

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

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

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Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render regular 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.

This paper is not given to light reading, in the form of seductive and exciting 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, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. 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 inaugurated 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.

SPIRITS OF THE LIVING.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

Dear Sir—Permit me to offer you a slight sketch of a fact which has come under my observation in connection with the title of this article—one which may form food for suggestion and inquiry. On the evening of the last day of November, while sitting in the family circle of the friends I visited at Memphis, Tenn., we were joined by a gentleman whose acquaintance I had then very recently made, who for some years had been a practicing physician at Milwaukee. Shortly after this addition to our party, I experienced the usual sensations attending the near approach of a Spirit who was anxious to communicate through my mediumship.

For nearly a quarter of an hour I tried to resist this influence, finding such control in private circles injurious to my public efforts; but although the force affected me as if from a great distance, and with a sensation of extreme debility, it conquered my reluctance to yield sufficiently to compel me to apprise the physician that a Spirit friend was near him—one who regarded him with great affection, and bearing the name of Anna. She subsequently added a second name, which, though spelled incorrectly at first, was sufficiently strange and definite in sound, to identify the Spirit as one of the doctor's patients, between whom and himself had subsisted an affectionate

friendship of many years standing. In proof of her identity, and entirely unsought for on the part of the doctor, the Spirit proceeded to give a great many singular tests, making me describe chiefly by pantomime a number of pictures in her house, its furniture, the situation of a certain tree near the house-door, together with the leading traits in her own character, and allusions both to one of her deceased children, and various fits of sickness during which she had been under the doctor's treatment; all of which minutiae brought home the identity of the communicating Spirit with startling precision.

The manifestation occupied quite an hour, and concluded by the vivid appearance of the Spirit herself upon the wall opposite to where I sat. Had any question existed upon previous points of identity, this appearance would have settled it, as there were some peculiarities in the shape of the lady's head, her mode of dressing her hair and its color, which marked her with striking characteristics.

Then came the doctor's avowal that all these presentations were identical with a person who, to the best of his belief, was still an inhabitant of earth, and the hesitancy with which the first part of the manifestations were received, arose from the fact that he recognized no such description as applicable to any one then, to his knowledge, in the Spirit-world. While his thoughts, therefore, were fixed upon the inhabitants of that land, the idea of his still living friends never, of course, occurred to him—placing the hackneyed solution of "mind-reading" out of the pale of possibility—at least until after the name had been given.

Three weeks later the gentleman above alluded to met me in New Orleans, and showed me a letter from one of the relatives of the communicating Spirit, announcing the fact of the lady's death—an event, however, which did not take place till one week after the period of the above named manifestation! I know I shall be told by many of the savans who undertake to *reply* to, but not *explain*, these phenomena, that no doubt the lady's mind was at the time of her appearance to me, steadfastly fixed upon her old friend, and in view of the approaching dissolution which had been predicated by a long sickness; that she was deploring the absence of her accustomed medical adviser, etc. Are these phases, however, explanatory or even philosophical? Do they solve the problem of that thought which is so material as to be able to magnetize a medium into a sufficiently psychological state to compel from her pantomimical representations, and produce the apparently objective representation of a well-defined shadow on the wall.

I could relate very many cases of a similar character, although more difficult of solution, upon the hypothesis of the transmission of thought. Indeed, I have frequent presentations of what I can find no other name for than "living Spirits," or rather the Spirits of persons still dwelling in the

earth-sphere; but as I am somewhat chary of placing my facts before the spiritual detectives of New York without a sufficient amount of reliable testimony to compel their respectful acceptance, so I reserve them for the benefit of the few instead of the many.

I may, however, add that the influence thrown upon me by these manifestations generally differs from that of "the Spirits," inasmuch as it produces sensations of coldness, and sometimes a slight faintness, while the disembodied Spirit is generally accompanied by a peculiar feeling of exhilaration and strength. Also in the above and two other cases which I can well attest, the manifestations have been succeeded very rapidly by the death of the persons whose spirits were presented. I beg to state that I offer no inferences on this point, not having a sufficient number or variety of illustrations to deduce therefrom the certainty of decease following. Indeed the experiences of others tend to the contrary opinion, many having claimed to see the Spirits of the living (among them myself) without any event of moment, sickness or dissolution succeeding. If my experience in these instances has been different, it does not prove the rule; if it did, it would satisfactorily account for the popular Scottish superstition concerning the appearance of the living Spirit or "wraith," as a token of impending death.

I shall be happy to furnish the names of the parties concerned in the above to any who may desire to test this matter farther; and suggest the subject of "living Spirits" as yet undisposed of in discussions which are no doubt calculated to evolve truth by comparison of well-digested opinions; but which, nevertheless, can not hope to arrive at any satisfactory solution of spiritual problems undemonstrated by facts even as simple as the above narration.

Permit me to add, while writing from the South, that as I had to re-peruse with pain the detail of my inhospitable treatment at Memphis, Tenn., it is but justice to this section of the great country in which I, a foreigner, have received such a noble welcome, north, east and west, to contrast the venom of the gentleman who would rather let helpless orphans "slide" than be fed by an infidel to his opinions—with the loyal, gallant, and candid reception I experienced in the fair Crescent City. Some of the noblest minds, the most scientific heads, and the warmest hearts, were among the constant attendants on my public efforts, and foremost in ministering to my social gratification. I have elsewhere furnished my grateful tribute to the much-loved friends I have left in New Orleans, and must not trespass longer on your columns.

I would add a word, in closing, to my co-laborers in this mighty work. The great South is as yet an almost unplowed land in Spiritualism. Three of the most brilliant stars in the spiritual horizon, Messrs. Ambler, Brittan and Forster, have been here, and labored as I am now doing, to the utmost of their ability and means. Those who think to reap golden

harvests and find their path strewn with roses, must be content to bring the fruit with them and look for roses in the only place where they exist—in the wide fields of nature; but to those who are ambitious to work with, and for, the Spirits, I say from my very soul, come to the South. The dear, loving, brilliant East, with its open doors and open hearts, and, as far as I have found, open purses, too, offers many temptations to stay in it; but if instead of doing that, and finding fault, with things which can never be fairly appreciated at a distance, we were all to fly to the relief of the most sick, and remember that the greater the wrong the greater the necessity for the Spirit physician, might we not then with the sweet balm of a pure, loving, peaceful religion, heal every wound, and make this noble America foremost as a refuge for the souls no less than the bodies of earth's wanderers?

An American religion! Shall we not have it? founded upon science modeled by nature, taught by God!! Dear spiritual friends, however agreeable it may be to tread the kind homes of the East, the path of duty, stern though it undoubtedly is, lies South. I am, dear Sir, yours for the truth,

EMMA HARDINGE.

FLORIDA HOUSE, MACON, GA., January 7, 1860.

THE PREVALENCE OF CRIME.

PHILADELPHIA, January 6, 1860.

FRIEND PARTRIDGE: Under the head of "Crime and its Consequences," you have published in your paper of December 31 a frightful catalogue of human wretchedness, wickedness, and woe; and very sensibly asked us to look at it, and to examine the bill of its cost to our mother country. And further, you suggest the advantages that would result from the application of that sum (fifty million dollars) to objects of education and reform. This is undoubtedly a very correct view of the subject to be presented to the politician or the political economist, who only considers mankind as so much stock in the world's trade. But does your suggestion go deeper, and ask if there is any remedy for those troubles, those degradations, and those sorrows? But I am glad that you have published it; for it implies, or in some sense seems to acknowledge, that there is some evil in the world. And yet I marvel that you should have made even that concession in the face of those who have persistently declared for years that there is no evil; that if there is evil it is necessary, and consequently proper and right, and therefore not evil, but good! Now I would not contend with men about abstract opinions, were it not that these find an embodiment in practical life. And hence it is that many Spiritualists whom I had known for years as ardent reformers in various departments, dropped them all, and reposed entire faith in the New Dispensation as a balm for all human ills. Even of this I would not complain, if, like Mother Church, they made no professions to progress. But let that pass, and let us look at your suggestions. First, at home: our own city (Philadelphia) paid more for police in 1856 than for public instruction; and yet our schools have been in operation for twenty-five years, and our house of refuge, and our penitentiary, and our poor-house, are models (in their way) for the world. And then there is our Moyamensing Prison, a half-way house; it is such a paradise that men will steal small things to get a commitment there as a place of refuge from our out-door liberty. I will pass by your own Gotham (or Golgotha), and light down on Boston, the pride and glory of our land. Her schools and her reformatory institutions are surely munificent; but does high intellectual culture and classic beauty save her? Is there not more forgery, fraud, and speculation in and about her, according to her size, than in any other commercial center of our country? Was not the best man of our best party lately detected in committing frauds in rum-selling, that meanest of mean business? Was not her rural home for friendless boys burnt up by its own inmates this past summer? What, then, shall we say of education and reform? Shall we abandon them? By no means; but do let us see, in the mean time, if there is not something rotten in Denmark; let us see if the sins of Jacob do not descend down to the Israel of our own land.

But I fear to touch upon practical matters, as I should probably be ignored, and cast out as heretofore. Yet I can not forbear to mention, in reference to England, that about sixteen years ago, I appealed to some working-men from that

country, with whom I was acquainted, whether there was not enough money laid out for tobacco, in its various preparations, by the working-men, including the seamen and the army, to send all the poor annually over to this country? and they unanimously answered in the affirmative; and more, that would keep them here till they could get employment. But I forbear to say more, for I know not where to find practical men to take a common sense view of the practical affairs of this life. Every new ism sends forth its advertising corps, like the equestrian troop, to call us in for an evening's entertainment which gives us an hour's amusement, and ends in a farce.

Yours for the truth, M. W. HAMMOND.

CHIPPEWAY SPIRITUALISM.

The kind of Spiritualism that prevails among the Chippewas, and the Indian tribes generally, is illustrated by the following interesting story, from *Goodrich's Pictorial Geography*. The protracted trance, with its accompanying mental phenomena herein related, has had many parallels among more civilized people.

A small war party of Chippewas encountered their enemies upon an open plain, where a severe battle was fought. Their leader was a brave and distinguished warrior, but he never acted with greater bravery, or distinguish himself for greater personal prowess, than now. After turning the tide of battle against his enemies, and while shouting for victory, he received an arrow in his breast, and fell dead upon the plain. No warrior thus killed is ever buried; and, according to ancient custom, he was placed in a sitting posture upon the field, his back supported by a tree, and his face toward the course in which their enemies had fled. His head dress and equipments were accurately adjusted, as if living, and his bow leaned against his shoulder. In this posture his companions left him. A fate, which appeared so evident to all, proved, however, deceptive in the result. Although deprived of the power of utterance and the ability to move, he heard distinctly all that had been said by his friends. He heard them lament his death, without the power of contradicting it; and he felt their touch, as they adjusted his posture, without the strength to reciprocate it. His anguish, when he felt himself thus abandoned, was raised to the extreme; and his wish to follow his friends on their return so completely filled his mind, when he saw them, one after another, take leave of the corpse and depart, that, after making a violent exertion, he arose, or seemed to himself to rise, and follow them. But his form was invisible to them: and this gave new cause for the surprise, disappointment, and rage, which alternately filled his breast. He followed their track, however, with great diligence. Wherever they went, he went; when they ran, he ran; when they encamped, he encamped; when they slept, he slept; when they awoke, he awoke. In short, he mingled in all their labors and toils; but he was excluded from all their sources of refreshment, except that of sleeping, and from the pleasures of participating in their conversation, for all that he said was unattended to.

"Is it possible," he exclaimed, "that you do not see me, that you do not hear me, that you do not understand me? will you suffer me to bleed to death, without offering to staunch my wounds? will you permit me to starve in the midst of plenty? have those whom I have so often led to war, so soon forgotten me? is there no one who recollects me, or who will offer me a morsel of food in my distress?" Thus he continued to upbraid his friends at every stage of the journey, but no one seemed to hear his words; or if they heard his voice they mistook its sound for the winds of summer, rustling among the green leaves.

At length the returning war party reached their village; and their women and children came out, according to custom, to welcome their return and proclaim their praises. Kumaudjeewug! Kumaudjeewug! Kumaudjeewug! They have met, fought, and conquered, was shouted from every mouth, and resounded through the most distant parts of the village. Those who had lost friends came eagerly to inquire their fate, and to know whether they had died like men. The decrepit father consoled himself for the loss of his son, with the reflection that he had fallen manfully, and the widow half forgot her sorrow amid the praises that were uttered of the bravery of her departed husband. The breasts of the youths glowed with martial ardor as they heard these flattering praises; and children joined in shouts of which they scarcely knew the meaning. But amidst all this uproar and bustle no one seemed conscious of the presence of the wounded warrior chief. He heard many inquiries of his own fate; he heard them relate how he had fought, conquered, and fallen with an arrow pierced through his breast, and that his body had been left among the slain.

"It is not true," replied the indignant chief with a loud voice, "that I was killed and left upon the field. I am here! I live! I move! See me! Touch me! I shall again raise my lance in battle, and sound my drum in the feast." But nobody seemed conscious of his presence, and they mistook

his loud voice for the whispering winds. He now walked to his own lodge; he saw his wife within tearing her hair, and raising her lamentations over his fate; he endeavored to undeceive her, but she also seemed equally insensible of his presence or his voice; she sat in a despairing manner, with her head reclining upon her hands; he asked her to bind up his wounds, but she made no reply; he then placed his mouth close to her ear, and vociferated, "I am hungry, give me some food." The wife thought she heard a buzzing in her ear, and remarked it to one who sat near her. The enraged husband now summoning all his strength, struck her a blow upon her forehead. She only complained of feeling a shooting pain there, such as is not unfrequent, and raising her hand to her head, remarked, "I feel a slight headache."

Foiled thus in every attempt to make himself known, the warrior chief began to reflect upon what he had heard in his youth, that the spirit was sometimes permitted to leave the body and wander about. He reflected that possibly his body may have remained upon the field of battle, while his spirit only accompanied his returning friends. He determined to return upon their track, although it was four days' journey to the place. He accordingly began his journey immediately. For three days he pursued his way without meeting anything uncommon, but on the fourth, toward evening, as he came to the skirts of the battle-field, he saw a fire in the path before him. He walked to one side to avoid stepping into it, but the fire also had moved its position, and was still before him. He then went in another direction, but the mysterious fire still crossed his path, and seemed to bar his entrance to the scene of conflict. In short, whichever way he took, the fire was still before him; no expedient seemed capable of eluding it. "Thou demon," he exclaimed at length, "why dost thou bar my approach to the field of battle? Knowest thou not that I am a spirit also, and that I seek again to enter my body? Or dost thou presume that I shall return without effecting my object? Know that I have never been defeated by the enemies of my nation, and will not be defeated by thee?" So saying, he made a sudden effort and jumped through the flame. In this exertion he awoke from his trance, having lain eight days on the field of battle. He found himself sitting on the ground, with his back supported by a tree, and his bow leaning against his shoulder, having all his warlike dress and implements upon his body, the same as they had been left by his friends. He looked up and beheld a large war eagle sitting in the tree above his head. He immediately recognized this bird to be the same he had dreamed of in his youth, and which he had selected as his guardian spirit, or personal messenger. This bird had carefully watched his body, and prevented other ravenous birds from devouring it. He got up and stood some time upon his feet; but he found himself weak and much exhausted. The blood upon his wound had staunching itself, and he now bound it up. He possessed the knowledge of such roots as were efficacious for its cure. These he carefully sought in the woods. Some of them he pounded between stones, and applied externally; others he chewed and swallowed. In a short time he found himself so much recovered as to be able to see any large animals. With his bow and arrows, however, he killed small birds during the day, which he roasted before the fire at night. In this way he sustained himself until he came to a water that separated his wife and friends from him. He then gave that peculiar whoop which indicates the safe return of an absent friend. The signal was instantly known, and a canoe dispatched to bring him across. But while this canoe was absent, conjecture was exhausting itself in designating the unknown person who had given this friendly intimation of his approach. All who had been of the war party had returned, except those who were killed on the field. It might be some neighboring hunter. It might be some deception of their enemies. It was rash to send a canoe without knowing that any of their friends were absent. In the light of this conjecture, the warrior chief was lauded amidst the shouts of his friends and relations, who thronged from every lodge to welcome their faithful leader. When the first wild bursts of wonder and joy had subsided, and some degree of quiet was restored in the village, he related to his people the account of his adventures, which has been given. He then concluded his narration by telling them that it is pleasing to the spirit of a deceased person to have a fire built upon his grave for four nights after his interment; that it is four days' journey to the land appointed for the residence of the spirit; that in its journey thither, the spirit stood in need of a fire every night at the place of its encampment; and that if the friends kindle this funeral fire upon the place where the body was deposited, the spirit had the benefit of its light and warmth in its sojourning. If they neglected this rite the spirit would itself be subjected to the irksome task of building its own fires at night.

THE POLITE MAN.—The Duc de Collin was the politest man in the Court of Louis XIV. St. Simon tells the following stories about him: An ambassador was taking leave of him one day, after a long visit, and M. de Collin arose to conduct him into the street. The diplomat chanced to be a man nearly as polite as the duke, so while the latter insisted on going through the ceremonial of respect, by way of easing his conscience, the other did all he could to prevent him. It was a regular struggle for the palm of politeness, and the ambassador seeing that he should infallibly be beaten unless he had recourse to a trifling vio-

lence, slipped through the door of the vestibule and double-locked it. For the moment the duke was nonplussed, and the ambassador, chuckling over his stratagem, was about to enter his carriage, when he felt some one assisting him by the arm, and, on turning round, beheld Coillin in the act of making a profound bow.

"Ha! monsieur le duc," exclaimed the ambassador, "you must have got here by some witchcraft, for did I not lock you within, fast and safe?"

"I jumped into the street from the window of the antechamber, which was not very far from the ground," answered the duke, with another formal and very profound bow. "I was not to be prevented from paying you the homage of that deep respect which I entertain toward you!"

"But you have torn your clothes! Alas, good Heaven, I trust you have not hurt yourself?"

"Do not take that into consideration," replied the duke; "I am well repaid in having shown you my respect. But let this be a warning, and, another time, do not oppose what I conceive to be a sacred duty."

The duke, in jumping, had actually fallen upon his hand, and actually dislocated his thumb. The king, on hearing the adventure, laughed heartily, and sent the royal surgeon, Felix, to attend him. After the thumb had been set, a sufficiently painful operation, Felix arose to depart, and the duke also rose to conduct him to the top of the staircase. The surgeon remonstrated, the duke insisted; the former, being outside, pulled at the door to shut upon the latter, and the latter pulled with might and main to open a free passage for his politeness; and their friendly strife was so well conducted, that the thumb was again displaced, and the patient had to undergo another operation, more painful than the first: after which, having warned the surgeon Felix not to oppose his wishes, he duly conducted that gentleman to the stairs, with a bow every way snacking of the royal coronation, for which it is well known Louis was so great a stickler.

PARALLELS OF SLAVERY.

NAPOLI, Jan. 16, 1860.

Wealth never comes by honest labor only. The dollar I own, because I have earned it to-day, must be made to earn me something to-morrow, and thus usury—interest at one per cent, or one hundred in the end—makes me rich. Labor never would! I lend my neighbor \$1,500, and he lets his boy, of man's strength, work for me one year for one year's interest. Thus the interest on my money secures one or one thousand laborers, obedient to my will. Put my money in "perpetuity," and these laborers become perpetual ministers to my wealth.

It is easy to grow rich when regiments of men are "working for nothing and boarding themselves," and I am garnering all the fruits of their labor.

Cursed is interest! it breaks the back of the poor, robs the mouth of labor, pampers the palate of craft and indolence, builds the palace of pride, arms the fingers of ambition, degrades the worker, and makes rascality ruler!

I say not this because I pay more than I receive; it is a thousand times otherwise; yet I know how it eats, and burns, and grinds, and mars the brotherhood of men.

The manufacturer puts his money in mills and engines, and each \$10,000 is equal to a "thousand-horse power" to work him wealth. The farmer puts his in lands; then other men till his fields, and give the owner half God gives them. The planter puts his in slaves and land, and bags all the gain, for he owns all.

When the "motes" and "beams" are out of our eyes, we then can see. Nature owns the "material"—land or water—and the worker owns *all*, not *half*, his labor.

I think, therefore, men can afford to "forgive all sins and all blasphemies," except the blasphemous sin of "USURY" and of RENT! There are degrees of rent and usury. The devoutest man among us thanks God for seven per cent., that is, legal interest; and, like Shylock, if, in the law and in the "bond," it were "nominated" *seventy*, he would thank God with equal unction.

The slaveholder is as ready in his legislation as he is unjust in his demands. He makes it legal to take cent per cent—take all; and he thanks God (or, more likely, himself) for not only the ten thousand bales of cotton, but the one thousand "niggers" that made the crop! And, for anything I can see, God may as well say, "You are as welcome to one as to the other."

"Simple interest" is like the little whips Solomon used, and the people bore it; but "compound interest" and slavery are like the "scorpions" his son was going to flay the people with, when he said, "My little finger shall be heavier than my father's loins." And they rebelled against the whips, the scorpions, and the finger.

Let all people rebel!—put down interest, usury, rent, and slavery! Let every one eat his bread in the sweat of his own face—and not the bloody sweat of slaves, or golden robbery by "usury!"

C. H. BALDWIN.

SPIRITUAL LYCEUM AND CONFERENCE.

Held every Tuesday EVEN'G, in CLINTON HALL, EIGHTH ST., NEAR D'WAY.

EIGHTY-FIRST SESSION.

QUESTION: What are the indications of modern Spiritualism respecting civil government?

MR. PARTRIDGE: Modern Spiritualism, as he thinks, is to exert a salutary influence upon civil government, from the fact that it reveals to us the perpetuity of human relations. These relations, in the light of their eternal duration, must acquire a dignity and sacredness, not hitherto recognized by the State. Civil government is mainly a consolidation of ecclesiasticism. The State, like the Church, proceeds upon the principle that death closes all accounts, and ends all obligation. The one hands the culprit over to the halter, as the other consigns the sinner to hell, in the firm conviction that every relation, whether of blood, of sympathy, or of brotherhood, ends with the life of the body, and that the Divine Father himself is absolved from all further responsibility in the case, so soon as the man is removed beyond the jurisdiction of our civil and religious institutions. For the weak and erring, love, both divine and human, is supposed to end at the grave. To this error is to be traced the fact that what we most need (to wit, the cherishing, developing and strengthening of our spiritual nature through the recognition and sacred protection of these eternal relations) is abandoned by civil government. In the light of modern Spiritualism, brotherhood is an ever-existing and active reality, which no accident can impair, which no error of life can destroy. As this great truth becomes incorporated with the public thought, it must influence for good all our institutions, whether civil or religious. The legitimate effect of modern Spiritualism is to make the individual a law unto himself. Civil government and ecclesiastical as well, is an effort to reform men from without; Spiritualism addresses itself to the inner fountain, whence action proceeds. Its power is love, not law. It has no threats, it only invites. Some indication of its results may be seen in this Conference. From the beginning, we have been without law—no constitution, no presiding officer, no by-laws. Every variety of topic, opinion, and persons, are here commingled week after week from year to year, with nothing to maintain order but the innate dignity of human nature unfolded to a recognition of the universal rights of brotherhood; and when what is realized in this Conference with respect to the true theory of human relations, becomes general, as it assuredly will if such as do realize it are faithful, then will civil government be revolutionized, so that, instead of protecting the supposed interests of the few, it will maintain the rights of all.

DR. GRAY: Substantially, the question calls upon us to prophecy what sort of a Republic, Spiritualism would found; that is to say, what would be the condition of the world, were the laws of psychology universally understood and obeyed: It is a universal law of the spirit, that I can get your truth, if I am in harmony with your good. No human being can reform or grow into the reception of a higher good, but through harmonic relation with one who has a higher truth. This is the spiritual law of reform. Its indispensable prerequisite is harmony. How does civil government manage? By whips and halters. The spiritual laws, as revealed to us by spiritual intercourse, show that reformation is from love. Under their dominion we shall have education in the place of stripes and torture. The contrast is apparent. Civil government proceeds by coercion, by making war upon the culprit; spiritual government, by making love to him. Another revolutionary element in Spiritualism is, it starts from the mere declaration or word admission of equal rights, to a realization of them. Outside, with both church and state, human rights are not realized. They proceed upon the principle that there is absolute power on the one side; God, and the duty of absolute submission on the other. Force, authority, submission, these are the things realized, not rights. It is not difficult to prophecy which method will ultimately prevail: affection must take the place of force; harmony must supplant antagonism, as surely as that which is natural will overcome that which is unnatural.

DR. HALLOCK: This question seems a natural sequent to the preceding. At least it is a practical one, and, of necessity, urges itself upon the thoughtful mind. We have been considering somewhat, the relation of ancient Spiritualism to human institutions, and the question asks, What light does modern Spiritualism yield for the solution of these problems of church and state? To his mind, the question was answered long ago; only, until within the last ten years he had no ear to hear it. The first seer whom history reveals as standing wholly apart from both church and state, said, "My kingdom is not of this world;" that is to say, its governing principle, its law, or method, is unlike that which obtains in this world. This world seeks to accomplish its purposes by restraining the body. My kingdom seeks to free the soul. Its power is spiritual, and addresses itself to the spirit; whereas, this world speaks only to the body—flesh to flesh—instead of spirit to spirit—iron to the heel instead of love to the heart; a halter for the neck, instead of light for the understanding. Not at all like the methods of this world, whether civil or religious, is the kingdom of Christ's vision. In himself was exemplified both the power and the method of his kingdom. He walked the earth its living exponent, exemplifying at once its end and its means. It found him a Jew, and it made of him a man! that

was the whole of it. This identical kingdom finds us, what? Why, Presbyterians and Infidels, Politicians and Merchants, and it seeks to make of us, what? Men—integers and not fractions, as do the kingdoms of this world. It abolishes the church and state which is of this world, by lifting the individual above them. It destroys the Devil by saving him. It kills hatred by love, and overcomes the evil through a revelation of the good. It inculcates, (this Spiritual kingdom which Jesus affirmed) that man, essentially, is a Spirit, even as God is a Spirit. In judgment of the world kingdom he is presumed to have a Spirit, which Spirit is subordinate to the wants of the flesh and the interests of the state. In the light of the Heaven kingdom, he is seen to be a Spirit, sovereign, not subordinate to the body, the world belonging to him and not he to the world.

Does any man wish to know what the eternal kingdom of the Spirit inculcates, with respect to body government? He may see its inculcations exemplified if he will but measure Jesus of Nazareth; whom it installed perpetual King and high Priest over himself, and bid him declare this anointing to be universal. The Empire of Austria crowns Francis Joseph, and the empire of the church crowns Pius Nonus—these two to rule the many—the empire of the Spirit—the kingdom which "is not of this world" crowns its subjects; constituting each a monarch over himself. All the difference in the world you see, whether I clasp a crown upon the head of Louis Napoleon or my own; and precisely the help we get from Spiritualism, whether of ancient or modern recognition, is the knowledge just where to place it. Mark how the old and the new kiss each other; how all that is from heaven savors of heaven, even as wisdom is justified of her children. The very method of the introduction of the kingdom which is "not of this world," to our consciousness, verified that ancient saying. The subordinate part of method as to admission to the honors and emoluments of this world's kingdoms, whether of church or state, and the method of our introduction to the other, are wholly the reverse. Consider the difference between entering into communion with the Roman church for example, or into the presence of the Queen of Spain, and entering into that of the peers of a realm whose subjects are angels, where government never changes, and whose glory is unfading; and he must be a dull student who fails to gather somewhat of the lesson this difference inculcates. Bell, book and candle, priest, altar and sacrifice, court dress and court ceremony; where were they in that hour of introduction to the court of heaven and the church of God? Does not their absence then and there, sufficiently indicate that, so far from being so much as stepping stones to the kingdom which is spiritual and the government which is divine, they are actually stumbling-blocks over which the race has broken its shins from time immemorial—a stone rolled against, and a watch set upon the sepulcher of a crucified humanity, which the angels have come expressly to roll away.

DR. WELLINGTON: In spiritual intercourse, as much depends, as he believes, upon the unity of the circle as upon the medium. He does not accept the inculcations of Spirits as authority. Everything should be made subservient to the judgment. If what we receive from Spirits helps us to grow, that is well. The design of God, and the need of man is to grow. That is what Spiritualism means to him. He thinks Spirits, both developed and undeveloped, influence us much. His experience has confirmed his faith that where there is antagonism with us, there is a corresponding flurry in the Spirit-world. With respect to the question of government, in one sense he believes in no government; that is to say, he thinks the child should be left to follow the promptings of his own instincts as far as possible. But we know but little of the influence of Spirits. He thinks their effort in the main is to free us from authority. But we must remember that the influence exerted by them will depend upon ourselves. A melancholy man, for example, will not attract an energetic, progressive Spirit; but, on the contrary, he will be obsessed by a dismal one like himself. Like tends to like. Congress and this Conference have their counterparts in the spiritual world, and the law holds everywhere. Of the influence of Spirits, he is convinced from a large experience. One evidence is, the influx of mediums at his establishment in Jamestown. From the East, West, North, and South, they flocked to his borders like doves to the windows, and that apparently without rhyme or reason; which proves that they must have been sent upon some inscrutable but important mission by Spirits.

Adjourned.

R. T. HALLOCK.

A HEART IN THE RIGHT PLACE.—"I am wedded, Coleridge, to the fortunes of my sister and my poor old father. Oh! my friend, I think sometimes could I recall the days that were past, which among them should I choose? Not those 'merrier days,' not the 'pleasant days of hope,' not 'those wandering with a fair-haired maid,' which I have so often and so feelingly regretted—but the days, Coleridge, of a mother's fondness for her school-boy. What would I give to call her back to earth for one day, that I might, on my knees, ask her pardon for all those little asperities of temper which from time to time have given her gentle spirit pain! And the day, my friend, I trust, will come, when there will be time enough for kind offices of love, if 'heaven's eternal year' be ours. Hereafter her meek spirit shall not approach me! Oh! my friend, cultivate the filial feelings! And let no man think himself released from the kind 'charities' of relationship. These shall give him peace at last. These are the best foundations for every species of benevolence."—Charles Lamb.

RELIGION.

SPIRITUALISM THE SOLUTION OF A GREAT PROBLEM.

The word religion is defined in many different ways, but in one way or another it is as old as the human race, as ancient as creation. What we understand by religion, is the relation and duties of man to the Deity. The disposition and capacity of man to examine into these relations, makes him a religious being, and, in its widest sense, the word may be defined to be sentiment and knowledge of our relations to God, and the consequences flowing therefrom.

In all nations and countries, even among remote savage and barbarous tribes, religious sentiment and worship are known and practiced; and it is believed that there is no nation or people known which is utterly destitute of some form of religion. If this be so, the sentiment, or whatever else it may be termed, must arise from nature, and be common to all mankind.

Particular religions become predominant by a variety of causes; by the growing authority of tradition, the intellectual superiority of particular men who imbue families, tribes, nations, with their own religious ideas; by the blending of politics with religion, as in England, and more frequently, as in the middle ages, by force and persecution. To the last two of these causes may be, in a great measure, ascribed the rise and progress of Christianity. For a great part of the time during which Christianity has been one of the religions of the world, its professors and priests have made no scruple to use the sword, the rack, the fagot and the dungeon, to compel men to believe that they were the followers of the Prince of Peace.

Again, the adherents of most religions refer the establishment of their own particular form of faith to the direct interposition of the Deity whom they worship.

This is true of the Jew and Christian, the follower of Zoroaster and Mohammed; each sect has its exclusive Divine revelation, as the foundation of the only true Catholic religion. The Jew has his Talmud, the Persian his Zend Avesta, the Mohammedan his Koran, and the Christian his Bible. All are equally sincere, and most firmly believe that its particular revelation contains the only known and positive laws given by God to man.

It is the province of the philosophy of religion, to investigate the original principles of all religions, and the hidden causes of the variety of the developments of this great eternal, original principle.

The history of religion shows the historical development of this principle, and those general ideas which lie at the basis of each religion (see Benjamin Constant's work on religion).

In all ages of the world's history, men have speculated upon the principles of all religions, and in particular the mystery in which the Christian faith is involved, has been the subject of much doubt and speculation. It would seem most natural that man should have within himself a sufficient knowledge of his duties and relations to God, and those who support this opinion are termed naturalists. Christianity opposes revelation to natural religion, by which is understood that knowledge of our relations to God, which we may obtain by our own faculties unaided by special interference of the Deity.

From this one cause, connected with the fact that it is the prevailing religion among educated and civilized nations, Christianity has been the subject of more speculation than any other religion. Spiritualism has developed and partially defined the one great law of human life—*progress*—by means of which the intelligence of man has been led gradually but surely from the dark periods in its history when he was content to rest upon traditions as he found them, and upon the authority of men who had gone before him, to an investigation of tenets and dogmas, which were only venerated for their antiquity, and relied upon for professing to be revelations from God.

In the process of this investigation, the reasoning intelligence has endeavored to discover why it was that the salvation of the soul was made to depend upon a faith or religious belief, which not only was involved in dark, unfathomable mysteries, but which was wholly and entirely inappreciable to the reasoning and reflective faculties, or in other words, why it was that man's eternal happiness should be made to depend upon his belief in a system of salvation which no human being could ever hope to comprehend. It seemed unnatural, contrary to the ideas of God which He himself has created with

in the man; contrary to all the natural ideas of God, which we can learn from those laws of nature which have been developed to the human understanding; that man should be created, endowed with one of the attributes of Deity—reason—he permitted to exercise that reason upon all subjects, the highest and the lowest—all things in the earth and sky—and yet be forbidden under the penalty of eternal death, outer darkness, and his soul's damnation, from investigating the great, vital principle of his being, his duty here and his happiness hereafter.

Thinking men have also endeavored to discover how it was that a body of ignorant men, in one of the most dismal eras of the world should collect a quantity of manuscripts, not upon them the seal of Divinity, and threaten the whole human race for all coming time, with death and damnation, for doubting the authenticity and Divine origin of these manuscripts. It seems too absurd for belief, but yet upon the action of the three hundred bishops assembled in the Council of Nice,* the votes of men, human and as liable to err as other men, rests the whole fabric of the inspirational infallibility of the Bible.

Again, the primitive history of the creation has been doubted and looked upon as a fable—a mere tradition of an ignorant and unenlightened people whose intellectual capacities never rose to our grand conceptions of a progressive universe, of a God gradually bringing all things to a certain perfection.

The results of scientific investigation are the only sure developments of the laws of God. That which we learn from Astronomy, Geology, Geometry, the laws of motion and of matter, are God's own revelations to man; and where these conflict with the so-called written revelation, the latter must give way. Geology has resolved the Bible account of the creation into a fable, and in the minds of candid, unprejudiced men, a fable it must forever remain. Astronomy demonstrates the falsity of the Bible theory, that the stars were set in the firmament, "that the sun was made to rule the day," also the falsity of that other theory upon which the Bible history of the creation is written, that the sun revolves around a stationary earth.

All this kind of reasoning and speculation has been and is forbidden by Bible men and by the Church, under penalties of the most serious character; but notwithstanding this prohibition, man will think, at the risk of incurring the name of free-thinker, infidel, atheist, deist or materialist; he will speculate, in spite of the eternal punishment so freely awarded to unbelievers by the orthodox Church of Christ.

Voltaire and Rousseau overturned the religion of France, raised her people from the depths of Roman superstition and ignorance. Paine destroyed the foundation of the Bible, at least so far as its exponents claim for it the character of a Divine revelation; Hume and Gibbon examined the claims and creeds of Christianity, exposed the salient points of the Church, and exhibited the fallacies of the whole Bible scheme of salvation: and hundreds of intelligent, superior men, have convinced at least their own minds, that the whole thing was an imposition upon the credulity of mankind. But it is necessary for man to have some religious belief, all men have it; it is coeval with life itself, and when the faith in which a man has been reared and educated is taken from him, another must be substituted for it. The heart can not be totally void of religious feelings and emotions, and if the old one departs, a new one must be found.

The great difficulty with all those who have become infidel in regard to Christianity, is, that they have left nothing in the place of it. The refined sort of materialism of the French School, the exalted Deism of Paine—the Atheism of this sect, or the Pantheism of that, will never suffice to satisfy the desires of man's religious nature. He must have something more tangible, something more real than mere ideas. And this something, we say, is found in the simple, pure and reasonable philosophy of modern Spiritualism. I understand it myself, but can scarcely explain it to others; but I know that the religion taught by Spiritualism, furnishes a plain and simple solution of many of the great problems which Christianity has never been able to solve; and it solves them, too, in a plain and reasonable manner, so that any man possessing a common understanding, may read his way aright. Spiritual-

* Where does our correspondent find the history of this alleged transaction.

ism taken man where skepticism leaves him—from the arid rock of no religion, to the green pastures of a philosophy so simple and yet so beautiful, of such exalted purity, that he who once enters its paths will never desire to return.

The first grand principle of Spiritualism (as I understand it) is the progress of our created things from an inferior to a superior condition, and that this process has been going on always, and will continue eternally. The world once was chaos, a mere mass of matter, gradually but surely brought to its present state of perfection, by one of the simple laws of the Grand Master of the Universe—planetary motion, or, perhaps more simply, motion; that all material things are subject to the same universal law—all are traveling the same road to perfection; that this ultimate perfection will be reached when the end of eternity is reached; that man from the earliest day of which we have any record of his history, is exhibited in his physical and intellectual character; as an individual, and as a species—subject to the same comprehensive law of progress; that this earth is the rudimentary sphere of his existence where his life commences—the cradle of his being; that he has been placed here to receive his primary education preparatory to entering the higher regions of the spirit land; that death is no barrier to this progress, but that it continues after the body is cast aside, so far into the regions of light and wisdom that with our present limited powers of perception we can only accompany him to the confines of that life which commences when the grave closes over his natural body.

Being subject, then, to this great law, the course of man from his birth through eternity is onward. Apparently there may be, but in reality there is no such thing as retrogression, consequently there can be no such hell as pictured in the Christian Bible, no place of arbitrary punishment where the soul of man is lost forever, for such a supposition would not only contravene this, but also another universal law of the Creator, that is, that nothing is or can be lost. The latter being an acknowledged law of matter, by a parity of reasoning must be a law of spirit. Spiritualism places man's happiness on a plain and reasonable basis. To be happy he must be a good man and lead a good life. There is no such thing in our philosophy as that a man may be wicked, vicious and utterly abandoned, all his days violating the laws of God and man, repenting of his sins at the last moment, on his bed of death, relying on the merits of another person, and being immediately translated to a place of ineffable happiness. No, every man must be his own savior, must work out his own individual salvation—must be a good man and lead a good life to be happy in this world and the next. "There is no repentance for sin except by atonement in acts. Deeds, not theories, creeds or belief, work salvation. Christianity teaches that no matter how good, upright and virtuous a life you may lead—no matter how charitable or benevolent you may be—you may have all the morality of a thousand musty saints concentrated in you, but unless you have faith, and believe that all mankind sinned in Adam, and that Jesus Christ died for the redemption of man, you can not be saved, but are doomed to eternal perdition; you must believe it whether repugnant to your reason or not—believe or you perish. Let any man ask himself how far belief is a matter of compulsion, and the absurdity of such a creed will become manifest at once.

I have thrown these thoughts together in a desultory manner, in hours taken from my daily occupation. They may not be sufficiently connected to prove what I intended to show, but they may have the effect of calling the attention of able pens to the question, whether the simple truths of the Spiritual philosophy do not furnish a solution to most of the problems and difficulties in which all speculators upon the religion of the Bible are involved. Do not deism, atheism, materialism, pantheism, all melt into nothing before the sublime and simple rays of that globe of light now just rising above the horizon.

Geo. A. SHUFELDT, JR.

Chicago, Jan. 10 1859.

THE BEST NOT THE HAPPIEST.—Beautiful is old age, beautiful as the slow drooping yellow autumn of a rich, glorious summer. In the old man Nature has fulfilled her work; she loads him with the fruits of a well-spent life; and surrounded by his children, she rocks him away softly to the grave, to which he is followed by blessings. There is another life, hard, rough and thorny, trodden with bleeding feet, and aching brow; a battle which no peace follows this side of the grave; which the grave gaps to fling before the victory is won; and strange that it should be—this is the highest life of man. Look back along the great names of history; there is one whose life has been other than this.

"MALE AND FEMALE, CREATED HE THEM."

BY MR. M. G. WATERS, FRIENDSVILLE, PA.

Here is an assertion of which proof is unnecessary; but we may inquire what it implies, what it forbids, and what it demands. It were unnecessary to adduce proofs in support of the assertion that the sun shines in the heavens by day, and the moon by night; yet the causes and conditions, the magnitude and distance, the substance and influence of these bodies, we are left to ascertain by scientific researches; so humanity meets the eye as clearly defined in the dual form of male and female; yet this is but the recognition of a fact, the sequence of which is a problem to be solved by like investigations.

Humanity is but the exterior garment of Spirit; and, like a garment, is destructible and transient. As the garment varies, it implies a difference in the form it envelops. Surely we can look upon the human face, and, like the canvas that bears the bright visions, the sublime conceptions, or the frightful contortions of the artist's imagination, find it a picture of the deceptive, lustful, and debasing; the repellent, selfish, and unloving; the contentious, malicious, and revengeful; the slothful, indifferent, and ungrateful; or of the pure, serene, and hopeful; the profound, energetic, and aspiring; the cheerful, reverent, and loving; and can we say that here is not a difference of spirit visibly outlining its ruling tendencies upon the outer garment?

We may safely claim that Spirit, being clothed in the garment of male and female, implies a difference of spiritual organization—of that which is imperishable and indestructible. It implies a complete oneness in their union. It implies their equal value in the Divine conception and in the beautiful and glorious consummation. It forbids the supremacy of one, and the servitude of the other; it forbids the culture of one, to the neglect of the other; it forbids tyranny and rule on the one side, and servility and helplessness on the other; it forbids antagonisms of interests and rights. It demands individual sovereignty, and harmonious union of interests; it demands soul or Spirit-equality and fraternity; it demands spontaneity of spiritual aspirations in every soul, and the exercise of reason and self-reliance as oars to the spiritual craft.

We may look back upon the generations by-gone, and learn lessons of wisdom. There man stands upon the plane of self-indulgence and self-aggrandizement; woman upon the plane of submission. There are beautiful and glorious exceptions to this assertion, yet the weight of testimony is often on the side of the assertion. From this plane Moses is made to assert, as from God, the denunciation, "Thy desire shall be unto thy husband, and he shall rule over thee." It was from this plane that the ancient Israelites sold their daughters in marriage, in exchange for labor, for herds, or for jewels of silver and jewels of gold. It was upon this plane that Solomon gathered his imposing retinue of concubines. It was upon this plane that the Turk located his seraglio. It was here that the aristocratic Chinaman imprisoned his companion, the beautiful slave purchased by his wealth. It was from this plane that man demanded the Persian female to be closely veiled. It was from a plane of selfishness and false light that Paul demanded, "If women will learn anything, let them ask their husbands at home." It is from the plane on which Paul stood that unprogressives of to-day say that woman's sphere is in the fulfilling of domestic duties. It is from the same plane that man to-day denounces the growing energies that have caused upheaval on the plane of submission.

Man is emerging from this plane; vast assemblies have already risen to a higher, and woman has gone with them—not followed them—widely in contrast with the priority of creation claimed for man, and the unpremeditated necessity for the introduction of woman upon the stage of existence, which are recorded for us with all the false yet glittering colors of a fiction substituted for reality by the sage Moses, and endorsed as genuine by those savans of to-day who accept his traditions as the lens through which they view the past. But shall we strain our eyes to look through a lens adjusted on so low a plane as that on which Moses stood to view the relative position of man and woman? It is always the wise man's policy to seek lofty and comprehensive views from an eminence. The astronomer does not descend into a ravine to adjust his telescope to scan the canopy of night; so a broad and comprehensive sweep of spiritual truths is not taken by those looking through the lens of a low unfoldment in wisdom and good-

ness. Strong in the belief that God has not forgotten or forsaken the small "remnant" of his children—those living in earth-forms—and assured that the better culture breathed into souls to-day is a surge of the sea of Infinite Wisdom, let us cast away the anchoring chain of authority, and look through the lens of investigation. The authoritative Jew, the idolatrous Pagan, and the conservative Christian, all assent to authoritative away that like perpendicular rocks of adamant would rear itself, defiant of the waves of truth. It is through this blind adherence to authority that man on some planes of unfoldment still clings to the idea of his supremacy, and woman shrinks from action through want of confidence in her own powers, or ignorance of her obligation to develop them. "Male and female, created he them;" we quote not Moses, but God; not the book of Genesis, but the book of nature—fact; thus we prove by testimony unimpeachable, and in the union of the two hemispheres of Spirit we find a perfect sphere and oneness. One may not say to the other thou art inferior; nor the other say thy mission is my mission, and thy field of action my field of action. Nature wills it otherwise. The elements are kindred and reciprocal, not identical in all their designed action and sequences. Their relationship, one to the other, is to be recognized as one of the foundation principles forming the basis of spiritual unfoldment. The subtler principles and influences—the silken threads of spiritual kindred and intercommunion—are so abstract that we may not here attempt their elucidation, but will confine the few glances we now take to those realms of investigation whose facts are comprehensible at their first opening to our vision. Science unfolds to us the organs of mind, and the anatomical structure of the human garment of Spirit. On these, as facts, we base our expectations of capability, either in the field of mental or physical exertion. It were vain to expect a Vulcan's strength of nerve and muscle in the arm of a Venus; or an Apollo's vision of blind Cupid. These ancient mythical characters are but representatives of their own capabilities; and the inherent capabilities of to-day must, and will, govern the character and performances of their possessors; hence there is no room for antagonisms or contentions. Culture is the one thing needful—culture toward the highest possible point of attainment—unfoldment in each soul's highest capabilities; and that not in the cloistered seclusion of home, or silence, or inaction, but in the highways and byways of a sympathetic, reciprocal, and labor-sharing life—a life of mutual interest, mutual sympathy, and mutual effort with the great fraternity, humanity.

Have we a class of individuals so weak in physical organization, so imbecile in mind, so unfurnished in the gallery of intellect, so unlovely in exterior, and so unattractive in spirit, that they are worthless but to serve the tyrant Fashion—physically, forms to rotate *à la mode* the silkworm's toilsome earnings; mentally, blanks to register Fashion's whims and caprices; spiritually, paupers in uniform, basking beneath burning suns, and famishing for sustenance? Has society timid, shrinking souls, that skulk into the shadow of custom, and grow sickly beneath the moldering moss overhanging the ancient structure? Are there helpless, inefficient ones—adult infants—leaning on the bosom of community, or of kindred, whose energies are palsied for want of action? Are there blindly submissive, yet generous and self-sacrificing spirits that toil in bondage to material necessities? Such are the results of false teachings, of false standards.

It is not a question of man's rights, or of woman's rights, that will arouse those sleeping in inactivity, but unfoldment of capabilities and powers—the stimulation of latent energies in the soul. We claim no field exclusively for man, and mark out none exclusively for woman. Nature demands and debars in individuals and races. We have her gifts, and their culture is required. The rights of unfoldment are inalienable in both male and female, and ever of equal importance in outworking the designs of creative wisdom; though harmonious, not necessarily identical in emotion, conception, or action.

We must discard authority where it has sanctioned the suppression of self-reliance and individual unfoldment in woman—that pitiable weakness which chains the present to the past, and makes woman an automaton expressing the will of her lord and sovereign, man. Her individual unfoldment in beauty and strength, or, in other words, in those characteristics which adorn and make energetic and self-reliant, is as obligatory,

and as essential to the progress of the race as is the unfoldment of man in the same. Anti-natal psychology may be made the agent of progression to root out that "original sin" and "total depravity" which man has bemoaned for ages, in ignorance of the fact that while he held the reins, curbing woman's energies to obey the strong bit of custom—to follow the beaten track of established usage in servitude to dictation, rather than roam in freedom as one in search of hidden pearls of wisdom—he was perpetuating the existing conditions of mental and moral weakness and depravity. None of those visionary opinions which claim distinctions that are not sanctioned by nature or equality where she has not established it, will stand the test of reason. Male and female is evidently a design of the Infinite, whose wisdom is proven beyond the power of man's impeachment; therefore, as such, each must be individualized and matured in their own capabilities, or they are defrauded of the estate they should inherit from the all-wise Father. "Male and female, created he them"—flowers of original and inherent odor, that may unite or mingle in one perfume, yet each retain the ability to emit its native sweetness. As such, eternally blooming in perennial sweetness, ye will see them in Spirit-land; as such, ye will see them still in the lofty minarets of progression, when countless ages shall have shed their balmy dews upon them; but flowers of fairer form, and breathing sweeter incense as the dews of love and sun of wisdom shall invigorate their undying powers and illumine their inherent glories.

BURGLARS FRUSTRATED BY A SPIRIT.

CHARLES PANTRIDGE, Esq.: Dear Sir—As you call for facts, I will give you one or two, which occurred at the house where I reside, in this city. On the 9th inst. I was awakened by a policeman, at one o'clock in the morning, who said he thought there were burglars in the house, for he "heard a sawing noise while he was on the opposite side of the street, and concluded they were sawing off a panel in a door; and following the sound, he was led to the basement door, under the stoop, and found it open, but no one to be seen. We examined the door, but could find no marks of sawing, or filing, or any burglars about. Some one was heard upon the lower stairs, fifteen minutes previous. After again retiring, I asked my guardian Spirit if he made a noise like sawing. He said "Yes—to attract the policeman!"

On Monday following, I paid a visit to Miss Irish, 154 East Tenth street, not letting her know what I came for, and asked the following mental question: "Is my guardian Spirit present?" "Yes." "Did burglars break into the basement on Sunday morning?" "Yes." "How did they open the door?" "With forceps." (Spelt out by rapping.) "Did you imitate the sound of sawing?" "No." "Did you make any noise to attract the policeman?" "Yes, Mary told me to file—so P. (your father) and I filed." "What was their object?" "They knew that I had money, and they wanted to get it." "Who was the medium through whom you made the filing?" "Yourself." "Have the Spirits turned the gas on, several times, in my room?" "Yes, we did the night the water-pipe bursted." These were all given through the raps. I afterwards learned that I had that day drawn a sum of money from the bank, intending to deposit it in another, but neglected to do it. The fact of the gas being suddenly turned on in my room is correct. It appears to be done by some invisible power.

Faithfully yours, W. O. PAGE,
Magnetic Physician, 47 West 97th-street, N. Y.

HOME AND FRIENDS.

Oh, there's a power to make each hour
As sweet as heaven designed it;
Nor need we roam to bring it home,
Though few there be that find it!
We seek too high for things close by,
And lose what nature found us;
For life hath here no charms so dear
As home and friends around us!
We oft destroy the present joy
For future hopes—and praise them;
While flowers as sweet bloom at our feet
If we'd but stoop to raise them!
For things afar still sweetest are
When youth's bright spell hath bound us;
But soon we're taught that earth hath nought
Like home and friends around us!
The friends that speed in time of need,
When hope's last reed is shaken,
To show us still, that, come what will,
We are not quite forsaken—
Though all were night—if but the light
From friendship's altar crowned us,
'Twould prove the bliss of earth was this—
Our home and friends around us!

CLARENCE SWANN

SPIRITUAL TELEGRAPH FIRESIDE PREACHER

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

CHARLES PARTRIDGE.

Editor and Proprietor.

Publishing Office, (Daily Times Building,) 37 City Hall Square, Room 22

NEW YORK, SATURDAY, JANUARY 28, 1860.

The Telegraph to Skeptics for Three Months, only 25 cents.

As an inducement to our generous patrons to bring the facts and philosophy of Spiritualism to the attention of their skeptical neighbors by giving them this paper, we will send four copies of the current quarter, for One Dollar, or one copy, during the current half year ending in May next, for Fifty Cents.

SUICIDE FROM PECUNIARY EMBARRASSMENT.

Mr. CHRISTOPHER P. HEWLETT, Assistant Teller in the Market Bank, New York, committed suicide by taking strychnine, January 18, 1860. The circumstances we learn to be as follows: Mr. Hewlett had been in the bank five years, and was always efficient, correct, and faithful. About fourteen months since, he married, and he and his wife boarded in East Broadway, at an economical expense. His wife has been sick much of the time, which subjected him to large expenses for physicians, medicine, and nurses. Mr. Hewlett was a devoted husband, and was addicted to no bad habits. He spent his evenings at home. In spite of the most rigid economy he was able to exercise, his expenses exceeded his income, and he was in debt some three hundred dollars, in a note which fell due in the Fulton Bank the 18th. Subsequent examinations show this to be all that he owed.

Mr. H. applied to the President of the Market Bank, where he was, for money to take up this note. The President took it as an occasion to inquire respecting his mode of living, and whether he was extravagant, etc. etc. and declined to let him have the money. He soon afterward took a carriage, and just before reaching his house, he took strychnine, and so told his wife soon after his arriving home. He refused to take antidotes, shutting his teeth against them, and saying that he could not live to owe money—that he could not pay his expenses, and he soon died.

This is a most melancholy event, showing to what end this community is fast tending—namely, that men can not live and support a family by honest industry. This fact is a great obstacle to marriage, and leads to all manner of licentiousness. There is no doubt that a married couple can live together as cheaply as they can singly. Except for that intolerable Mrs. Grundy, who is always inquiring whether they are of aristocratic blood, and have fashionable and wealthy ancestors; whether they had a large and fashionable wedding, the number and size of the diamond rings which they display, the number and cost of their dresses, silver plate, etc.; whether they took a wedding tour, whether they are going to keep house, or board, and what price they pay for a house, or for board, whether they keep servants, coachman, etc. etc. through a long catalogue of vanities, impertinences and nonsense; and she reports to the community all about these matters precisely, and this report forms the gossip of the breakfast, dinner and supper table, and of social gatherings, and the inspiration and sly insinuations of the sisters at church. Now, to get a tip-top report, the parties generally have to lie not a little, and to see Mrs. Grundy beside. The parties have to take their place in society according to these reports and insinuations. If the bride ever did any work—used a needle or even—she must stick it straight in the wall, and never be caught with it again. A married woman signifies, in fashionable society, a woman who does nothing, and has numerous servants to help her do it. If a baby-dress chance to be wanted, instead of making it, the fashionable woman calls a carriage, and goes to the baby clothing stores and buys it. The husband is obliged to pay for all these extravagances by his own earnings.

Is it any wonder young men do not marry but do worse? and is it any wonder that those who marry purloin and steal money, and commit suicides? They may as well be dead as not to support costly and nonsensical furbelows, and keep place in this detestable "fashionable" society so called. Its

influence is to drive to desperation and kill the honest people, and make rogues of the rest.

It is a dangerous thing for a young couple to get infatuated with the idea of being fashionable; it leads them into expenses they cannot afford, and the terrible crisis sooner or later comes when they cannot meet the expenses, and they are obliged to lose cast; and how terrible is this to persons who have not cultivated common sense, but simply fashion! Many forge and steal rather than lose cast in fashionable society. If they lose cast, they feel that their all is gone. They would rather die fashionably than to lose cast, go to work and live rationally. In fashionable society scarcely any thing else is thought or talked of but jewelry, dresses, wealth, carriages, coachmen, servants, and the best paints, to overcome the swarthy which an excited fashionable life produces. This is a terrible sacrifice of the opportunities of culture—a terrible waste of life.

There are two classes of society who do not participate in this worse than waste of life, namely, the poor and those who are really wealthy. The first have no aspirations for fashion, and the latter can afford to stand aloof from it. These are the substantial common sense and working men and women. The fashionables are those striving to appear to be of some consequence when they are not, and appear to be wealthy while their wealth is hypothetical—dependent upon the way they work their card in fashionable society. These people speculate in fashions as men do in spurious stocks. In a word, it is a cheat all the way through, and dreadfully demoralizing, and ought to be, and is, abandoned by all sensible people.

We by no means would be understood as placing Mr. Hewlett and his wife among fashionables. On the contrary, we think they were industrious and honest, and morally sensitive to their obligations to their creditors. He "could not live and owe money," he was on a plane of life entirely different from the fashionable. On this plane, men do not care for their creditors, and are only anxious about their future credit. These never commit suicide for what they owe, but possibly because they can't owe more.

We warn the young against these follies and their consequences. It is no credit to a man to be *fashionable*, among sensible people, and the applause of fashionable society is not worth having.

THE SUBJECT OF SLAVERY AGAIN.

We have received a very candid and kind communication from an esteemed correspondent in Galveston, Texas, which we should be glad to publish, but we suspect it was not intended for such use, but for our private eye and consideration. We trust, however, our friend will pardon us for making a few extracts and comments. He says:

"I would gladly see your paper widely circulated in Texas and elsewhere. I think it would be the means of much good, by spreading correct views of our beautiful faith, beside being an invaluable record of passing spiritual manifestations, and a liberal progressive philosophy in an earnest and honest independence of thought, far in advance of any similar publication that I am acquainted with * * * but I can not circulate the SPIRITUAL TELEGRAPH unless you can give me assurance that no obnoxious articles of an abolition tendency will appear in it. * * *

"I have read your remarks in the SPIRITUAL TELEGRAPH, under date of 17th December, with much satisfaction. Nothing can be more candid, reasonable and just. But instead of attempting a discussion of this question, which would result in no good at present, I would gladly see you using your influence to discountenance the pernicious efforts of a section of Spiritualists to make Spiritualism an engine to promote their criminal purposes. This is, perhaps, the object they have in view when they urge organization, as that alone could make it effective. * * * Though not myself a slaveholder, (from no objections, however, to negro slavery,) I have been for over twenty years an observer of the workings of the system in the Southern States, and previously for some time in the British West Indies. I have endeavored to look at it without prejudice as a calm inquirer into its workings, as a moral, social and political system, and I find that I have still much to learn. I remain, dear Sir, yours in all spiritual kinship."

From our stand-point of thought, duty and use, we can grant the assurance our neighbor wants, namely, "That no obnoxious article of an abolition tendency shall be admitted to these columns;" but we would not deceive our neighbor, and therefore will say that we cannot consider a well-written and well-tempered article, pro or con, on the subject of slavery, as

"obnoxious." The subject must be discussed, and we are sorry our neighbor asks us to use our influence to suppress the interchange of thoughts upon the subject of slavery in these columns, and to use our influence to prevent it in our contemporaries. We are no man's keeper, and as much as we are annoyed with unkind remarks and wrangling disputations [which we endeavor to discard from these columns], we would not, if we could, *forcibly* prevent their utterances by others. Such sentiments pent-up might be dangerous; but when the valve is open, they spend themselves in utterance, which is really quite harmless—like thunder, which may frighten a man, but never hurts him. A great deal that is said and printed about slavery is merely for "bunkum"—intended for small minds, and men of mere impulse. It really does not mean anything, and is not worth noticing. Such like stuff we shall exclude, so far as we can, from these columns; but we can not refuse persons holding adverse interests and views respectfully interchanging the expression of them—to reason together in brotherly kindness, and for the ends of use. Can not this be done with profit? Does any one suppose that two men, or any number of ingenuous men, holding adverse interests and opinions, can, in the love of truth and human progress, set down and reason together, without being benefited—yes, reconciled and cemented together as mutual helps in humanitarian endeavors? We believe there is a divine spontaneity in the human heart, which tends to work out all peaceful and humanitarian purposes. The trouble with this slavery question is brought about chiefly by politicians, and men of little or no principle, and is perpetuated by men of adverse interest, standing as it were on the North and South pole, firing at each other—fighting at arm's length. We wish to bring these men together, and see if they are as bad as they appear, and to try to warm them into love one for the other. We do not think men on either side of this question look, or are really, as bad as they suppose each other to be. The talk on the question thus far has been childish, and of the threatening, insinuating and insulting kind. The subject has been used as a tap to pent-up passion and bad blood, without really knowing what all the fighting is about. While it is well to relieve men of this stuff, it seems to us a prostitution of a sacred subject to a bad purpose. We think childhood is blooming into manhood, and therefore we invite a council, not of snarling children, or those whose aspirations have reached only up to candies which gratify the palate, or to tops, whistles, and kettle-drums, which merely make a noise, but of full-grown men, who comprehend the value and significance of life, and the needs, relations, duties and destinies of men. We invite them to the sanctuary of human thought and action. Come, let us reason together, though our sins be manifold as scarlet, help us to be cleansed and made white as wool.

BOOK NOTICES.

GOD IN HIS PROVIDENCE: A comprehensive view of the principles and particulars of an active Divine Providence over Man—his fortunes, changes, trials, entire discipline as a spiritual being, from birth to eternity. By Woodbury M. Fernald. Second edition. Boston: Otis Clapp; New York: New Church Publication Office, 42 Bleeker-street. Price, \$1; postage, 24 cents.

We announced the intended publication of this work some months ago, but though we were aware that it had been issued, and noticed the golden opinions it was winning from the press, we failed, for some cause, to get a copy of it until a few days ago. In looking through its pages, we are not disappointed in our high anticipations of its merits, based upon our knowledge of the capabilities of the author, and the extensive reading and meditation by which we knew he had specially qualified himself for the performance of this particular task.

The subject of Divine Providence, its laws, its various manifestations in the forms of obvious interpositions for the guidance, protection and welfare of man, etc., are set forth in a lucid, forcible and convincing manner, and in a genial and popular style. Though Mr. Fernald is an admirer of the writings of Emanuel Swedenborg, he is not given to the dry abstractions and technicalities of many of the disciples of that seer. In his preface Mr. F. says:

"One word more for the Church. While we hold ourselves in strong sympathy with the Church Universal, we believe also that God is at this day forming, out of the good of all the various sects, a New Church answering to John's description of the 'New Jerusalem.' We would not therefore be understood as writing for any sect, or organization, or particular body of men. We are heart-sick of sectarianism in all its forms. We hope we shall not be caught with

least remnant of it upon our garments. But it will be seen that we have made much use of a favorite and highly illumined author; that author is Swedenborg. And although we do not accept him, or any other man, as an infallible teacher, and believe that he saw only in part, yet we do believe that he was the great providential man of the Church, raised up and qualified in a time of great darkness."

We do not recollect that the following fact in the experience of Washington Allston, cited by Mr. K. in his chapter on Divine Providence in answer to prayer, has ever appeared in these columns:

"Soon after Allston's marriage with his first wife, the sister of the late Dr. Channing, he made his second visit to Europe. After a residence there of little more than a year, his pecuniary wants became very pressing and urgent—more so than at any other period of his life. On one of these occasions, as he himself used to narrate the event, he was in his studio, reflecting with a feeling of almost desperation upon his condition. His conscience seemed to tell him that he had deserved his afflictions and drawn them upon himself, by his want of due gratitude for past favors from heaven. His heart seemed filled all at once with the hope that God would listen to his prayers, if he would offer up his direct expressions of penitence, and ask for divine aid. He accordingly locked his door, withdrew to a corner of the room, threw himself upon his knees, and prayed for a loaf of bread for himself and his wife. While thus employed, a knock was heard at the door. A feeling of momentary shame at being detected in this position, and a feeling of fear lest he might have been observed, induced him to hasten and open the door. A stranger inquired for Mr. Allston. He was anxious to learn who was the fortunate purchaser of the painting 'Angel Uriel,' regarded by the artist as one of his master-pieces, which had won the prize at the exhibition of the Academy. He was told that it had not been sold."

"Can it be possible? Not sold? Where is it to be had?" "In this very room. Here it is," producing the painting from the corner, and wiping off the dust. "It is for sale, but its value had never yet, to my idea of its worth, been adequately appreciated, and I would not part with it." "What is its price?" "I have done affixing any nominal sum. I have always, so far, exceeded my offer; I leave it for you to name the price." "Will four hundred pounds be an adequate recompense?" "It is more than I have ever asked for it." "Then the painting is mine." The stranger introduced himself as the Marquis of Stafford, and became, from that moment, one of the warmest friends of Mr. Allston. By him Mr. A. was introduced to the society of the nobility and gentry; and he became one of the most favored among the many gifted minds that adorned the circle, in which he was never fond of appearing often. The instantaneous relief thus offered by the liberality of this noble visitor, was always regarded by Allston as a direct answer to his prayer, and it made a deep impression upon his mind. To this event he was ever wont to attribute the increase of devotional feelings, which became a prominent trait in his character."

THE ANASTASIS OF THE DEAD: OF, Philosophy of Human Immortality, as deduced from the teachings of the Scripture Writers in reference to "the Resurrection." By Jason Lewis. Pp. 352. Boston: A. Tompkins. For sale at the Christian Ambassador office, Le Roy Place, Bleecker-street, New York.

The author of this book has for many years been a clergyman of the Universalist denomination, and, of course, discussed his subject and the collateral questions with which it is associated, from the general standpoint of that denomination, freely exhibiting, however, his individual peculiarities of thought. His notions, criticisms, and discusses the opinions of Jews, heathens and Christians on this question, his main efforts being to search out precisely the teachings of the Scriptures concerning it. He certainly displays a great deal of research, much patient thought and acute reasoning on his theme, and his book will be found a valuable aid to the theological student. The author discards the common idea of a future general resurrection of human souls from a state of unconsciousness to renewed life, or from a disembodied state to a re-clothing of flesh and blood, and supposes that the resurrection is continually going on with reference to those who are passing through the portals of death to the unseen state. The author has a chapter on angel guardianship, and concerning the nature of angels, in which he argues that those unseen intelligences "who always behold the face of the Father who is in heaven," are continually watching over and protecting the interests of man, and that they are not a separately created order of intelligences, but are glorified human beings.

The Mistake of Christendom; or, Jesus and his Gospel before Paul and Christianity. By George Stearns. Boston, Bela Marsh; pp. 312. For sale at this office; price \$1; postage 18 cents.

The author of this work speaks well of Jesus as a natural man, and thinks that, as such, his teachings and examples are worthy of all regard; but he thinks that Jesus has been very much belied by the Church, and even greatly misconceived, in some points, by some of his immediate apostles and other followers. The nature of the subject-matter of this book may be inferred by some of the titles of the leading themes discussed, such as these: "Jesus the supposed Founder of the Church;" "Jesus did not institute the Church nor any of its Ordinances;" "Jesus did not inculcate the Christian Faith;" "Christianity a Temple of Priestcraft;" "Paul the Inventor

of Christianity;" "Constantine the Father of Ecclesiastical History;" "Protestantism the overthrow of Christianity;" "The Biographers of Jesus lost sight of the rational part of his Gospel for want of ability to comprehend it;" "Jesus a Natural Man;" "Jesus a pre-eminent example of humanity;" "Jesus a medium of celestial revelations and angelic influences," etc. etc. Those who would like to see what can be said in favor of these various propositions, and several kindred ones which we have not mentioned, would perhaps find aid in this book, the style and diction of which is generally clear and pertinent, however the writer may err in his conceptions and estimates of certain vital points.

"THE SEERESS OF PREVORST:"

Being Revelations concerning the Inner Life of Man, and the Inter-diffusion of a World of Spirits in the one we inhabit. By Justus Kerner. Translated from the German, by Mrs. Crowe.

We have just printed a new edition of this work, and can now supply all orders for it. Price 80 cents per copy; postage 6 cents.

This work still maintains its rank among the most interesting and instructive of spiritual publications. The events of which it gives a history occurred some thirty years ago. The Seeress (Mrs. Hauffe) a patient of Dr. Kerner, the author of this book, was in a semi-trance state for the greater part of the time during the last seven years of her life, and in this state was the subject and medium of a great many most interesting phenomena, which Dr. K. has faithfully related. Among these phenomena those of the rappings or Spirit sounds, were conspicuous, and the seeress saw, described, and conversed with, a great many Spirits, in different conditions, and obtained from them disclosures sometimes intensely interesting concerning the inner life of man, and that state of the human soul which immediately succeeds the death of the body. No Spiritualist may consider his library complete unless he possesses this work.

Spiritualism in England.

Less appreciative of new developments of truth, and more addicted to thinking by the cues of venerable authority, than the Americans, the British public did not seem to accord any very large share either of attention or respect to the modern spiritual phenomena on their first appearance. John Bull, however, is very apt, in the long run, to do his full share of thinking on all important subjects, new as well as old, and to do it in a pretty substantial manner, too; and we are now glad to see that Spiritualism forms no exception to the themes on which he is willing to exercise his most serious thoughts. We have in fact long been aware that this subject was meeting with extensive private investigation among some of the nobility, and of the intelligent middle classes in England; and it now seems that their conclusions are beginning to have a more free and extensive utterance. A late issue of the London Critic remarks in substance, that this subject is claiming a considerable share of attention among the intelligent classes, and that hereafter it will devote a reasonable share of its space to articles written upon that theme.

Does Spiritualism tend to Insanity?

It will not be very soon forgotten, especially by Spiritualists, that hitherto the opponents of Spiritualism have said all manner of naughty things about it and its friends, and among other things they have said, and made many people believe, is that Spiritualism makes people insane, and that our Insane Asylums are being filled by persons suffering by its effects. We of course denied it, and published the returns of these asylums, showing the falsity of the charge. But the truth is beginning to prevail, and our more candid contemporaries of the press are beginning to do us justice, and we are glad to copy the following extract from the *Buffalo Republican*, under date of the 13th inst.:

"RELIGIOUS INSANITY.—In looking over the report of the managers of of the State Lunatic Asylum at Utica, it appears that three hundred and thirty-three deranged persons were admitted during the year. In the table, showing the probable cause of derangement, 'Religious Excitement' has nineteen, and Spiritualism not any."

Mrs. Hatch at Hope Chapel.

The friends of Mrs. Cora L. V. Hatch have invited her to deliver a course of lectures on each successive Sunday afternoon and evening, and have secured Hope Chapel for that purpose. It is expected that the lectures will continue for several months, and possibly for an indefinite period.

SPIRITUALISM IN ALL AGES.

THE ANCIENT DELPHIC ORACLE.

Instead of writing what we intended concerning this most celebrated of the ancient oracles, we make use of the following communication on the subject, for which we are indebted to our correspondent, David Trowbridge.

PERRY CITY, N. Y., January 7, 1860.

Delphos was an city of Ancient Greece. It was situated in Phocis, in Achaia, at the foot of Mount Parnassus (which mountain, as is well known, is famous as one of the haunts of the Muses.) Nature herself lent a hand to fortify it, without the assistance of art; for it was built upon a small extent of even ground, and surrounded with precipices. It is said there was a cave upon Mount Parnassus, whence arose an exhalation that intoxicated the brain, and it caused the goats to dance and skip about. A shepherd once approached it to learn the cause of so extraordinary a phenomenon, and he was immediately influenced in a similar manner, and he was made to pronounce strange words, the meaning of which he did not understand, but words that had reference to the future. Others tried the experiment with similar results, and the knowledge of the discovery soon spread over the country. The cavity was no longer approached without reverence.

It was at this place that the Oracle of Delphos was situated. (Oracle, the Dictionary says, is "a response delivered by supernatural wisdom;" i. e., a response delivered from another sphere.) The Grecian god, Apollo, was the intelligence that gave the oracle.

Apollo was the son of Jupiter and Latona. He and his twin sister Diana were born on the island of Delos—an island in the Aegean Sea (now called the Archipelago)—which was said to have been raised from the sea for the occasion, by Neptune. Apollo was the god of the fine arts, of medicines, of music, poetry, and eloquence. He was the destroyer and also the restorer of health. His father, Jupiter, endowed him with the gift of foreknowledge, and his oracles were in great repute throughout the world. The one which is made the subject of this article, was particularly so. All nations resorted to it to seek its responses; inasmuch that it received the appellation, "The oracle of all the earth." It is said that the city of Delphos rose insensibly around the cave discovered by the shepherd; where a temple was erected, which at length became very magnificent.

When an individual, or army, or nation, wished to know the result of some great undertaking, the Delphic Oracle was consulted, and a response obtained. A priestess served as a medium through which the oracle was delivered; as was supposed, by the god Apollo. The priestess was called a Pythian, which is one name by which Apollo is known. When Apollo was but a child, he killed Python, a huge serpent, produced from the mud of the deluge, from which he took the name of Pythia.

A tripod was placed over the rent in the cavity in Mount Parnassus, on which the Pythia sat and received the exhalation, which enabled her to be inspired. At first one Pythia was sufficient to answer all those that came to consult the oracle: but in course of time, when the reputation of the oracle had spread abroad, and was much consulted, a second one was appointed to mount the tripod alternately with the first, and a third was chosen to succeed in case of death or sickness. There were also other attendants to assist the Pythia in the sanctuary, the higher class of whom was called prophets; their business was to take care of the sacrifices, and to inspect the victims.

To the prophets the demands of the inquirers were given, either verbally or in writing, and they returned the answers. The Pythia could not prophecy till she was sufficiently charged with the magnetic exhalation from the sanctuary. The god Apollo did not speak the prophecy through the priestess, but he informed her mind with the substance of it, and she spoke it in her own language; and hence liable to intermix her own notions with the prophecies of Apollo; and in this manner may we account for some of the errors and ambiguities in the oracles.

The Pythia was some time in preparing to ascend the tripod, by sacrifices, purifications, to fast of three days, and many other ceremonies. The approach of Apollo was denoted by the moving of a laurel that stood at the gate of the tem-

ple; and the temple also shook to its very foundation. As soon as the Pythia became sufficiently charged with the magnetic fluid, "her hair stood upright upon her head, her looks grew wild and furious, she foamed at the mouth, a sudden and violent trembling seized her whole body, with all the symptoms of distraction and phrenzy." The oracles were uttered in words, at intervals, which were almost inarticulate, and these were carefully collected by the prophets. After the oracle was delivered, the medium was conducted to her cell, where she usually remained several days to recover from her fatigue, and sometimes a sudden death ensued, as the result of the over-taxed state of her system.

The prophets had poets under them, who made most of the oracles into verses, in which state they were delivered to the inquirers.

The priests could not prophecy at all times, but only on certain occasions. At first the god only visited the temple once a year to attend to the oracles; but he was afterward prevailed on to attend to it once a month. Beside it was not proper to consult the oracle upon all days; and during some it was forbidden. In consequence of these unfortunate days, Alexander the Great, it is said, received the following oracle: He called on the woman who presided, and she pretended that it was one of the forbidden days. Alexander took her by the arm with the intention of forcing her into the temple, when she exclaimed, "Ah, my son, you are invincible." This was sufficient for the ambitious general, and he declared that he would have no other oracle.

The general tone of historians, in reference to oracles, may be inferred from these words, "They were little more than systems of deceit, imposition or equivocation." It is said, however, that "it must be confessed, that sometimes an answer of the oracle was clear and circumstantial."

We frequently hear about impartial historians. But when we consider that no historian can be impartial without a complete knowledge of his subject, unless he confines himself entirely to the record of what purports to be facts, whether they agree with his preconceptions or not, and without drawing any conclusions from them, we need not be surprised when we hear candid writers asserting that some things are true while others are false.

It is only within the last few years that we have been prepared to offer a satisfactory solution of the phenomena of oracles. The connection between the next sphere and this, is now apparent to the candid reader, even from the most ancient times. We know now that the principles of prophecy exist in nature; and the only question that remains with us in respect to the ancient oracles, is whether these principles were properly applied. Of course we have no means of settling this interesting question, except by a reference to the facts of the case. The resources of nature are just opening to us.

DAVID TROWBRIDGE.

In reference to the estimates which most historians have placed upon these ancient oracles, as quoted by our correspondent—viz. that they were but systems of "deceit, imposition and equivocation"—we may say that this assertion rests upon a basis quite similar to that which sustains a like assertion of ultra-materialists with reference to modern Spiritualism—viz. the lack of faith in all spiritual powers as being able to manifest themselves to mortals, and an unwillingness to investigate the real facts of their alleged manifestation, and to accord to them the importance, as evidence, which justly belongs to them. But while it is not pretended that either modern Spiritualism or the ancient oracles are exempt from the charge of occasional attempts at deception on the part of those professedly inspired with the supernal wisdom claimed to flow through these several channels, both can point to test facts in abundance which, it would seem, ought to satisfy a rational skepticism. We close this chapter with the relation of a test of the intelligence of the Delphic Apollo, instituted by the ancient Lydian monarch:

Croesus, becoming anxious to restrain the growing power of the Persians, and desirous of supernal guidance in the measures he might set on foot for that purpose, dispatched messengers to a number of oracles then in different parts of Greece and Libya, directing them to ask of the presiding intelligence of each, on the hundredth day after their departure from Sardis, what Croesus, King of Lydia, was doing on that day—in-

tending to compare their responses to see which was the most appropriate, and to be guided by the same oracle in his future movements. What were the answers elsewhere received does not appear from the history; but the Lydian messengers had no sooner entered the temple at Delphi, and proposed their question, than the Pythian answered thus, in heroic verse.

"I count the sand, I measure out the sea;
The silent and the dumb are heard by me;
Even now the colors to my sense that rise,
A tortoise basking with a lamb supplies,
Where brass below, and brass above it lies."

The fact was that Croesus, in order to place the test beyond the possibility of being guessed out, had, on that day, cut up a tortoise and a lamb, and was boiling them together in a brass kettle, closed with a cover of the same metal. "A pretty good test," the modern Spiritualist would say! (See Herodotus, Clio 46-48.)

SEVERAL FACTS OF FORMER TIMES.

SACKETT'S HARBOR, January 10, 1860.

CHARLES PARTRIDGE, Esq.—Dear Sir: In reference to "Spiritualism in all Ages," I would say that nearly all the prominent events of my life for the twenty years past or more, have been allegorically foreshadowed in dreams, and frequently of late years they did not seem so much of a dream as an *entrancement* after having passed through the most of my night sleep, in the morning, and on the point of waking, or in a semi-waking state. I have seen two or three accounts of the dreaming state in the TELEGRAPH within eighteen months past, that so nearly accorded with my experience and views, that I was on the point of confirming them, and just as often neglected to do it. In the spring of 1850 I was suddenly burnt out, and having rebuilt and re-established myself in business again, at a considerable expense, I was during the winter in quite a disturbed state of mind about my ability to meet my engagements in the spring, when due. In March I had one night a clear presentation of the whole matter. Toward morning I came out of the dream or vision somewhat fatigued, but exceedingly happy. From that moment I felt confident of the result, and was not disappointed.

About the 25th July, 1854, I saw two separate flocks of birds flying southerly, or in a southwesterly direction, the forward uppermost flock not far in advance of the other, and rather higher than the tallest trees; the other about the average height of trees ordinarily. The uppermost forward flock were yellow, inclined to a green, while the groundwork of the other seemed to be of the same color, shaded considerably with a dark or blackish color, just enough to allow the groundwork or color to appear through. At length there appeared a white bird from among the uppermost forward ones of this lower and kindred flock, that advanced and joined the central hinder portion of the upper forward flock. At the time I supposed the white bird that joined the upper forward flock indicated my own departure from the earth to the spiritual sphere; but, five or six days after, I received a letter from my nephew of Watertown, saying my brother had been somewhat unwell for three or four days, and although not much or alarmingly sick, would like me to see him. The letter, written toward evening, by private conveyance was not delivered until ten o'clock next morning, when I remarked to my family and several patients whom I hurriedly visited before leaving, that it was his last sickness, and when I returned from my visitations, not over half or three quarters of an hour, I found my nephew had come for me; he had grown so much worse during the night. We arrived, and ere twenty-four hours had passed, he had changed spheres, from oryapolan, assuming a malignant type.

In Otsego county, N. Y., lived an uncle of mine by the name of Samuel Benjamin, reputed a very harmless, inoffensive, Baptist exhorter, who, about forty years ago, being somewhat slender, and in feeble health, while at work alone in the field near midday in a clear sunshine, fell into a deep train of meditation as to the future life, and his continuance here much longer, being a ready nearly or quite threescore years, the common age of mankind, when he heard distinctly a voice over head, saying, "Thou shalt depart this life in the eighty-third year of thy life." He looked up, and all around, not in the least startled, but could see no one, or discover no cause for the sound, and went to work again thinking it over, and saying to himself, "It can't be possible; I shan't live half

that time;" when he again heard the same words; and finally, after a while, in the same way, a third time. He "kept those sayings" with faith in his heart, and, in 1828, having eight or ten years yet before his eighty-third year, he told me he had not a particle of doubt that he should see that time. Quite lately I was credibly informed he did live to that age, and know myself that he lived near that period. He was not an enthusiastic or imaginative person, and his word I believe to be as reliable as that of any man in the State.

I have the only known copy of a pamphlet entitled "The copy of a valedictory and monitory writing left by Sarah Goodhue, wife of Joseph Goodhue of Ipswich in New England, and found after her decease: full of spiritual experience, sage counsels, pious instructions, serious exhortations directed to her husband, children, and other near relations and friends, and profitable to all who may happen to read them. She was the youngest daughter of Elder Whipple, born at the said Ipswich A. D. 1641, and died suddenly (as she presaged she should) July 23, 1681, three days after she had been delivered of two hopeful children, leaving ten in all surviving. It was reprinted by David Kimball of Preston, her grandson, and John Kimball of Stonington, great grandson." She says she did not previously make it known to him, because of the trouble it would give him, but left the following note directing him where to find the manuscript nine days before her death:

"Dear husband, if by sudden death I am taken away from thee, there is unfolded among thy papers something that I have to say to thee and others.
July 14, 1681."

This looks like Spiritualism.

Mrs. Fleming, a highly intelligent and respectable English lady, formerly in this place, and latterly in Canada, informed me that her grandmother, and grandmother of T. S. Hall of this place, had a firm conviction of her death soon to occur, and, preparatory to the expected event, commenced visiting and bidding adieu to all her relatives, the most distant ones first; and when she had finished, on a certain day in the afternoon, in apparently as good health as ever, took her seat in a rocking-chair, saying that when the sun gets around now to shine in the other window, and struck her other shoulder, she should be in another world. Accordingly, when the sun got around there, she began to breathe lightly, and in a few moments ceased to live.

Captain A. Ford, U. S. N., related to me the history of Tom Garnett, which is more minutely detailed in the History of Jefferson County, relating to the last war with Great Britain. About two weeks after marrying his wife, Tom's father fitted him out with a load of grain to sell in London, and got furniture for housekeeping. He disposed of his grain, and while loitering about, was overtaken by a gang of press men, and forced on board of a man-of-war, served his time out, and was discharged, and started home. On his way home, for fear of being pressed again, he took the precaution to crawl into a hay stack to sleep, at night, and just at daylight, being anxious to see his wife, crawled out, and resumed his journey, when he ran afoul of another gang, seeing him in sailor clothes, and was pressed aboard another man-of-war. When his time expired, and he was discharged in South America, war was declared with the United States, and he could not return home, so he entered the United States service and came to this Lake. After being here some time, one morning he got up in perfect good health, and said, he should not live the day out, and went about distributing his effects among his mess-mates just as cheerful as if he was going home to England. His mates thought it was only a whim of his, and tried to talk him out of it, but to no effect. About one o'clock, with the glass they espied a vessel coming out from Kingston, and bore down and engaged with her. The first shot from her struck one of our sparrows, glanced, and took Tom's head off.

Miss Ann Cherry, (Presbyterian), a respectable, intelligent and experienced lady, living sometime near Syracuse, and now with the Postmaster, at Watertown, related to me, six or seven years ago, substantially the following, giving names, places, etc. Several years ago, when the country was set and first settled, two persons, then living in Syracuse, one a Universalist, the other of opposite sentiments, held frequent animated discussions in maintenance of each others views, but finding it was useless to discuss the matter any longer, each, with a view of convincing the other, made a solemn bargain

and promise, that if it was possible, which ever died first should come back and inform the other of the truth. In time, the Universalist moved to the banks of Cayuga Lake, the other remaining at his usual residence. Years rolled on, and this agreement was forgotten, when, one day, he beheld the latter rowing in a boat to the shore; pulling the boat up, and approaching him he said, "I have come according to our agreement." The other joyously replied, "Well, how is it—there any Hell or place of punishment?" He said, "Yes," and then proceeded to say he died at such a time, and wished him to see his wife, and request her to send to a certain office, in a village on the North River, (the names do not occur to me,) and get some valuable papers there belonging to them; and then he vanished out of sight. Until now he had supposed himself talking with the material man, and could not comprehend the sudden disappearance. It made such an impression upon him that he resolved to go to Syracuse and see the man himself, scarcely doubting his mundane existence yet. On arriving there, and enquiring of the widow for her husband, he was informed that he was dead, the time of his decease corresponding with that previously given by the apparition. He then related to her what had transpired, and delivered his message relative to the valuable papers, and left with such a deep impression made upon his mind, as never to have been known to treat any subject with levity thereafter.

The country being new, and means of access to the river village difficult, and her children all young, together with a probable lack of faith and means, the widow neglected to make the requisite enquiry about the papers until outlawed; when it was found there were papers there that would have given them a handsome property, if attended to soon after it was made known. I think some of the friends are now living in the vicinity of Syracuse.

In Cayuga county, near Auburn, a number of years ago, there lived a prominent citizen by the name of Jeduthan Highby, Esq., who had an uncontrollable dread of a lingering sickness, and always expressed a desire for a sudden death. He subsequently moved to Prattstown, in the western part of the State, and remained eight or ten years, when, one day, while riding in a double wagon with one of his neighbors; about two miles from home, and passing through a piece of wood along the road, sitting side by side with his neighbor, a tree fell across the wagon, killing him instantly, and but slightly harrowing his companion in the wagon. There came up a wind just as they were entering the wood; and although an Episcopalian, publicly praying to be "delivered from sudden death," privately he prayed for sudden death, and had his desire. Possible some spiritual friends, foreseeing the storm about to arise, impressed him to be there just at that time, and influenced the gust of wind or aided the fall of the tree just at that time? This was between thirty and forty years ago, and some of the family are now living there.

When I was a boy, living near Auburn, I went with my father about three miles, to hear Rachel Baker exhort or speak in the entranced state. Arriving early, before she retired, we had an opportunity of seeing her previously, and my father, being a Baptist, and at a Baptist Deacon's, we were privileged with going into the room after the assemblage left, and to the bedside where she lay, apparently in a sweet sleep. But I was too young to recollect much; I think I laid my hand on her forehead. Father did, I know.

In conclusion, I will refer to the remarkable preservation of Governor Tallmadge, at the trial and explosion of the "Pencemaker," when it burst on board of the Princeton.* Whether that had anything to do in preserving the peace of the Union, endangered as it was thought to be by some of the members of the then cabinet, is a matter for others to determine.

Captain R. Huganin, of Chicago, and Commander Tattnall, now in China, have many cases similar to Tom Garnett's.

Yours in truth,

D. S. KIMBALL.

* See "Houling of the Nations," for an account of the "Pencemaker."

THE WHITE MAN AND THE NEGRO.

THEIR RELATIONS TO EACH OTHER.

"The development of the Negro brain never goes beyond that developed in the Caucasian in boyhood; and, besides other singularities, it bears, in several particulars, a marked resemblance to the brain of the monkey."—*Dr. Brown, Acad. Sci.*

What! are you there, too, Emerson? Not always will the scaffold be deemed glorious. Unto other ages there shall

come other tests of glory. The where and the when of the whirlwind's beginning are plain; but whither goeth it, and where shall it end? We see the play of the excited passions and the excited benevolence of the white man, and it is very clear that passion and benevolence are at work, and are doing their work within the white man; yet all these are outside of the negro, and it is difficult to say whether they will ever reach him and awake in him that which can permanently benefit him only by becoming to him also internal realities, and not simply external phenomena. Races of men are what the separate individuals make them; individuals are organic types; all organic types are types because they are limited, circumscribed and sufficiently defined to separate each one from all others in the ascending and descending series; and each organic type is a *metre* of the internal powers that work through it; and it sets a limit upon the possibilities of the powers which are thus, from the very necessity of organization itself, deposited within machinery which is limited, circumscribed and defined. Nature is something more than a confused conglomerate, without order or system. All her works are wrought out in series and degrees—ascending and descending, high and low, first and last—for which she alone is responsible: the insect is not, the elephant is not, neither is the white man, the Indian, the Negro, or the Hottentot. Nations think that they are moving with a purpose and a plan, which must surely carry them to a given point in a given time; but, in all the great movements of peoples and of races, there is a deep, silent undercurrent of life and progression, which moves more wisely and more determinately than more intellect can direct, or more will can execute; and yet no man sees it, neither is it known until it has passed and left its great, empty channel extending down the centuries. We look back upon the ages, and see many such, which tell us where the life, where the deep currents of human existence, flowed. The present political agitation in the United States will surely benefit the white man—because agitation gives life, strength, growth. But whether it will ever ultimate in the freedom of the negro, for whose liberation it seems especially intended, will depend not upon the philanthropy of the white man, but upon the fact as to whether nature has planted a sufficiency of the power or principle of freedom in the negro type to make freedom his birthright and his destiny, from the very nature and necessity of things—not only enough to make him free and self-sustaining amid the clash and conflict of nation with nation, and amid the warring, domineering powers which that same self-willed and irresponsible nature has deposited in other races of men, but enough also of other powers to make that condition of freedom his best and highest condition—better than a condition of servitude or dependence upon a higher type of humanity. The child cannot take the place of the man, nor assume the functions of the man; neither can he safely leave the sphere of the man's tutelage and protection, or safely be exempted from the coercion and restraint of the man. It is just so with the infant types of humanity—the child races of men: so long as they remain infant types (which means, always, because types are unchangeable), they can never leave the sphere of the adult types of humanity, and shed their controlling, coercive authority and dominion, without settling down, as a consequence, to the dead level of their own primitive barbarism. Their highest expression of life is called out and sustained only when they are within the sphere of something higher than themselves, and doing the work which is assigned to them and enforced upon them by that higher embodiment of principles which is, from the very necessities of the case, a controlling, guiding and governing, as well as a protecting and sustaining power, to them. When I say a protecting and sustaining power to them, I do not refer to any premeditated, systematic, or designed protection and sustenance of one race by another; neither do I mean a protection and a sustenance which is necessarily the result of the workings of good, kind, or benevolent feelings; but I refer to that strength and life which are imparted to the inferior race as a natural consequence, if at all, of his association with those who have more of life and strength than himself, and that protection from barbarism and self-destruction which is imparted to him, not merely by his coming in contact with the civilization of a higher race, but also by the actual stimulants (whether physical or mental, whether applied to his flesh or to his mind)

which the higher race applies to him to arouse his dormant, sluggish nature, thereby keeping it up to its highest measure of action, and preventing him from falling back into barbarism. Nature deals in noiggardly system of charities, but in the mathematical balancing and equalization of principles, which, of themselves, are as aimless and as objectless as the drifting elements that paint and wash the rainbow, and give the soap-bubble its curvatures and its glittering refractions. Complication of organization, and subordination of parts, are co-equal. The little hydra may be turned inside out, and still live, swim, eat, drink and digest as well as before; its organization is so simple that no one organ exerts a supremacy over the rest; they are all democratically free and equal, and convertible one into the other. But in man, whose organization is most perfect and most complicated, the limitation of each organ to its particular function, the dependence of one organ upon another, and the subjection of all to the dominion of the brain and the nervous centers, present us with the highest expression of subordination of parts. Human society is organic. It is not a thing of accident, but it is a growth—a unitary body made up of parts which, though numerous and various, are yet adapted to each other; and in this complex organic structure the law of subordination of parts is just as legible as it is in the organic structure of a single man, or of an ox, or a horse. Society has its thinkers, its feelers, its soldiers, its money-makers, its builders, its inventors, its law-makers, its hewers of wood, and its drawers of water; and it is not left to the hewers of wood, nor to the drawers of water, to say how much wood shall be hewed, or how much water shall be drawn. That depends upon the wants of the other members of the society to whom the hewers and drawers always have been, and always will be subordinate. Very wisely our hands and feet have not been placed on the top of our heads; and no misplaced sympathy for poor feet can ever lift them out of the dust and mud. Inspiration is a mystery—but no matter now, since we know that everything is done through inspiration. We are inspired to hew wood and draw water as well as to write poetry and prophecy. But all inspiration is not alike, and what is inspiration to one is not to another. There are some whose life is so deep and thick-skinned that it can not be reached by the delicate aroma and the amber breath of the more subtle and refined forms of inspiration; and hence, to such of her children, nature sends the inspiration of swords, guns, and pikes, the inspiration of hickory clubs, raw-hides, and out-o'-nine tails. I know that this is not the kind of inspiration which we hear of from the pulpit, or which we read about in the catechism; but, nevertheless, it comes from higher authority on such subjects than either pulpit or catechism. It is daily issued fresh from nature's great workshop wherein all the multitudinous forms of the same thing are manufactured, so various in texture, so diverse in their modes of operating, that when that attenuated kind, which streams into the poet's soul from the stars and the flowers, is compared with that other sort which visits the ruder sons of men in the shape of the lash and the scourge, those two extreme degrees of the same thing seem so little alike, that the usual observer sees no relationship between them. Yet they are both inspiration. They both go inwards into the very life of men, and test its quality and degree, and arouse it to its mission and its destiny.

PAYTON SPENCE.

New York, January 19, 1860.

YANKEE TRICK.—During the Revolutionary war two brothers, from one of the eastern ports, were commanders of privateers; they cruised together, and were eminently successful, doing great damage to the enemy and making money for themselves. One evening, being in the latitude of the shoals of Nantucket, but many miles to the eastward of them, they espied a large British vessel having the appearance of a merchantman, and made towards her; but to their astonishment found her to be a frigate in disguise. A very high breeze prevailing, they hauled off in different directions. One only could be pursued, and the frigate gained upon him. Finding he could not run away, the commanding officer had recourse to stratagem. On a sudden he hauled down every sail, and all hands were employed with wetting poles, as if shoving his vessel off a bank. The people on board the frigate, amazed at the supposed danger they had run, and to save themselves from being grounded, immediately clawed off and left the more knowing Yankee "to make himself scarce," as soon as night rendered it prudent for him to hoist sail in a sea two hundred fathoms deep.

Childhood is like a mirror, catching and reflecting images all around it. An impious thought, uttered by a parent's lip, may operate upon a young heart like a careless spray of water thrown against polished steel, staining it with rust, which no scouring can efface.

CURIOUS APPARITIONS.

RICHLAND CITY, January 9, 1860.

MR. PARTRIDGE—Dear Sir: I have been perusing some comments in the TELEGRAPH of December 24, entitled, "P. B. Randolph's Apparitions of the Living." It is stated that a Mrs. Lewis of Boston awoke and saw Mr. Randolph's Spirit standing by their bed. That of itself looks reasonable enough, but when it is stated that the "Spirit had substance enough to reflect the moonlight," then I must differ from her, and ask her which is the grosser substance (if substance it can be called), "Spirit," or "moonlight." The one we can see with the natural eye, and the other we can not. Now Spirit being a substance so exceedingly fine as not to be seen with the material eye, how can it reflect the moonbeams? Anything having substance enough to "reflect moonbeams," can be seen with the natural eye, and is of necessity a coarser substance, and more dense, than the moonbeam itself, or no reflection would occur. At least so it appears to me.

I have seen Spirits of those still in the form, a good many; as, for instance, while in Michigan, and just after retiring, and in earnest conversation with my husband, I saw a coffin come in through the wall—or so it appeared—with two men holding it, one at the foot and the other at the head, as if they were helping to carry it to a wagon. They came opposite the bed, and stopped as though they wished me to recognize the corpse and the bearers, and I did. The corpse was a Doctor M. and a cousin of mine by marriage, and the two men were my two brothers. I afterward learned by my sister, who was at the funeral, that my brothers helped to carry the coffin from the house to the wagon, and the corpse had been buried on the day of the evening on which I saw it. The funeral took place at Mansfield, Ohio, and I was in Michigan. As soon as I had recognized the bearers and seen the corpse, they slowly passed through the window. It was several minutes from the time I first saw it until it disappeared, and then I related what I had just seen to my husband, and in the morning I made note of it, and I afterward ascertained by letter that it was correct.

Last winter, while attending a circle in this place, and being in a conscious clairvoyant state, I saw a lady sitting in a rocking-chair. I did not know her, and so I thought to myself, if the Spirits wish me to know who that is, they will have to represent her to me, as if she were facing me. In a moment she turned around sufficient for me to see her glasses, and I immediately exclaimed, "Why, I see my niece that is living in Iowa, and she is sick, and there comes her sister, and she is ministering to her. I knew both of them, and told the circle that my impressions were that one of them, the oldest one, was sick, and the other had gone to wait on her. As it was about eight o'clock in the evening, we took note of it. I wrote to my niece, and told her what I had seen and what my impressions were, and wanted her, if I saw correctly, to write me the particulars. Her answer was that she had been sick and got better, and then was taken worse. On that evening her husband had gone to her mother's, and got her sister to come and wait on her, and that as nearly as she could recollect it was about eight o'clock in the evening, and as she had neuralgia in the face, she sat up most of the time in the rocking-chair. How it is that we can see the Spirits of those in the body I do not know, but it must be so. I am like the man that was blind; he knew that he had been blind, and that now he could see, but how he was healed he could not tell, only that a man made clay and put on his eyes, and now he could see, and it is so with me; I know I see these things, but the way by which we are able to see them, I know not.

At another time I saw the Spirit of my aunt, S. McLain; it was when we had retired, and were talking on things foreign to "Spiritualism," that she came and showed me that she had just left the body, as indicated by the woman taking the body from the bed and preparing it to be laid on the cooling board. I saw her very plainly, and at the same time saw the women at work over her body. That occurred in Knox county, Ohio, and I was in Michigan, and as I afterward learned, on the hour at which her Spirit left the form. She must have showed me this in a very short time after death took place. She had lived in my father's family some time before my marriage, and had taken a great liking to me at the time of her death. So far as I know, she did not know where I lived. I had not heard from her for several years. Do Spirits show us these things so soon after death, or is it their Spirit friends for them? To me it appears as though they did it themselves, but the query in my mind is, how can they know the law by which these things are done, so soon after they enter the Spirit-world? Can any one tell?

WEEKLY ITEMS AND GLEANINGS.

A VOLCANO IN NEW YORK STATE.—The Troy Arena of January 16 is responsible for the following: The facts herein stated may appear somewhat incredible to those not conversant with them. They can, however, be substantiated by thousands of witnesses residing in the vicinity alluded to, and may be relied upon as strictly true in every particular. In Putnam county, in this State, nearly opposite West Point, there is a mountain known in the neighborhood as Break Neck Mountain, into which there is an opening of a cavernous description, somewhat irregular in form, but quite straight in its direction, and twenty feet or more in diameter, out of which, at certain times, there issue masses of matter with great force. These eruptions are composed of vitreous and mineral substances of various kinds, together with fragments of trees, and not unfrequently mingled with evidences of animal existence. These masses amount sometimes to several tons; they cause a deafening roar, and are accompanied by fire and smoke. The existence of this volcano has not been known until latterly, which is probably the reason that it has attracted no more notice.

APPLES.—THE CROP OF ORLEANS, Co. N. Y.—The Medina Tribune states that 34,847 barrels of apples have been shipped this season from that village, against 2,500 barrels the year before, and 8,000 or 9,000 the previous year. That paper thinks Orleans county will sell this year 175,000 barrels of apples, which, at \$1 12 a barrel, amounts to \$196,875. It is estimated that 16,000 barrels of cider, and 20,000 bushels of dried apples have, with the green apples already mentioned, brought a net revenue to the county of at least \$250,000, beside the reserve for family use and spring sales.

WILLS IN LONDON the children born out of wedlock are only one in twenty. In Paris and Vienna every third child is illegitimate; and in Munich, years have occurred when the number of illegitimate births have outnumbered the legitimate. No material change, however, has taken place in this respect throughout Prussia since the year 1816, the average being about eight illegimates to every one hundred births. In Westphalia, the province of Posen, and the Rhenish provinces, the proportion of illegitimate births is only about half as great as in other parts of the kingdom. In Berlin, in the year 1849, the proportion was one in thirty.

THE State of Tennessee is just finishing a capitol building at Nashville, which is probably the most splendid State capitol in the Union. It is located upon the summit of a hill, and it is approached from four sides by noble avenues, which rise from terrace to terrace by broad marble steps. These avenues correspond to the four sides of the building, which is of fine white limestone and surrounded by columns. The steps on the upper terrace pass between massive "cheek-blocks," and upon each of these eight blocks it is designated to place a colossal lamp, appropriately supported and adorned.

VIRGINIA LEGISLATURE.—The resolution introduced into the Legislature recommending that a Convention of the Southern States be held at Atlanta, Ga., was ordered to be printed. Mr. Chapline, Commissioner from Connecticut, to represent the sentiments of the Conservative people of that State, is now here, but his message has not been communicated.

BILLS have been reported to the Virginia Legislature granting a pension to Mrs. Burley, whose husband was killed at Harper's Ferry. It is said the whole expense of the State, on the Harper's Ferry affair, will not exceed \$100,000.

UNDER the act of the Legislature, Governor Morgan, has appointed Mr. John B. Wilbur, Secretary to the American Legation in Paris, a Commissioner to take the acknowledgment of deeds in that city.

IN the Criminal Court in Blairsville, Pennsylvania, last Wednesday, a monster named John C. Stuchal, was convicted of assault and battery upon his own son, seven years old. It was proved that he hanged the child to a joist by a rope fastened around his thumbs, and compelled a younger brother to burn him with pine faggots; also that he seated the child with its bare body upon the red hot stove, and made it stand upon the heated lid of the stove with the bare feet.

THE members of the General Assembly of Tennessee paid their respects in a body, on the 8th inst., to the widow of the late ex-President, James K. Polk, at her residence in Nashville. This mark of respect to Mrs. P. has been observed annually to the Legislature for several years past.

SHOCKS of earthquake were felt at Charleston, Augustus, Macon, and other points, at 6 o'clock on the evening of the 19th.

LIEUTENANT JULIEN, a scientific officer of the French Navy, has just published a work in which he argues on the recurrence of an universal deluge, endeavoring to establish that the southern and northern hemispheres must be alternately submerged at intervals of about 10,000 years.

THE Springfield (Ohio) News says that Dr. B. F. Baltzley, whose disappearance from Cleveland, about two years since, excited considerable interest, and on the strength of whose reported death his wife attempted to collect a Life Insurance policy, has turned up alive at Wooster, O. He has been keeping school in Virginia during his absence.

LIFE'S HAPPIEST PERIOD.—Kingsley gives his evidence 'on this disputed point. He thus declares: There is no pleasure that I have ever experienced like a child's midsummer holiday. The time, I mean, when two or three of us used to go away up the brook, and take our dinner with us, and come home at night, tired, dirty, happy, scratched beyond recognition, with a great nosegay, three little trout, and one shoe, the other having been used for a boat, till it had gone down with all hands out of soundings.

Miss Hardinge's Movements.

ma Hardinge will lecture in Cincinnati the two first Sundays in February; in Philadelphia, Providence, and Portland, during the Spring. Friends desiring week night lectures in Connecticut, or towns adjacent to the above places, will please address, as early as possible, to No. 8 Fourth Avenue, New York, where Miss Hardinge will spend a week in February, to form her Spring engagements.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes —Duty: 15 p. ct. ad val.		Leather —(Sole)—Duty: 15 p. ct. ad val.	
Pot, 1st sort, 100 lb.	5 25 @	Oak (Sl.) 1 lb.	23 @ 24
Pot, 1st sort, 50 lb.	5 25 @	Oak, middle	23 @ 24
Broad —Duty: 15 p. ct. ad val.		Oak, heavy	21 @ 22
Pilot, 1 lb.	3 1/2 @	Oak, dry hide	22 @ 23
Fine Navy	2 1/2 @	Oak, Ohio	31 @ 32
Navy	2 1/2 @	Oak, Sou. Light	29 @ 30
Crackers	4 1/2 @	Oak, all weights	37 @ 38
Bristles —Duty: 4 p. ct. ad val.		Hemlock, light	21 @ 22
Amer. gray and white	30 @	Hemlock, middling	21 1/2 @ 22
Candles —Duty: 15 p. ct.		Hemlock, heavy	21 @ 22
Sperm, 1 lb.	38 @	Hemlock, damaged	18 1/2 @ 19
Do. pt. Kingdlands	50 @	Hemlock, prime do.	32 1/2 @ 34
Do. do. J'd and M'y	50 @	Lime —Duty: 10 p. ct. ad val.	
Adamantine, City	18 @	Rockland, common	— @ 7 1/2
Adamantine, Star	17 @	Lamp	— @ 1 1/2
Cocoa —Duty: 4 p. ct. ad val.		Molasses —Duty: 24 p. ct. ad val.	
Marac'o in bd. lb.	— @	New Orleans	37 @ 41
Guayaquil in bd.	13 @	Porto Rico	30 @ 32
Para, in bond	8 1/2 @	Cuba Muscova	24 @ 26
St. Domingo, in bond	7 1/2 @	Trinidad, Cuba	28 @ 30
Coffee —Duty: 15 p. ct. ad val.		Card. etc., sweet	22 @ 24
Java, white, 1 lb.	14 1/2 @	Nails —Duty: 24 p. ct. ad val.	
Batavia	10 1/2 @	Cut, 4d and 6d 1 lb.	3 1/2 @ 3 3/4
Brazil	10 1/2 @	Wrought, American	7 @ 7 1/4
Leguayra	12 @	Oils —Duty: Palm, 4; Olive, 24, limited.	
Maracibo	10 1/2 @	Sperm (foreign fisheries), and Whale,	
St. Domingo, cash	10 1/2 @	or other Fish, (foreign), 15 p. ct. ad val.	
Flax —Duty: 15 p. ct. ad val.		Florence, 30 p. ct.	— @
American, 1 lb.	— @	Olive, 12b. b. and b.	3 50 @ 4 10
Fruit —Duty: not d'd, 30. Dry F., 8 p. ct. ad val.		Olive, in c. gal.	1 — @ 1 1/2
Rais. Sn. 1/2 ck.	— @	Palm, 1 lb.	9 @ 9 1/2
Rais. bch. and bx.	2 30 @	Unseed, com. gal.	58 @ 56
Cur'nts, Zic. 1 lb.	8 @	Unseed, English	55 @ 56
Flour —Duty: 15 p. ct. ad val.		Wheat	48 @ 52
State, Superfine	5 15 @	Do. Refined Winter	59 @ 60
Do. Extra	5 25 @	Do. Refined Spring	54 @ 56
Ohio, Ind. & Ill. d. h.	— @	Sperm, crude	1 35 @ 1 38
Do. do. Superfine	5 00 @	Do. Winter, unbleached	1 30 @ 1 33
Do. Extra	5 10 @	Do. Bleached	1 25 @ 1 40
Do. Roundhopper	— @	Eleph. refined, bleached	70 @ 78
Do. Superfine	5 00 @	Lard Oil, S. and W.	85 @ 92 1/2
Do. Extra	5 25 @	Provisions —Duty: Cheese, 24; all	
Ill. & St. Louis sup. & fan	5 50 @	others, 15 p. ct. ad val.	
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Do. Extra	5 80 @	Beef, prime mess, (c) 18 00	@ 20 00
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Do. Extra	6 00 @	Do. extra repacked	10 50 @ 11 00
Petersburg & Rich. sup.	5 75 @	Do. country	5 00 @ 5 25
Do. Extra	6 50 @	Do. prime	4 00 @ 4 25
Tenn. & Georgia, sup.	6 80 @	Beef Hams	12 00 @ 14 50
Do. Extra	6 00 @	Cut Meats, Hams & Lard	9 @ 9 1/2
Grain —Duty: 15 p. ct. ad val.		Do. Shoulders	6 1/2 @ 6 1/4
Wheat—O. Ind. & Ill. w.	1 35 @	Do. Sides, dry salt'd in cks	— @
Do. winter red	1 28 @	Eng. Bacon, salt'd in bxs.	— @
Do. spring	1 10 @	Do. Long	— @
Milwaukee club	1 14 @	Cumberland	— @
Michigan, white	1 40 @	Baron Sides, W's & d. cas	— @
Do. Red	1 10 @	Lard, prime, blisfices	10 1/2 @ 10 1/4
Tenn. and Kent. white	1 40 @	Do. kogs	11 1/2 @ —
Do. Red	1 34 @	No. 1, in bbls. & kees	10 @ 10 1/2
Canada, white	1 35 @	Do. Grease	8 @ 9
Do. club	1 15 @	Tallow	11 @ 11 1/2
Southern, white	1 44 @	Lard Oil	90 @ 1 00
Do. Red	1 35 @	Rice —Duty: 15 p. ct. ad val.	
Corn—Western mixed	42 @ 41	Ord. to fr. p. cwt.	3 00 @ 3 50
Del. & Jer. yel.	42 @ 41	Good to Prime	3 25 @ 4 25
Southern white	44 @ 43	Salt —Duty: 15 p. ct. ad val.	
Do. yellow	45 @ 44	Turk's Is. 1 lb.	10 1/2 @ 30
Rye	36 @ 35	St. Martin's	— @
Oats	23 @ 22	Liverpool, Gr. 1 lb.	84 @ —
Barley	73 @ 71	Do. Fine	1 28 @ —
Hay		Do. do. Ashton's	1 50 @ —
N. R. in balls, 100 lb.	70 @	Seeds —Duty: FREE.	
Hemp		Clover, 1 lb.	8 @
Russia, cl. 1 lb.	220 00 @ 210 00	Timothy, 1 lb.	16 @ 17 1/2
Do. mixed	180 @	Flax, American, rough	1 50 @ —
Manilla, 1 lb.	5 1/2 @	Sugars —Duty: 24 p. ct.	
Do. do.	5 1/2 @	St. Croix, 1 lb.	— @
Do. do.	5 1/2 @	New Orleans	5 1/2 @
Do. do.	5 1/2 @	Cuba Muscova	5 1/2 @
Do. do.	5 1/2 @	Porto Rico	8 @
Do. do.	5 1/2 @	Havana, White	8 @
Do. do.	5 1/2 @	Havana, B. and Y.	5 1/2 @
Do. do.	5 1/2 @	Manilla	7 @
Do. do.	5 1/2 @	Stuarts' D. R. L.	— @
Do. do.	5 1/2 @	Stuarts' do. do. E.	9 1/2 @
Do. do.	5 1/2 @	Stuarts' do. do. G.	— @
Do. do.	5 1/2 @	Stuarts' (A)	9 1/2 @
Do. do.	5 1/2 @	Stuarts' ground ext. sup.	— @
Hides —Duty: 4 p. ct. ad val. R. G. and		Tallow —Duty: 8 p. ct. ad val.	
Do. do. gr. a. c.	25 @ 25 1/2	American, Prime	10 1/2 @ 11
Orinoco	22 1/2 @ 23	Tens —Duty: 15 p. ct. ad val.	
San Juan	21 1/2 @ 22	Gunpowder	28 @ 40
Savanna, etc.	15 @	Hyson	28 @ 60
Maracibo	16 @ 23	Young Hyson, Mixed	17 @ 54
Maranh, ox	17 @ 17 1/2	Hyson Skio	10 @ 37
Maracibo	22 @ 23	Twankay	10 @ 33
P. Cab. (cured)	21 1/2 @ 22	Ning and (olong)	10 @ 30
Vera Cruz	21 1/2 @ 22	Powchong	19 @ 25
Dry South	15 1/2 @ 16	Ankol	23 @ 25
Calcutta Bull	13 @ 14	Congou	23 @ 28
Do. Kips, 1 lb.	1 80 @ 1 90	Wool —Duty: 24 p. ct. ad val.	
Do. dry	1 06 @ 1 10	A. Sax. Fleeced, 1 lb.	58 @ 61
Do. dry	1 06 @ 1 10	A. F. B. Merino	47 @ 54
Do. dry	1 06 @ 1 10	A. 1/2 and 3/4 Merino	40 @ 43
Honey —Duty: 24 p. ct. ad val.		Sup. 12 lb.	40 @ 44
Cuba, 1 gal.	72 @	No. 1 Pulled Co.	35 @ 37
Cuba, (in bond)	00 @	Extra Pulled Co.	60 @
Iron —Duty: 24 p. ct. ad val.		Peruv. Wash.	— @
Pig, English, and Scotch	— @	Valp. Unwashed	— @
1 lb.	24 @	S. Amer. Com. Washed	— @
Bar, Brit. T.V.F.	97 50 @ 100 00	S. Amer. E. R. Washed	— @
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Bar, Am. rolled	80 00 @	S. Amer. Cord's W.	— @
Bar, English, refined	61 @ 50	E. I. Wash.	— @
Bar English, com.	43 @ 43 00	African Unwashed	— @
Sheet, Russia, 1st qual.	— @	African Washed	— @
1 lb.	11 @ 11 1/2	Myrina Unwashed	— @
Sheet, Eng. and Am.	3 1/2 @ 3 1/2	Myrina Washed	— @

Richard B. Blevins

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