by Higgins and other writers, as well as by the Bible records, when the Polytheism of the age of Herodotus was unknown, but when all men worshiped one God in triune personality; and at the period referred to by this Pelasgian tradition related by Herodotus, this oracle of Dodona, unperverted, was probably an oracle of the one true Divinity. If we admit, with Higgins, that one of the most ancient names of the one God was *Bod*, *Bud* or *Budha*, we have another confirmation of this idea in the fact that Dodona was sometimes written *Bodona*, (*Bod-Adonai*) equivalent to "Lord God—the word *Adonai* in Hebrew signifying "God" or "Lord." According to this etymology, this oracle of Dodona was originally the oracle of the Lord God.

However this may be, and whatever may be thought of the different accounts of the origin of this oracle as given to Herodotus severally by the Egyptian priests and the priestesses of Dodona, the fact seems clear that the communications were given through entranced priestesses, Pythonesses, or what we of this day would call "mediums," who were exercised by the supernal influence much in the same manner as is described in the extract from Iamblichus *De Mysteriis* in our last article, and which is at once seen to correspond with the exercises of some modern mediums.

We shall, in a subsequent article, speak of one or two more of the noted oracles, and then proceed to notice some of their "test communications."



## BOOK NOTICE.

"THE AVOIDABLE CAUSES OF DISEASE." By John Ellis, M. D., Professor of the Principles and Practice of Medicine in the Western Medical College of Cleveland, Ohio. Published by the Author, and for sale at room 20, Cooper Institute, New York.

Above all other professions, even above that of the clergyman's, we place that of the physician. He it is who is to elevate the world morally and physically, if it is to be elevated; and we seriously think, if the sacred desk were supplied every other Sabbath by an intelligent physician, and he were to discourse to the people upon physiological evils and their remedies, it would prove more favorable to the well-being of the race, and possibly more pleasing to the Lord, than the present separation between the physician of the soul and the physician of the body. The members of the medical profession hitherto have not brought themselves sufficiently *en rapport* with the masses to aid them materially; they have not approached near enough to permit any virtue passing from their professional robes to reach the sick and disabled multitude.

But this volume introduces to us a man whose earnest helpful heart brings him right into our midst, whose clear eye comprehends the subtle causes of our low condition, and whose well ordered, comprehensive brain conceives and applies the remedy. "The avoidable causes of disease"—a peculiar and significant title truly! This work is noticeable for the order in which it is laid out. Commencing with the spiritual causes of disease, and rapidly passing in review the natural, predisposing and exciting causes, the author proceeds to give his opinion respecting the use of drugs, condiments, tea, coffee, spices, etc. His views regarding education—the education of the body and of the affections—are deserving of careful attention. Our author thinks that men and women are all wrong in their present system of self-development, and are surely and ignorantly murdering themselves and their little ones from inattention to physiological laws. In speaking of light as conducive to health, he draws the following picture of our system of excluding it:

"If a husband and father cares not for his wife and children, and would as soon be rid of them as not, and a little sooner, let him do what thousands are doing, ignorantly and thoughtlessly; let him build a large house, so as to confine his wife indoors, to take care of it, most of the time; let him furnish blinds and curtains to afford her a chance to gratify her love for excluding the light of the sun, and then place carpets upon the floors, a little nicer than their neighbors possess; let him permit the monthly visits of the fashionable periodicals of the day, which are continually harping about the beauty of a delicate skin and form; having done all this, let him encourage his wife, and permit his children to remain indoors most of the time. I have forgotten an important item. Let him furnish his house with stoves, if possible, air-tight stoves, or with a furnace. All this will give him the name of a kind and indulgent husband, which may be of future use to him. Let him thus, in sheep's clothing, act the wolf toward his family, and if he does not have an opportunity to marry as many wives, without the violation of the laws of the land, or the religious sentiments of the community, as most of the Mormon elders do in violation of both, it will not be his fault."

Doctor Ellis earnestly advocates gymnastic exercise as a curative for diseases, especially among females; he says:

"It is not fashionable for young girls and ladies to engage in active outdoor sports, such as running, jumping, wrestling, playing ball, rambling over the fields, sliding down hill, skating, etc.; and, if young girls engage in such necessary sports, they are cruelly called tomboys and romps—which are regarded as terms of reproach—as though girls have not as good a right to air, light, exercise, amusements, and consequent health, symmetry of form, and beauty, as boys."

Mothers will find the chapter on the management of infants full of kind and wise suggestions; and the children—God bless them!—are cared for as only a man of genuine sympathies can care for them. From his plans for their good we extract the following:

"I would have all parents who are able, and who care for the welfare of their children, form societies of suitable size, purchase a piece of ground on a good airy location, and fit it up as a play-ground for their little ones, employing a suitable governess or two, to take charge of them while on the ground. Having done this, let an omnibus, with a governess, gather up all the little children in the morning, with their dinners, and take them without the city to their play-ground, to spend the day in healthy exercise, in breathing pure air, and receiving the much-needed solar rays. I would also have a small building on one corner of the ground, so that a fire may be kept there in cold weather to warm the children when necessary; and so that, if the younger ones

get fatigued and sleepy, they may have a suitable place in which to rest and sleep a short time."

He observes truly:

"The children alone would not long be allowed to monopolize such a 'fairy-land,' but our delicate mothers would soon, upon every possible occasion, accompany their little ones, and find health and happiness."

After showing the evils of our present school system, and presenting a remedy which we fear our people will not speedily adopt, he exclaims:

"But I certainly must inquire whether it is not the duty of parents who have the intelligence and wealth to aid others, to first establish schools which shall save their own children from almost inevitable physical and moral destruction—from sinking lower than it is possible for the outcast children of our cities to sink—before laboring and spending their money to establish ragged and industrial schools for the children of the poor; and, especially, schools which will destroy their physical bodies as they are destroying those of the children of the wealthy."

Perhaps one of the most important chapters in the book is devoted to considering the "Fashions and Habits of the Ladies." Tight dressing and idleness are the sins for which they have to answer. Of the life of many a woman in our cities he draws a true and sad picture; but it is a life thrust upon them—not chosen by them. When man comes to help and not hinder woman, then, and not till then, will labor elevate, instead of leveling her, as it now does, not from necessity, but because the dignity of female labor is not understood. But we will let the Doctor speak:

"Few causes more speedily destroy races or individuals, both physically and spiritually, than habits of indolence. When active, useful labor comes to be regarded as vulgar and degrading among the inhabitants of any country, that nation is in its decline, for effeminacy and corruption follow as necessary consequences."

"As our young ladies grow up to ten or fifteen years of age, they, instead of active outdoor sports, must be required to spend six hours a day in the school-room, and to thrum on the piano one or two hours more, and to walk genteelly in the streets. No chance for active play, and as for work—do parents require their daughters to work? O, no! Work is not fashionable. Cooking, washing, ironing, attending fires, and the like, are vulgar employments in the eyes of this generation; and young ladies—even those expecting, or, perhaps, hoping to become wives and mothers—are to know nothing about active work, or such employments. They may spend their time over a little embroidery, but no active employment is permitted—their hands will not look delicate—no opportunity to develop, by active work, the physical organism."

In concluding his remarks in this connection, the author says:

"We must have an entire change to save our race from destruction. No half-way reformation will answer. The lungs must be left entirely free, and tight dressing must be unknown, except in history. Good, substantial, warm, thick-soled shoes must take the place of paper soles; heavy skirts must never re-appear; improper and indelicate exposure of the upper part of the chest must cease. Young girls and ladies must be allowed and required to play at active games in the open air and sun; not allowed to remain in the house, and not confined in school more than three or four hours a-day at most; and, as soon as they are old enough, they should be made to work; and young ladies should not be allowed to do much sewing, but should be kept diligently, a considerable portion of the time, at active work—washing, baking, ironing, scrubbing floors, and cooking—and, at least, several hours a-day at work in the garden, or taking other active exercise in the open air. All useful labor is honorable, and should be so regarded. Ladies must also cease the use of those enervating drinks, tea and coffee, and also the various stimulating condiments in use. Thus change, and there is hope for our race; and we may gradually, in the course of a few generations, develop a beauty of form and a state of health far superior to any race now on earth."

If the American people, as a race, are deteriorating as the author fears is the case, we know of no better method to arrest the possibility, and to raise us up sturdy and hale again, with warmer hearts and stronger frames, than the introduction of this work, as a text-book, into schools and colleges. Unlike the old "Family Physician," the horror of our childish days—the one brown, rejected book in our library—this volume will interest the young from its vigorous style; its earnest, manly way of treating the subjects discussed; and also from its anecdotes, cheery, and promotive of laughter, which last the good Doctor advocates, as well as dancing and other amusements.

S. G. H.

## CORRESPONDENCE ON SHAKERISM.

We republish, by request, the following correspondence, which originally appeared in the *East Boston Ledger*, in exposition of certain distinctive principles of a community of people which the public generally persist in misrepresenting and misunderstanding.

EAST BOSTON, Sept. 10, 1859.

MR. BLANCHARD:—I have been talking of an essay on Shaker celibacy, and here it is. I must begin by suggesting a division of Man's faculties into inferior and superior—the one division being emphatically *Animal*, the other more peculiarly *Human*.

## TWO MISTAKES.

The really degraded class of people, in "high life," or "low life," do place their happiness chiefly in the gratification of their inferior (or animal) faculties. And how numerous is this class—I hardly dare to think!

Whereas, the religious ascetics and saints (I do not mean the Mosaic saints called "Mormons,") seeing the confusion and misery which is inseparable from the present disordered state of society, and despairing of a natural remedy, have attempted to serve God, and propitiate his favor, by crucifying, or mortifying, more or less the inferior faculties.

And I can not escape from the conclusion, that both of these extremes do originate in false conceptions of the nature of Man, and his relations.

## ASCETICS.

In this class of persons, perhaps we may reckon the oriental Ascetics, the Essenes of Judea, the Therapeutics of Egypt, the Sibyls and Vestals of Pagan Rome, and the cloisteral and sacerdotal orders of Christendom. For, to this day, marriage is forbidden to the priesthood of four-fifths of the Christian world.

Why is this? I answer, it is because the great body of the church have always regarded a life of celibacy and sacrifice as almost essential to extraordinary piety and virtue!

In fact, there are reasons for the supposition, that the early associates and disciples of Jesus were substantially Essenes. And what does history know of that sect since his ministry.

## CELIBACY.

I have said, the great body of the Christian Church have always regarded a life of celibacy as almost essential to extraordinary piety and virtue. And the apostle Paul was not far from this same conclusion.

If this has not been an unpardonable blunder in him and them, then the Shakers are excusable for preferring a virgin life—especially, as they make a formidable appeal to the examples and precepts of Jesus and his disciples in the Christian Church of Judea. And few people have any idea of the great amount of Scripture testimony which these people adduce in favor of celibacy.

## RATIONALISM.

But I would refer them, as the blessed Jesus did the disciples of Moses (Mark 10) to a larger book than Moses or Paul could write—even "to the beginning of the creation," when (for purposes specified) the unchangeable God "made them male and female."

## MONOGAMY.

You may suppose that this argument (rationalistic and Scripturalistic, as it surely is) should silence all the batteries of Shakerism. But I tell you nay. It can not reach their intrenchment. Their writers say, "The Shakers do not condemn marriage, as an institution of the world," but they insist that it does not belong to "the ultimate Christian Church," founded by "the Second Eve" (Mother Ann); and did not even belong to "the first Christian Church," under the ministry of "the Second Adam."

They also testify to "the world's people," that the generative powers should be used for generative purposes only. And I remark that this rule is distinctly enjoined by a rubric in the marriage ceremony of the Church of England; though omitted in the American Liturgy; and too little practiced (I fear) on either side of the Atlantic, except by wild animals, and some tribes of wild men! And these wild animals, being under the dominion of God only, or chiefly, have not artificially perverted and inflated their passions, like reckless Man!

And all amative sensuality beyond the Church of England rule (as before mentioned) the Shakers characterize as "the unfruitful works of darkness." And they believe that they who marry may "do well," but they who marry not, would "do better."

## ORDER OF GRACE.

And they speak of well-regulated marriage, as belonging to "the order of nature," whereas, their own system they term "the order of grace." In fact, this people are endeavoring to travel into an angelic life below, so as to take a better start above! May God speed and illuminate the sincere friends of improvement!

Upon the whole, I have found in Shakerism much to admire, and candid seceders admit no less; and the worst I have, to say of their celibacy, is, that it reminds me of stage-horses passing a little beyond a door-way, so as to bring up the coach to the steps.

And here I leave the question, for the present, with this



remark—that, in the cause of philanthropy, I have honestly endeavored to wield the two-edged sword of truth, and in so doing, have been somewhat afflicted by the supposition, that my Shaker readers will accuse me of being biased by “the world;” and the world’s people will accuse me of being biased by the Shakers.

But even this double cross leaves me one consoling thought—it is this, that my readers will be so “few and far between” that their disapprobation will not be likely to assume very dangerous proportions.

W. FELCH.

NEW LEBANON, October 18, 1859.

FRIEND LEDGER: I inclose six stamps, for which please send me as many numbers of the *Ledger* as they will pay for, of the date of September 24, 1859.

It contains Friend Felch’s Seventh Letter upon Shakerism. I am much obliged to him, and to yourself, for the fairness with which you have stated our views.

It is very rare that “the world” are willing to let Shakers define their own position.

They represent us; and then, they can easily judge and condemn us, as being unscriptural and illogical in our positions, and unnatural and absurd in our principles and practices. “*The world will run out*,” is the first emphatic exclamation from all lips, professor and profane. Do not all religious professors believe, that “the world will run out,” and the race become extinct, when “the last trump shall sound,” “the dead be raised,” and the living “be caught up into the air.” Will the race then continue to propagate—to “marry and be given in marriage”—in the resurrection, where Jesus said, they do neither, “but are as the angels of God in heaven.” And do not the naturalists believe that this earth is millions of ages old; and that no fossil remains of man are found except in recent formations, and consequently the earth was for an indefinite period of time without any of the *genus homo* upon the surface; and yet the universe did not fall to pieces! Neither would it, should it again be without inhabitants. Therefore, to the “Christians” we answer—You do teach, that “the world will run out,” and that the physical earth itself will be “burnt up,” and its rocks, and earths, and minerals, will all be consumed with literal fire; and that the work of generating human beings will cease.

And to the irreligious non-professor, we answer—You teach the law of progress, from the lower to the higher; from the fern to the olive; from the polypus to the fish; from the fish to the mammal, and from the mammal to the human—that tribes, and races, and genera of vegetables and animals, have succeeded each other, many having become extinct; and that “it may be,” as some have suggested, “that there is not only a term of life to the individual, but to the species; and that when the proper time comes, the prolific energy being exhausted, man is transferred to the list of extinct forms,\* to make room for the “Terminal Dynasty,” of which Hugh Miller prophesies thus:

“And thus, passing on to the revealed record, we learn that the dynasty of man, in the present mixed state and character, is not the *final one*, but that there is yet to be another creation, or, more properly, re-creation, known theologically as the resurrection, which shall be connected in its physical components by bonds of mysterious paternity with the dynasty which now begins, and be bound to it mentally by the chains of identity, conscious and actual; but which in all that constitutes superiority shall be vastly its superior, as the dynasty of responsible man is superior to even the lowest of the preliminary dynasties.”

And to both classes we would call to remembrance the saying of Jesus: “Ye know not the Scriptures, neither the power of God.” That is, ye understand not the record of the power of God in other times, and through other human agents, because ye are not living spiritual men and women yourselves, but are religious—fossil—remains of a religious spiritual era and dispensation. Your friend, FREDERICK W. EVANS, Shaker Village, New Lebanon, Columbia Co., N. Y.

\* Vestiges of Creation.

#### “REVEREND.”

NEIGHBOR PARTRIDGE: This word is used but once in the Bible (Ps. 3:9), and is there applied to the name of the Supreme Being. How it came to be used as a title for ministers of the Gospel I do not now recollect. It evidently was not so used in the time of Christ and the Apostles. It probably got into use in the Roman Catholic Church when ministers were supposed to have power to confer divine favors on mankind—to pardon sin, grant indulgences, and dispense other blessings. I think it an unhappy circumstance that the term was applied to any man. It should have been discarded at the Reformation. But among Protestants the term *reverend* means no more than an ordained minister; and it is prefixed to men’s names now-a-days as an abbreviated form of Minister of God’s Word (V. D. M.) In its application to ministers of the Gospel, it does not mean that they are to be revered. It simply points out their occupation. How much easier to write

“Rev. A. B.” than “A. B., Minister of the Gospel,” or “Minister of the Word of God,” and yet they mean the same thing, and nothing more.

Much the same objection lies against the term *Mister* (Mr.), (which is a corruption of *Master*), as against *reverend*. Christ says: “Be not ye called Rabbi,” i. e., Master, and yet almost everybody, except the FRIENDS, call every decent man *Mister*, and are willing to receive the same title in return. The reason our Saviour gives for this direction is, that He is their MASTER, and all they are brethren. They were on a level, and were to be equal in authority. With us the term “Mr.” does not indicate superiority, for it is applied to rich and poor, to high and low. Hence its use, as we understand it, is not forbidden. It is used simply as a Christian name, instead of John, Samuel, and so on.

Much the same might be said of the term *Esq.*, added to people’s names. It does not mean that they have any special authority. It has become so common that it means just nothing at all. It originally indicated an office, but not now.

In regard to any of these titles, as to giving or receiving, let every man act on his own convictions of what is right and proper, and not be too censorious toward those who may differ from him.

I am sorry one of your neighbors has so much trouble about Moses and the prophets. He seems to see so many evil things in them, that I am a little fearful he has not duly considered the first five chapters of the seventh chapter of Matthew. There must be something out of order somewhere, either in the eye or in the heart. It seems that his body is disabled, and, possibly, his soul may not be in as healthy a state as is desirable. It may not be amiss for him and me to adopt the language of another, and say “Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” I wish that neighbor of yours would send to one of those despised “*reverends*” near him, and borrow and read Bishop Newton on the Prophecies. It may give him some new and valuable ideas, and be the means of leading him to make a good use of his afflictions.

The signature informs you who I am.

E. D. K.

#### TOTAL DEPRAVITY.

NEIGHBOR PARTRIDGE: Permit me to say a few things about the technical term at the head of this article. Though it is a common thing for one denomination to misunderstand the terms employed to describe the doctrinal sentiments of another denomination, yet I think there is a greater misunderstanding in regard to the meaning of the above term than almost any other. I have belonged to what is called a “Calvinistic” denomination more than forty-three years, and have been acquainted with their teachings in New England and New York, and I think I have a right to say that I know their sentiments pretty correctly. I propose, therefore, briefly to give their views of what they mean when they use the expression, “total depravity.”

That mankind are totally depraved, they prove from observation, and experience, and from Scripture. But we will pass over the proofs of this doctrine derived from the history of the world, especially those portions of it where the Gospel has thrown no restraint on human appetites and passions, and confine ourselves to the teachings of the Bible. Calvinists believe that the doctrine of total depravity is plainly taught in the following texts. Gen. 6:5, “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Gen. 8:21, “The imagination of man’s heart is evil from his youth.” Job 15:16, “How much more abominable and filthy is man, which drinketh iniquity like water?” Eccl. 9:3, “The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.” Jer. 17:9, “The heart is deceitful above all things, and desperately wicked.” Mat. 15:19, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Rom. 1:18—32, which see. Rom. 3:9—20. I will cite only a part of it. “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” These are but a few of many of the texts which teach human depravity. But take a review of these. If every imagination of man’s heart is evil continually,

where and when is there place or time for any good thoughts? If the heart of the sons of men is full of evil, where is there a place in it for any good? If the heart is deceitful above all things, and desperately wicked, where is there anything to surpass it in deceitfulness and wickedness? If these texts do not prove human depravity great, yes, entire, total, then our language is deficient in words in which to define total depravity. But perhaps the argument may be more conclusive to some minds, to state that the Bible represents unconverted men as dead in trespasses and sins. Eph. 2:1, 2. If men are dead, not to sin, but in sin, have they any—the least spark—of spiritual life?

Well, now for our definition of the term total depravity.

1. We do not mean that unconverted men—men in their natural state—men under the influence of the carnal mind, which is enmity against God, and which is not subject to his law—we do not mean that these “natural men” are as bad as they can be. By no means; for they are growing worse and worse every day.

2. We do not mean that they are dead as to obligations to love God with all their heart, and their neighbors as themselves. These obligations are binding on every intelligent creature in the universe, and will be binding on them to all eternity.

3. We do not mean that depraved men have not the powers of choice and free agency. Depravity no more destroys the power of choice and of free moral action than it destroys the power of choice and free agency in worldly matters. Every man has as much natural power to choose the good and refuse the evil as our first parents had. It is on this ground that God sets before man life and death, and commands them to choose life. God’s commands imply ability in those commanded. Depravity, therefore, has not destroyed natural ability.

4. By depravity we mean perverseness of disposition. Depraved men are not disposed to love and obey God. And because they are not disposed to do it, they do not do it. Total depravity possesses both a negative and a positive quality. There is in it the absence of all moral purity, or holiness, and the presence of a disposition to do evil. Totally depraved men ought to cease to do evil, and learn to do well, but, uninfluenced by the Holy Spirit, they will not do it. They ought to and might come to Christ for life, but he says to them, “Ye will not come to me, that ye might have life.”

While Calvinists believe in total depravity, they believe that some totally depraved beings are more depraved than others. They believe that if any man die in his sins, or depravity, it will be his own fault. They believe that there is a fountain opened in the Gospel, where all sinners may and can wash, and be clean. Though their sins be as scarlet, they may be as white as snow. They believe that “whosoever will, may partake of the water of life freely.”

E. D. K.

#### TO MISS EMMA HARDINGE.

The fountain of “eternal life,”

Which they of old could never find,

Amid the waving scenes of strife,

Thou’st found within the realm of mind.

From jeweled cup of burnished gold,

Thou pourest the immortal flood;

And multitudes may now behold

(Thou glorious type of womanhood.)

The beauty which all time defies—

May list the music of the spheres—

Be born to life which never dies,

And wash away all sorrowing tears.

All hearts for thee a wreath shall braid

Of paradisaal flowers,

And on love’s altar shall be laid

Blessing for all thy hours.

FRANCES E. HYER.

CARROLLTON, (NEW ORLEANS) LA., Dec. 30, 1859.

#### BORN INTO THE SPIRIT-WORLD.

Died, on the 6th of December, 1859, Mrs. RACHEL, wife of Mr. Cyrenus Clark, in the thirty-third year of her age. She was blind during the last eleven years and nine months of her life; she would often say this is a long night, I hope the morning will come soon.

CYRENUS CLARK.

WINFIELD, January 6, 1859.



## Results of Spiritualism.

The *Saturday Reporter*, of Boston, a new paper, speaks in the following manly tone, of Spiritualism, which indicates the prevailing thoughts of the rising generation, and of those who have not committed themselves hastily and foolishly to opposition to Spiritualism:

"If that which is known as Spiritualism, that is, all its manifestations and wonders, such as rapping, tipping, writing, healing, etc., were to cease to-day, it would leave to mankind the greatest result that has ever been wrought out in any ten years in the previous history of the world. It has laid the foundation for an undoubting faith in our immortality; it has taught man that he must be his own savior, and that to be saved, is to be good; it has revealed the wisdom and mercy of the Father as no religious doctrine has done before, in showing how He has provided for all of his children, that all may, and will be brought to the knowledge of the truth; it has taught men that the Church is not an essential medium between him and heaven; and therefore he can look for no pass or pathway to the abode of bliss, save through the good that is within him; it exalts man in having shown that the least developed of the human race possesses a germ of the Divine within, that will grow brighter and brighter in the light of the future world; it takes away all fear of death, and shows it to be a superstition founded in ignorance; and finally, it inculcates always the doctrine that only through love and goodness can man hope for peace, happiness, and a bright immortality."

## AN OLD ITALIAN STORY

Messire Barnabas, the sovereign of Milan, was feared beyond any other prince of his time. Yet, though extremely cruel, he observed in his reveries a species of justice, of which the following anecdote may serve as an illustration:

A certain rich abbot, who had the care of his dogs, having suffered two of them to get ill, was fined four florins for his negligence. He begged very hard to be let off, on which the duke said to him, "I will remit you the fine, on condition that you answer the three following questions: 1. How far is it to the sky? 2. How much water is there in the sea? 3. What am I worth?" The abbot's heart sank within him on hearing these propositions, and he saw that he was in a worse case than ever. However, to get rid of the matter for the present, he begged time for consideration, and the duke gave him the whole of the next day; but, desirous of seeing how he would get out of the difficulty, he compelled him to give security for his re-appearance.

As the abbot was returning home, in melancholy mood, he met a man who rented a mill under him. The miller, seeing him thus cast down, said, "What is the matter, sir? what makes you sigh so?" "I may well sigh," replied the abbot, "for his highness threatens to play the deuce with me if I do not answer three questions, which neither Solomon nor Aristotle could solve," and he told the miller what they were. The latter stood thoughtful a few minutes, and then said, "Well, if you have a mind, I will get you out of the scrape." "I heartily wish you could," exclaimed the abbot, "there is nothing I have that I would not give you." "I am willing to leave that to you," said the miller, "but it will be necessary that you should lend me your tunic and cowl. I must get myself shaved, and make myself as much like an abbot as I can." To this his reverence joyfully consented, and the next morning the miller, having transformed himself into a priest, set out for the palace.

The duke, surprised that the abbot should be ready so early, ordered him to be admitted; and the miller having made his reverence, placed himself as much in the dark as he could, and kept fumbling about his face with his hand, to prevent his being recognized. The duke then asked him if he was ready to answer the queries he had put to him? to which he replied in the affirmative. "Your highness' first question," said he, "was, 'How far is it from hence to the sky?' I answer, thirty-six millions, eight hundred and fifty-four thousand, seventy-two miles and a half, and twenty-two yards." "You have made a nice calculation," said the duke; "but how do you prove it?" "If you think it incorrect," said the other, "measure it yourself, and if you do not find it right, hang me."

"Your second question, 'How much water is there in the sea?' has given me a good deal of trouble, because, as there is always some coming into it, or going out of it, it is scarcely possible to be exact: however, according to the nearest estimate I have been able to make, the sea holds twenty-five thousand nine hundred and eighty-two millions of hogheads, seven barrels, twelve quarts, two pints." "How can you possibly tell?" said the duke. "I have taken all the pains I could," replied the other; "but if you have any doubt about the matter, get a sufficient number of barrels, and you will then see."

"Thirdly, you demanded, 'How much your highness was worth?' I answer, nine-and-twenty shillings."

When Messire Barnabas heard this, he flew into a furious passion, and said, "A murrain take you, do you hold me in no higher estimation than a potage-pot?" "Sir," replied the other, trembling all over, "you know our Lord was sold for thirty pieces of silver, and I thought I must take you at one less than him." The shrewdness of the man's replies convinced the duke that he was not the abbot; and looking steadfastly at him, he charged him with being an impostor. The miller, greatly frightened, fell on his knees, and begged for mercy, stating that he was a servant of the abbot, and had undertaken the scheme at his request, solely with a view to entertain his highness. Messire Barnabas, hearing this, exclaimed, "Since he has himself made you an abbot, and a better one than ever he was, I confirm the appointment, and invest you with his benefice; as you have taken his place, he shall take yours." This was actually done; and as long as he lived, the miller received the revenue of the abbey, and the abbot was obliged to content himself with that of the mill. And so the abbot turned miller, and the miller abbot.

**WHEAT A SYMBOL OF CIVILIZATION.**—It is a logical speech which Crevicour, the old French traveler, puts in the mouth of the chief of the tribe of the Mississais, as perpetrated by Klippard, in his work on the wheat plant; "Do you not see the whites living upon seeds, while we eat flesh? That flesh requires more than thirty moons to grow up, and is then often scarce? That each of the wonderful seeds they sow in the earth returns to them a hundred-fold? The flesh on which we subsist has four legs to escape from us, while we have but two to pursue and capture it. The grain remains where the white men sow it, and grows. With them winter is a period of rest, while with us it is a period of laborious hunting. For these reasons they have so many children, and live longer than we do. I say, therefore, unto every one that will hear me, that before the cedars of our village shall have died down with age, and the maple trees of the valley shall have ceased to give us sugar, the race of the little corn (wheat) sowers will have exterminated the race of flesh-eaters, provided their hunters do not resolve to become sowers."

## WEEKLY ITEMS AND GLEANINGS.

**CONGRESS.**—The wheels of government, so far as legislation is concerned, appear to have come to a dead lock by the impossibility of electing a speaker in the House of Representatives. The members are consuming time by speeches and alterations principally on the slavery question, occasionally balloting for a speaker, the result steadily showing a lack of three votes to elect Mr. Sherman, the Republican candidate. During this suspense of legislative proceedings in the House, not much, of course, can be done in the Senate, except speech-making. All parties seem to feel that an "irrepressible conflict" has arrived, which it will be very difficult to compromise.

**FOREIGN.**—One item of news is that the Pope refuses to be represented at the proposed Paris Congress, unless the rumored authorship of the pamphlet entitled *Le Pape, et le Congrès* be denied by Louis Napoleon.

Advices from China state that the Government of that Empire had applied for American mediation to avert the threatened hostilities with England and France.

The ship *Flora Temple*, with 800 coolies, bound to Havana, had been wrecked in the China Sea.

**CRIME IN NEW ORLEANS.**—The New Orleans *Picayune* commenting on the frequency of murder in that city, says: "We have of late, in this city, been almost daily called upon to record the death of some person by the hand of violence. It seems that difficulties the most trivial are settled only by the pistol or the knife. A slight quarrel in a gambling hall, or a coffee saloon, between sporting men—a rude encounter between laborers on the levee, or near the crowded rooms which they call homes, is followed by a death-struggle soon afterwards in some public place; and so frequently have such tragedies become that they scarcely awake ordinary interest. Even the policemen in the discharge of their duties, are now in constant danger of their lives. Within one week past, two or three of the corps have either been killed or dangerously wounded."

**A BLOODY AFFRAY.**—The New Orleans *Courier* of the 1st inst., says that a bloody affray occurred in Winn Parish, 45 miles above Alexandria, recently, in which seven men are reported as having been killed. Among them were three brothers named Peavy, notorious desperadoes, who have set the law and its officers at defiance for some time. The Peavys are from Mississippi, and they had been charged with stealing and committing a number of depredations, and a Vigilance Committee waited on them with an invitation to leave the parish. Each party had their friends, and there were about twenty men on each side engaged in the fight.

**INDIAN AFFAIRS.**—The average annual expenditure on Indian account, including the interests on stocks held in trust for the several tribes, and on sums which by treaty provisions it was stipulated should be invested, but which have remained in the Treasury of the United States, is \$3,055,270 08. The amount of stock held in trust for Indian tribes by the Department of the Interior is \$3,449,241 42, and the net annual interest thereon is \$202,002 39. The present liabilities of the United States to Indian tribes, funding at 5 per cent., the perpetual annuities secured to the same by treaty, and also the annuities payable during the pleasure of Congress, amount to \$21,472,423. The total number of Indians within our borders may be set down in round numbers at 350,000.

**UNDERGROUND RAILROAD.**—Seven fugitives from slavery—one direct from Harper's Ferry, passed through Syracuse by the Underground Railroad last week, en route for Canada. They reported that seven others would come over the same route this week. Experienced slave-breakers would value this amount of live stock at about \$12,000 to \$15,000.

**THE LAKE TRAFFIC.**—The lake traffic has, of late years, become perfectly enormous, the increase of the Western navigation being unprecedented. For example, 3,065 steamers passed up from Lake Erie to Lakes Huron and Superior, by Detroit, in 1869; and 3,121 passed down. The greatest number up in a single day, was 85; down 73.

**TOEING THE MARK.**—The Southern Confederacy published at Atlanta, Ga., has a leader upon the approaching Presidential election, in which, after conceding to Mr. Seward "honesty of purpose and the highest order of talent," it closes with the following appeal to both North and South: "Let the North stand up to her great Representative. Meet in sectional Convention at Chicago, and nominate Wm. H. Seward for the Presidency. Let your great statesman be brought forth. 'Let the South meet in Convention, and nominate her candidate for the Presidency. Let him be to the 'manor born,' a statesman true and tried; let him be every inch a Southern man. Let the trumpet sound the charge; let the Constitution be our watchword; let us meet our enemies at Philippi; let us conquer or die."

A subscription to relieve the pecuniary embarrassment of the Pope has been commenced in this country, and two devoted Catholics of Baltimore, Md., have given \$360 to the object.

Baron Rothschild is said to have purchased from the Government the railroad from St. Petersburg to Moscow, for something like \$64,000,000, which, if true, will exert a very great influence on Russian finance, and relieve the now depressed commerce and industry of the country.

**THE UNION.**—The Roman Catholic organ of this city *The Tablet* thus concludes an excited article upon the outrageous wrong done in Georgia to the Irishman, Jas. Crangate: "If the safety of the Union is only to be accomplished by the proscription of the freedom of speech, the freedom of the Press, the freedom of circulation for every free citizen, by the destruction of the habeas corpus, by the substitution of mob and lynch law for that of the Courts of Justice, by the commuting of constitutional rights and the disregard of constitutional guarantees, then we say again the Union is not worth saving, and we, for one, would not lend a hand to save it."

A wealthy citizen of Buffalo performed the ceremony of giving New Year's presents in a peculiarly handsome manner. Each of his four children received five thousand dollars, and several other friends began the new year with significant pieces of bank paper in their respective wallets.

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

<b>ASHES</b> —Duty: 15 p. ct. ad val. Pot. Ashes, 100 lb. .... 25 @ Soft, 100 lb. .... 5 @	<b>BREAD</b> —Duty: 15 p. ct. ad val. Pilot, 8 lb. .... 3 1/4 @ Fine Navy, .... 3 @ Navy, .... 2 1/2 @ Crackers, .... 4 1/2 @	<b>BRISTLES</b> —Duty: 4 p. ct. ad val. Amer. gray and white, 30 @	<b>CANDLES</b> —Duty: 15 p. ct. Sperm, 8 lb. .... 38 @ Do. pt. Kingalanda, .... 50 @ Do. do. J'd and M'y, .... 50 @ Adamantine, City, .... 18 @ Adamantine, Star, .... 17 @	<b>COCOA</b> —Duty: 4 p. ct. ad val. Marac'o in bd. 1b. .... 31 @ Guayaquil in bd. .... 13 @ Para, in bond, .... 9 1/2 @ St. Domingo, in bond, .... 7 1/2 @	<b>COFFEES</b> —Duty: 15 p. ct. ad val. Java, white, 8 lb. .... 14 1/2 @ Bahia, .... 10 1/2 @ Brazil, .... 10 1/2 @ Laguayra, .... 12 @ Maracaibo, .... 10 1/2 @ St. Domingo, cash, .... 10 1/2 @	<b>FLAX</b> —Duty: 15 p. ct. ad val. American, 8 lb. .... @	<b>FRUIT</b> —Duty: not d'd, 30. Dry F, 8 p. ct. ad val. Rais. Sn. 1/2 ck. .... @ Rais. bch. and bx. .... 2 30 @ Currants, Zuc. 8 lb. .... 8 @	<b>FLOUR</b> —Duty: 15 p. ct. ad val. State, Superfine, .... 5 15 @ Do. Extra, .... 5 35 @ Ohio, Ind. & Ill. S. B. .... @ Do. Superfine, .... 5 00 @ Do. Extra, .... 5 10 @ Do. Roundtop, .... @ Do. Superfine, .... 5 00 @ Do. Extra, .... 5 35 @ Ill. & St. Louis sup. & fan, .... 5 00 @ Do. Extra, .... 6 00 @ Mich. Wis. & Iowa extra, .... 5 25 @ South. Baltimore, super, .... 5 40 @ Do. Extra, .... 5 80 @ Georgetown & Alex. sup, .... 5 50 @ Do. Extra, .... 6 00 @ Petersburg & Rich. sup, .... 5 75 @ Do. Extra, .... 6 50 @ Tenn. & Georgia, sup, .... 5 50 @ Do. Extra, .... 6 00 @	<b>GRAIN</b> —Duty: 15 p. ct. ad val. WHEAT—O. Ind. & Ill. w. 1 35 @ Do. winter red, 1 28 @ Do. spring, 1 10 @ Milwaukee club, 1 14 @ Michigan, white, 1 40 @ Do. Red, 1 10 @ Tenn. and Kent. white, 1 43 @ Do. Red, 1 34 @ Canada, white, 1 35 @ Do. club, 1 16 @ Southern, white, 1 44 @ Do. Red, 1 35 @ Corn—Western mixed, 85 @ Del. & Jer. yel., 85 @ Southern white, 84 @ Do. yellow, 85 @ Rye, 86 @ Oats, 39 @ Barley, 71 @	<b>HAY</b> — R. in balls, 100 lb. .... 70 @	<b>HEMP</b> — Russia, cl. 8 tun. .... 200 00 @ Do. outshot, 180 @ Manilla, 8 lb. .... 5 1/2 @ Sisal, .... 5 1/2 @ Italian, 8 tun. .... 200 00 @ Jute, .... 80 00 @ American dew-r, 140 00 @ Do. do. Dressed, 190 00 @	<b>HIDES</b> —Duty: 4 p. ct. ad val. R. G. and H. Ayres, 20x24 lb. 8 lb. .... 25 @ Do. do. gr. S. C. .... 13 1/2 @ Orinoco, .... 22 1/2 @ San Juan, .... 21 1/2 @ Bavaria, etc. .... 15 @ Maracaibo, S. and d. .... 16 @ Maranh, ox, etc. .... 17 @ Matamoros, .... 22 @ P. Cab. (direct), .... 21 1/2 @ Vera Cruz, .... 21 1/2 @ Dry South, .... 15 1/2 @ Calcutta Buff., .... 13 @ Do. Kips, 8 pce. .... 1 80 @ Do. dry salted, 1 65 @ Black, dry, .... 1 50 @	<b>HONEY</b> —Duty: 24 p. ct. ad val. Cuba, 8 gal. .... 72 @ Cuba, (in bond), .... 60 @	<b>HOPS</b> —Duty: 15 p. ct. ad val. 1867, East and West, .... 10 @ 1868, East and West, .... 19 @	<b>IRON</b> —Duty: 24 p. ct. ad val. Eng. English, and Scotch, 24 @ Bar, Pitt, TVF, .... 97 50 @ Bar, Sw. or sizes, .... 85 @ Bar, Am. rolled, .... 80 00 @ Bar, English, refined, .... 51 @ Bar English, com., .... 45 @ Sheet, Russia, 1st qual. 11 @ Do. 2nd, .... 11 @ Sheet, Eng. and Am., .... 3 1/2 @	<b>LEATHER</b> —(Solo)—Duty: 15 p. ct. ad val. Oak (St.) 14. 8 lb. .... 33 @ Oak, middle, .... 31 @ Oak, heavy, .... 31 @ Oak, dry hide, .... 29 @ Oak, Ohio, .... 31 @ Oak, Sou. Light, .... 29 @ Oak, all weights, .... 27 @ Hemlock, light, .... 21 @ Hemlock, middling, .... 21 1/2 @ Hemlock, heavy, .... 21 @ Hemlock, damaged, .... 18 1/2 @ Hemlock, prime do., .... 12 1/2 @	<b>LIME</b> —Duty: 10 p. ct. ad val. Rockland, common, .... @ Lump, .... @	<b>MOLASSES</b> —Duty: 24 p. ct. ad val. New Orleans, 8 gal. .... 37 @ Porto Rico, .... 30 @ Cuba Muscova, .... 24 @ Trinidad, Cuba, .... 23 @ Card, etc., sweet, .... 22 @	<b>NAILS</b> —Duty: 24 p. ct. ad val. Cut, 4d and 6d 8 lb. .... 3 1/2 @ Wrought, American, .... 7 @	<b>OILS</b> —Duty: Palm, 4; Olive, 24; Linseed, 24; Spermaceti, 24; Whale, 24; or other Fish, (foreign), 15 p. ct. ad val. Florence, 20 p. ct. .... @ Olive, 12b. b. and bx. .... 3 50 @ Olive, in c. 8 gal. .... 1 @ Palm, 8 lb. .... 8 @ Lined, com. 8 gal. .... 56 @ Lined, English, .... 55 @ Whale, .... 48 @ Do. Refined Winter, .... 53 @ Do. Refined Spring, .... 64 @ Sperm, crude, .... 1 35 @ Do. Winter, unbleached, .... 1 30 @ Do. Bleached, .... 1 35 @ Eleph. refined, bleached, .... 78 @ Lard Oil, S. and W., .... 85 @	<b>PROVISIONS</b> —Duty: Cloves, 24; all others, 15 p. ct. ad val. Pork, mess, 8 bbl. .... 16 00 @ Do. prime, .... 11 65 @ Do. prime mess, .... 15 @ Beef, prime mess, (10) 18 00 @ Do. mess west'n rep'd., 6 00 @ Do. extra repacked, 10 50 @ Do. country, .... 5 00 @ Do. prime, .... 4 00 @ Beef Hams, .... 12 00 @ Cut Meats, Ham's, 1/4 lb. .... 8 @ Do. Shoulders, .... 6 1/2 @ Do. Sides, dry salted, .... 6 @ Eng. Bacon, 8 lb. tmd. bx., .... @ Do. Long, .... @ Do. Cumberland, .... @ Bacon Sides, Wm's d'cas, .... @ Lard, prime, bbls/cks, .... 10 1/2 @ Do. kegs, .... 11 @ No. 1, in bbls. & tces., .... 10 @ Do. Grease, .... 8 @ Tallow, .... 11 @ Lard Oil, .... 90 @	<b>RICE</b> —Duty: 15 p. ct. ad val. Ord. to fr. 8 cwt. .... 3 00 @ Good to Prime, .... 3 75 @	<b>SALT</b> —Duty: 15 p. ct. ad val. Turk's Is. 8 bush. .... 19 1/2 @ St. Martin's, .... @ Liverpool, Gr. 8 sack, .... 1 28 @ Do. Fine, .... 1 50 @ Do. do. Ashton's, .... 1 50 @	<b>SEEDS</b> —Duty: FREE Clover, 8 lb. .... 8 @ Timothy, 8 lb. .... 16 @ Flax, American, rough, 1 50 @	<b>SUGARS</b> —Duty: 24 p. ct. St. Croix, 8 lb. .... @ New Orleans, .... 6 1/2 @ Cuba Muscova, .... 6 1/2 @ Porto Rico, .... 6 @ Havana, White, .... 8 @ Havana, B. and Y., .... 6 1/2 @ Manilla, .... 7 @ Stuart's D. R. L., .... @ Stuart's do. do. E., .... @ Stuart's do. do. G., .... @ Stuart's (A.), .... 9 1/2 @ Stuart's ground ext sup, .... @	<b>TALLOW</b> —Duty: 8 p. ct. ad val. American, Prime, .... 10 1/2 @	<b>TEAS</b> —Duty: 15 p. ct. ad val. Gunpowder, .... 28 @ Hyson, .... 25 @ Young Hyson, Mixed, .... 17 @ Hyson Skin, .... 10 @ Twankay, .... 19 @ Ning and Oolong, .... 19 @ Pouchong, .... 23 @ Anket, .... 23 @ Congou, .... 23 @	<b>WOOL</b> —Duty: 24 p. ct. ad val. A. Sax. Fleeces, 8 lb. .... 55 @ A. F. B. Merino, .... 52 @ A. & M. Merino, .... 47 @ A. & M. Merino, .... 40 @ A. & M. Merino, .... 40 @ Extra Pooled Co., .... 22 @ Peruv. Wash., .... 10 @ Valp. Unwashed, .... 10 @ S. Amer. Com. Washed, .... 10 @ S. Amer. E. R. Washed, .... 16 @ S. Amer. Unw. W., .... 9 @ S. Amer. Cord's W., .... 20 @ E. I. Wash., .... 11 @ African Unwashed, .... 12 @ African Washed, .... 14 @ Smyrna Unwashed, .... 14 @ Smyrna Washed, .... 23 @
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**MONUMENT TO VIRGINIA SOLDIERS.**—The Pennsylvania Dragoons, Capt. C. Thompson Jones, of Roxborough, Pa., intend laying the corner-stone of a monument, on the 22d of February, to mark the spot where seven men belonging to a company of Virginia Troopers, during the time Washington was at Valley Forge, were buried. The Philadelphia *Ledger* says it appears that at that time the Virginians were stationed on the farm of Adam Wood, on the Wissahickon, now owned by the heirs of Samuel Levering; and while sleeping in the house and barn attached, they were surprised by a company of British dragoons stationed in Philadelphia, they having been led by a circuitous route, by a tory well acquainted with this section of the country. The surprise was complete, and seven of the Virginia company were killed, and afterwards buried in a lot on the farm of Andrew Wood, which is between the turnpike and the Wissahickon. A boy, six years of age, named Barndollar, was present at the funeral, and he is now a resident of the neighborhood. Nearly all the money for the building of the monument has already been raised, and in a short time after the laying of the corner-stone, it will be erected.

**A BEARISH REMEDY FOR A COLD.**—John Abel, an English musician, in the time of Charles II, gifted with a tenor voice of the most remarkable beauty and strength, was one of the chief singers of the choir of the royal chapel. In 1688, he was exiled from England on account of his religion. Matheson, a German author, asserts that Abel was in possession of a secret by which he was enabled to preserve, in all their integrity, the fine qualities of his voice to an extreme old age. He was also a very skillful and graceful performer on the lute or guitar. Being of a wild, improvident disposition, he was at length so reduced in circumstances, as to be obliged to travel through several countries of the continent on foot, with his guitar slung across his back. In his precipitate wanderings, he arrived at Warsaw, and was sent for by the King of Poland, who wished to hear him sing. Abel excused himself under pretense of a severe cold. On this answer being made known to his majesty, a peremptory order was dispatched to the unwilling musician to repair instantly to the court. As soon as he appeared, he was led into a vast hall, round which ran a gallery, in which was the king and a numerous company of courtiers and ladies. Abel was placed in an arm-chair which, by means of ropes and pulleys, was drawn up several feet from the ground, to the great astonishment of the catarrh-afflicted singer; but this astonishment was quickly changed into terror when he saw a monstrous and savage bear let loose into the hall. The choice was then given him either to be let down upon the floor to try conclusions with the shaggy intruder, or to gratify the king and royal suite by the exercise of his vocal powers. Without hesitation he chose the latter alternative, and, it is added, was never known to sing with a stronger vibration of tone, or a voice so perfectly clear and free from all symptoms of hoarseness.

The planting of the *Jaya Sri Maha Bodhi Wahanse*, "the victorious, illustrious, supreme Lord, the sacred Bo-tree," forms the grandest episode in the sacred annals of Ceylon. The Bo-tree of Anarajapora is, in all probability, the oldest historical tree in the world. It was planted 288 years before Christ, and hence it is now 2,147 years old. Ages varying from one to five thousand years have been assigned to the baobabs of Senegal, the *encalyptus* of Tasmania, the dragon-tree of Orotava, and the chestnut of Mount Etna. But all these estimates are matters of conjecture, and such calculations, however ingenious, must be purely inferential; whereas the age of the Bo-tree is matter of record, its conservatism has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles among the most authentic that have been handed down by mankind. Compared with it the oak of Ellerslie is but a sapling, and the Conqueror's oak in Windsor forest barely numbers half its years. The yew trees of Fountain's Abbey are believed to have flourished there twelve hundred years ago; the olives in the Garden of Gethsemane were full grown when the Saracens were expelled from Jerusalem; and the Cypress of Soma, in Lombardy, is said to have been a tree at the time of Julius Caesar, yet the Bo-tree is older than the oldest of these by a century, and would almost seem to verify the prophecy pronounced when it was planted, that it would "flourish and be green forever." The degree of sanctity with which this extraordinary tree has been invested in the imagination of the Buddhist may be compared to the feeling of veneration with which Christians would regard the attested wood of the Cross.

**HEAR IT RING.**—A gentleman who has for two years refused to contribute anything towards the support of the "stated preaching of the gospel," recently surprised his friends by contributing to the purchase of a bell for a new church edifice. On being asked the reason of this exercise of liberality, he replied that he never put his money where he could not hear it ring.

**Twice as Good.**—A correspondent, who signs herself "Sophia," says that woman is twice as good as man, and proves it thus by the very orthography—W-o-m-a-n—Double you, O man!

## PERSONAL AND SPECIAL NOTICES.

We have received the following communication in reference to the efficacy of the "Vegetable Powders," (see advertising columns,) and which it will be seen is for sale at this office:

NEW YORK, Dec. 31, 1859.

DEAR SIR: I feel it a duty to report to you, on the effect of your "Vegetable Powders," as I have used them in my family.

The case is simply this: My wife had an ulcer appear near the ankle, about the first of June last. Being in Paris, I applied to one of the best surgeons of that city. He declared it a very bad ulcer, and treated it in the usual way, with poultices, etc. On my arrival here, August 2, I obtained the assistance of a skillful Physician, and he continued the use of poultices of the same nature. After the lapse of five or six weeks, finding no benefit resulting from that course, I changed the treatment, with some advantage, but when the first was nearly healed a second declared itself in close proximity of the first.

In that state, I commenced the use of your "Vegetable Powders" about the first of November, and have continued to administer them (exclusively) according to directions; and now I am happy to inform you that she is apparently cured.

I am fully convinced that they are a powerful absorbent, and where such action is required, they must necessarily be of great benefit.

Very respectfully, your greatly obliged, and obedient servant,

D. CUTTER.

M. Irish removed to 154 Fourth-street, near 4th Avenue.

**Lamartine Hall, cor. Eighth Av. and 29th-st.**

Mrs. Fannie Burbank Felton will speak on Sunday, the 15th inst., in the afternoon at 3, and evening at 7 o'clock.

**The Spiritual Lyceum and Conference** hold regular sessions each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'clock, in Clinton Hall, Astor Place. The public are invited. Seats free.

**Miss Hardinge's Movements.**

Applications for Southern engagements to be addressed care of N. C. Folger, Esq., New Orleans. In January and February, 1860, in Memphis and Cincinnati; in March and April, etc., in Philadelphia, Providence and the East. Permanent address, 8 Fourth Avenue, New York city.

**R. P. Ambler at Buffalo.**

Mr. Ambler will answer calls to lecture on Sundays and week-day evenings through December at places between Buffalo and St. Louis. Address, care of J. H. Lusk, Buffalo, N. Y.

**Lindley M. Andrews**

Superior Lecturer, will travel in the South and West this fall and winter. Persons desiring his services may address him either at Yellow Springs, Ohio, or at Mendota, Ill., until farther notice is given.

**Books for the Holidays at Half Price.**

Until the 15th of January next, we will fill orders for the following books in our catalogue on the last page of this paper, at half price.

Light from the Spirit-world.	Including postage, 47 cts.
The Road to Spiritualism. In four lectures, by Dr. Hallock.	13 "
Review of Dods' Involuntary Motion. By Mr. Courtney.	16 "
Philosophy of the Spirit-world.	44 "
By a Spiritualist, (Rev. C. Hammond.)	16 "
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The Worker and his Work.	6 "
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Brittan & Richmond's Discussion of Spiritualism.	64 "
Both sides ably presented with facts.	64 "
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**A DEFENSE OF THE CROW.**—The crow, in many parts of this world, is considered a marauder on the farm, and the gun is perseveringly used for his extermination. The most able writers on ornithology, and others who have studied his habits, agree that, instead of being a robber and a pest to the farmer, he is one of the most faithful friends and greatest benefactors. He consumes, in the course of the year, vast quantities of grubs, worms and noxious vermin; he is a valuable scavenger, and clears the land of offensive masses of decaying animal substance; he hunts the grass fields, and pulls out and devours the underground caterpillars, wherever he perceives the sign of their operations as evinced by the wilted stalks; he destroys mice, young rats, lizards and serpents; lastly, he is a volunteer sentinel about the farm, and drives the hawk from its inclosures, thus preventing greater mischief than that of which he is himself guilty. It is chiefly during seed-time and harvest that the depredations of the crow are committed; during the remainder of the year we witness only his services, and so highly are those services appreciated by those who have written of birds, that we can not name an ornithologist who does not plead in his behalf.—*New York Spirit of the Times.*

## STARTLING OCCULT PHENOMENA, TO BE BROUGHT TO LIGHT THROUGH THE COLUMNS OF THE



The important SPIRIT MANIFESTATIONS in All Ages of the World: the Basic Facts of All Religions, especially the Spiritual Phenomena, in Various Languages, Traditions, and Histories, which are almost buried in the ages, are being Exhumed and Set Forth in a series of articles now being published in the columns of THE TELEGRAPH AND PREACHER, with brief Notes and References. What was thought to be the significance of the phenomena by those who experienced or observed them, will be stated, so far as may be, in their own words, and free from any Sectarian Bias of our own time—the statement being unobjectionable to every person who is willing that Facts and Truths shall be presented to the People. The Numerous and Important Facts thus to be presented will be as interesting, instructive, and surprising as they will be valuable to Science, Philosophy, and Theology, and to a comprehension of the essential elements, capabilities, relations, and destinies of man.

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