

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 experience 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.

A FLINT TO THE "STEELE."

MR. PARTRIDGE: Sir—Having had occasion to write to you upon business, I will fill up my vacant space with a notice of a letter contained in the last number received, of your paper. It is addressed to Mr. Beecher, and is signed Horace Steele.

Accustomed, as I have long been, to see the sparks fly off in all directions from the unvil of your *omnium gatherum* paper, I was expecting some quaint critique upon the above luster of the American pulpit, calling him to task for not having crossed his t's or dotted his i's. The stricture, however, in this instance, had a much broader point than usual; it arraigned him for calling the Bible the "Word of God." Now I don't think that one so ruled as the accused, is likely to be much ruffled by such attacks; he would spread his broad pinions over hill and dale, and let the little birds scold at him if they would, but woe unto them if they get in his way. In so far, however, as he may have noticed this charge, he must have comforted himself that at least ninety-nine out of one hundred of his fellow reverends are standing at the same bar. Perhaps he and many of these will make your correspondent's impeachment the subject of their next sermon, even as I, who am no reverend, but a Spiritist of some twenty years standing, am making it the matter of a letter.

If this onslaught on the Bible were exceptional, I should hardly think it right to notice it, but it is becoming a rule with Spiritists to run it down, and inasmuch as few venture, or take the pains to protect, the assailants wax more and more bold. Thus, then—though God help me, they can no more affect the Word of God than they can

snuff out the sun—I am glad of this opportunity of having my say on the subject.

Let me, then, in the first place, suggest that a gift-horse should not be looked in the mouth. The old and new Testaments were given to make men wise unto salvation. When, therefore, it can be shown that they have failed in doing so, or that mankind would have been or would be better without them, it will be time to condemn them. In the mean time, as far as my own experience goes, and I have heard from at least five hundred voices of the Spirit world, not one has complained of the Bible. Many indeed have put wrong interpretations upon its texts, but that only to find the reality better than they had expected. Thus, instead of having to wait for some distant day (where or how none can say) in order to be judged, they have found that the judgment was in themselves, and they have forthwith gone to their own places. In the same way "everlasting fire" has been found to have only a moral application, the conscience, increased some hundred fold in keenness over what is felt on earth, (hence too, none in this world could have ever understood this retribution, and some intelligible illustration was called for), has told its own tale, but that never, except in some aggravated cases, without a hope of final deliverance.

Such, then, being the all-sufficiency of this Word of God, it would seem almost superfluous to prolong the argument. It is the fashion, however, to be dissatisfied with this text-book. High minds affect to look upon it as beneath them, or as an obstacle retarding their natural growth. They remind one of old Palinurus steering himself by the stars, or what they would call the book of nature. However, there were no compasses in the days of Virgil's old sailor, and the most that he could do was to hug the coasts of an inland sea; never, as far as I know, going beyond this. So then, is it with these modern navigators, for they have tossed their compasses overboard; and as for a pilot or a savior, they are doing their best to send him after it. Whether those now at sea will get farther ahead than their ancestor, remains to be seen.

It's a grand thing, all this independence. What can be more heroic than to toss up one's hat and shout, Britons never shall be slaves? There is a sort of jaunty arms-a-kinbo cap-on-one-side-air about it, which is so cock-a-hoop smart, and devil-may-careish. It puts me in mind of the time, for I can just remember it, when my pinafore was taken off, and I was soused into breeches; didn't I strut? Or when, some few years afterward, I and my school-chum Jones, wishing to do fine, bought a penny segar between us. We exchanged some three or four spasmodic puffs, whereupon my friend turned deadly pale, and gave in; I heroically whiffed out two or three more mouthfuls of smoke, and we staggered home with our brains in a whirl. Jones, who was bigger than I, looked up to me as his superior ever after. I never told him how sick I was for hours afterward; and mind, Mr. Partridge, you don't tell him either.

Well then, to be serious, this party, as a matter of course, is antagonistic to the Bible, and this, in its turn, is equally negative to them. Thus, if their wisdom never loses an opportunity of quibbling and nibbling at the sacred texts, so do these confound their wisdom. More than this, when from questioning the divine origin of the written Word of God, they proceed to impugn that of the incarnate Word, representing Him as the natural son of Joseph, (if not of some other human father), in what way, let us ask, are such aspersions met? Is the Lord of heaven and earth bowed down, aggrieved, and in despair at

the imputation? Let us hear him. "I thank thee, O Father, that thou hast hidden these things from the wise and prudent." Nay, elsewhere we find him uttering these fearful words, "I pray not for the world." In like manner, also, the Apostle writes, "What have I to do to judge those who are without? Them that are without God judgeth."

These are hard sayings, Mr. Partridge, and I can well understand how those who place themselves under their lash, are anxious to get rid of the book which flogs them. Can they do so? Will all the Spirits called up from the vasty deep ever utter one syllable of it? Nay, you and your other brother Spiritualists may bury your heads in the sand like an ostrich, and think to shut out the light of day. You may hug to your bosom your fond notions of progressive development; vain, silly reasoning! Can God be with you and against you at the same time? There must be something wrong in your philosophy, and you and your party who pride your lives upon your strong sense, must know it. You affect to look down upon those who stick to their text; you sit like speakers in God's parliament, calling others to order. Beware that a greater than Cromwell comes and removes your candle out of its place.

Well, what then, sir croaker? I hear you answer: Are you, too, going to brandish thunderbolts in our faces? No, good friend; this is nonsense, and you know it. I know our God better than this; I know His inexhaustible goodness, and that whether in this world or in the next, He gives His rain to the unjust as well as to the just, and that His sun shines on all. The matter at issue is not about God, but about the conditions to receive His blessings, on which we place ourselves. Let us reason this out; you are a good logician, as most of your articles show, and if I come to wrong conclusions, write one to show it.

Let us suppose two trees, or rather two seeds of trees—cherry stones. You sow one and I the other; up they shoot, two fine, straight, round saplings. Well, about the fourth year, if the growth of my wild stock, having no faith in its progressive development, and knowing that its juices are rank, I lop off its head, and going to a neighbor who has some famous white-hearts, I graft two twigs of these upon it. Meantime, you, whom we will suppose to deride all this book-wisdom about grafting, leave your tree to push out of itself, and perhaps laugh heartily at the poor figure my headless stock cuts by the side of yours. Not yet content with what I have done, I now get my neighbor to come and look to my graft from time to time; he digs, perhaps, round it, pours a little liquid manure over its roots, moistens the clay about the grafts, and does, in short, every thing that the most consummate skill dictates. Well, to shorten these details, at last comes the fruit-time, and we both gather a cherry each from our respective trees. Why, my good friend, what a wry face you are making, what can be the matter? Matter! why my cherry is as bitter as gall, what at least there is of it, for it is all skin and stone.

Now homely as is this illustration, I think it will answer our purpose, which is to show that, let your wild human nature develop itself and progress as much as long as it will, aye, for a million years, it will be human still. But as much as God, who is of the divine nature, (one as distinct from the human as this is from beast-nature,) did not purpose that man should always remain man, he grafted his own nature upon human nature in the person of Jesus Christ, and having

of expediency or propriety; and the beneficial tendency of an action or a course of life is the measure of its virtuousness or propriety. In human conduct, nothing is virtuous but what is useful, beneficial; nothing is vicious but what is hurtful, injurious. Everything is virtuous and commendable in proportion as it is useful; everything is vicious and condemnable in proportion as it is hurtful. That which is expedient or conducive to our own good and the good of others, is virtuous; that which is inexpedient or inimical to our own good and the good of others, is vice. An act is virtuous in proportion as it is expedient; it is vicious in proportion as it is inexpedient. There is no such thing as virtue in opposition to expediency; or vice in opposition to expediency. It never happens that right or duty points one way, and inexpediency or utility another; that one thing is duty, and an opposite thing expedient; right, duty, virtue, and expediency are one; wrong, vice, evil, and inexpediency are one. There is no law, no principle above expediency; no law or principle that can bind us to that which is inexpedient. Expediency is itself the highest law and the first principle: the only law which we are bound to obey, the only principle to which we are bound to conform. What I consider expedient, may be contrary to what another thinks expedient or right, and he may, therefore, charge me with preferring the expediency to principle, but that is his mistake. I know no right. I acknowledge no principle, opposed to expediency. If anything be lawful which is inexpedient, or anything unlawful, which is expedient, the law is wrong. If any principle be opposed to expediency, the principle is wrong. We hear a great deal about a higher law, but there is no law above expediency. There is no higher law than the law of the State, when the law of the State is in accordance with expediency. If the laws of the State were but men's laws, and some other laws the laws of a being more wise or good than men, and if men could see those laws to be wiser and better than their own, it would be their duty to set their own laws aside, and adopt the better laws; still they would be only expediency. But this is not the case. We have no laws enacted or framed by superior beings. We have no law of God or of Nature at variance with expediency. If there be a God, expediency is his highest law. If there be not a God, expediency is our highest law. A God that should exact what was inexpedient would be a devil, and man would be bound to disobey his law. If the supposed devil were strong enough to make it our interest to obey him, we would still obey him from views of expediency, and expediency would still be our law. Men may say that the principle or law of expediency would justify some things which have generally been regarded as wrong; if so, some things have been generally regarded as wrong that are not wrong. But what effect would adherence to this law of expediency have on the social and domestic relationships? I cannot answer with regard to every particular; but conformity to right views of expediency could have only good effects. In short, the right, the good, the useful, the expedient, the fit, the becoming, the proper, the honest, the virtuous, the beautiful, and the good, are all one.

The great business of mankind should be to find out what is expedient, which course of conduct, with regard to every matter, is most conducive to our good and to the good of our families, our neighbors, our countrymen, and mankind at large. Mankind should try to find out the laws of health, the laws of life, the conditions of happiness at home and abroad; the conditions of individual, social, national and universal happiness. And our discoveries on these subjects would be our law. It might be useful to study other laws, whether pretending to come from gods or men, but in no case would it be our duty to obey any law, except so far as obedience might be expedient, useful, or beneficial. The whole duty of man, the whole duty of nations, is to try to find out what is most conducive to their known real interests—to their true enjoyment of life—and to do it.

In proportion as men learn what is expedient, will they be both able and disposed to be virtuous. Finding that nothing is virtuous but what is good for them, they will have little or no temptation to be anything else but virtuous. Many people now think themselves opposed to virtue, only because they are opposed to what has been falsely represented as virtuous. Many people think themselves viciously inclined, only because they are inclined to what has been falsely represented as vicious. We do not, however, say that no one would find any reluctance to any virtue, if he knew it to be virtuous; for men are not purely intellectual beings. They are creatures of instincts or impulses. But man's impulses or instincts would be less likely to hurry him into excess, if he saw clearly that all such excess was injurious. It would also become more difficult to do wrong, mercenary and delightful to do right, in proportion as a knowledge of right became general among men, and in proportion as this knowledge modified the laws, the customs, the tastes, of the community. The natural tendency of a knowledge of right and wrong, expediency and inexpediency, would be to make all men good and happy, and this, in the long run, would be the result. To learn, then, and to teach the truth on all matters, and thus bring ourselves as near as may be to perfect virtue and happiness, should be our one great aim.

But I must come to a close. If I live, these are the views I shall teach; if I die, this is my confession.

Yours, respectfully, JOSEPH BARKER.

SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVENING, IN CLINTON HALL, EIGHTH ST., NEAR E WAT.
EIGHTY-FOURTH SESSION.

QUESTIONS: What ought to be the position of Spiritualism with regard to the problem of the future?

Mr. FOWLER interprets the question as demanding, What are the teachings of Spirits in this particular? On a review of his own lessons thence derived, he has to say that all governments have been, and are, right in their time. Without the discipline of despotic and oppressive governments, we should never realize what is the true. So wars and every kind of evil, both moral and physical, are a necessity, because furnishing the experience which ultimately is to lead us into true relations with nature and with each other. We are made perfect through suffering. Through the utter failure of expediency, we shall finally learn the nature and value of absolute right; and this lesson, taught us by oppression and fraud backed by the gospel of expediency, is being learned with greater rapidity every year, and by a constantly increasing number of pupils. It is getting to be realized that, to uphold wrong anywhere, is to become the victim of it ourselves; that to defend the rights of others is the only way to maintain our own; that to promote the happiness of others is to secure our own, and that to seek the salvation of the neighbor is to save our own soul. Now, these would remain forever but "glittering generalities," were it not that they become resolved into axioms in the crucible of suffering.

Dr. GOULD: There are supernal as well as terrestrial governments, and the latter are influenced by their spiritual counterparts, whether they recognize it or not. The false government of course does not. He considers the Roman Catholic government the true one as to form, but degenerate as to administration. Hence it was right to sever it from the State; but had it conformed in practice to its theory, he thinks it might have been ere this, truly Catholic, and the world truly blessed beneath its universal sway. Under our own government, however right in theory, the practice is to manufacture legislators out of thieves and robbers, and it is but natural that their enactments should partake largely of the nature of the raw material. The laws are like the makers of them, and all that we suffer to-day as a nation, arises from the inevitable family likeness between what a man does, and what he is. The remedy is obvious.

Dr. HALLOCK: In harnessing up conclusions which are to draw the race to the summit of millennial perfection, we do sometimes put the cart before the horse. In other words, we assume the priest and king as the alpha and omega—the primary basis and the ultimate finish to the superstructure of human society—whereas, in the light of the kingdom which is not of this world, they exist only by mistake. In the light of heaven, both the throne and the altar are revealed as shadows, and not as the realities they seem. They rest upon no principle, but upon ignorance of principle. Is it not so? Let him who has failed to profit from his own researches into the nature of spiritual government, turn to the light reflected from that more faithful student of spiritual law, Jesus of Nazareth, and see if it be not so. The very discovery of the fact that man is a spiritual being, indicated where should be the altar and the throne. The physical man naturally enough may have his altar in Rome, and his throne in Vienna; the spiritual man as naturally finds them within himself.

It is not difficult to trace the origin of these blunders. The priest is the teacher gone mad. He is one who, having lost his wits, turns his back upon his pupils, and endeavors to instruct God. Having informed the Divine lawgiver that his entire kingdom is in a state of revolt, his first business is to wheedle him into forgiveness, and his last, to inform them that, through a repeal of Divine justice, he has finally succeeded. As a priest, his teaching amounts to this: That, through his help, his pupils will be able to cheat God. In other words, that he is competent to persuade God to be as unjust and as much a law-breaker as they are, through which unity of character and compromise of principle, they will be able to meet on a common plane, and, together, shout Glory Hallelujah to all eternity. In this lies the temptation to merge the Teacher in the priest, and it has prevailed in all ages, and among all peoples. Both the altar and the throne—Church and State—rest on the abuse of the instinctive trust of ignorance and weakness in superior wisdom and superior power. Its natural cry is for help; its childish wailing is for another to bear its burdens. Hence the Church and the State "which are of this world." Not so with that which is of the other—the spiritual and the eternal. In that spiritual kingdom, both the seat of government and the place of prayer are within the Spirit; not in Rome, not in Paris, not in any walled city or other stone inclosure, but within that sacred tabernacle "whose builder and maker is God." Not upon stone, not in Bibles, not in statutes, whether sacred or civil, are its laws written; they are engraved upon the very body and being of the inmost soul—the eternal law upon the eternal thing—where else can it be written? "This world"—institutions, civil and religious—proceed upon the notion that man is a body, at best and ultimately, with a divine soul in it yet to be—at present, a body with but a devil in it to be pressed out (if dislodged at all) by force of paper statutes and priestly exorcism. The plan has never succeeded; and the

cause of its non-success is revealed in the light of the spiritual world. It is the privilege of such as will, to walk in that light; and whosoever does, will find the law and the light to be mutual interpreters—the law, a code more perfect than that of Moses; the light, a better commentator than Blackstone.

Dr. YOUNG: What Spiritualism teaches him with respect to the problem of government, is embodied in the Declaration of Independence. That document is the condensed expression, so to speak, of the entire of human wisdom and experience. According to it, the people are sovereign, and the administrators their agents. The politicians make them our masters. So it has come to be, and the "tab to the whale" is the right to vote. A questionable privilege this, for a sovereign—the innocent amusement of balloting for a master.

Mr. ROZE: How the world is to be made better by the evil that is in it, as affirmed by Mr. Fowler, he is unable to understand. How crime is to exert a good influence, is to him inexplicable. He finds that where it most abounds, there society is in the worst condition, as witness the Five Points. Nor does he find other portions of the city in the least benefited by the influence thence proceeding. Were he a Spiritualist (which he is not) he should deplore the assumed influence of that world upon the concerns of this, for the reason that vice has the preponderance, and its influence is to be deprecated. Nevertheless, his faith is that the time will come when government shall not issue from the throne, nor religion from the priest; but both from within the individual. From the development of the spiritual within ourselves will arise the true principles of action—Godward and manward—and not from intercourse with Spirits, nor from Church and State.

Mr. KETTER: When he was a school-teacher, which occupation he followed for nearly ten years, he instituted the system of self-government, and applied it with satisfactory success. The fundamental maxim he endeavored to inculcate was that they, the scholars, came there to learn, and he to teach. His experience has been that children are not slow to realize that relation as rational, when fairly presented, and as we are but children of a larger growth, he thinks we shall ere long perceive the distinction between tyranny and teaching. He found the inculcation of ideas to supersede the infliction of blows, and he thinks the plan would succeed universally. Nor is the time distant when it will be adopted. Among the more rational and intelligent of the Christian world, hell-torment, as a means of grace, is being gradually abandoned, and in numerous instances, hell itself is utterly repudiated as an existing fact, and the abandonment of that idea necessarily involves the abolition of every retaliatory, vindictive, or coercive measure, for the reason that they rest on the same foundation with hell; and when that is seen to be an error, every blunder dependent upon it will be seen in the same light; that is to say, hell being gone, the gallows must surely go. Oppression will vanish from the State when the devil is cast out of the Church.

Dr. GRAY: The question is equivalent to this: What is the government of the world of Spirits? Or, what would be the government in this world, were Spiritualism universally recognized? With respect to the government of the spiritual world, we have abundant assertion, but our facts upon this point are few. Such as we possess, warrant the conclusion that there is no more direct interposition of God with the affairs of that world than with this. The freedom of will is the same. Man is his own law-maker there as here. Previously to this epoch in human experience, wherein principles are settled by facts, the idea prevailed that the departed went into the presence of a personal God or throned monarch, where they lived forever under a despotism, congenial or otherwise, according to his supreme will and pleasure. Both the facts and teaching of modern Spiritualism are opposed in toto to this doctrine. Our diabolists even maintain the contrary. Even hell itself is let loose, according to them, "and all the devils are here" who wish to come. It is said they come to enjoy themselves in the best way they can; and in this they manifest the same freedom which they had in the body. Be that as it may, the fact is shown that man there is his own governor. There are facts and communications from Spirits which teach that the great desideratum is to furnish each human spirit scope and means to utter itself. Nature, the grand exponent of the Divine government, affirms the same thing. Growth and reformation are one and the same, by authority of all her processes. Growth converts the brawling into an oak invariably, where growth is free, and this law of growth will yet be universally recognized.

The following question was agreed upon for discussion at the next meeting: As between natural and revealed religion (so called), what is the criterion of truth? that is to say, what is the word of God to us? Adjourned. R. T. H. BROWN.

It is said that the burning glasses were not unknown to the ancients. They are described in the Orphic verses, which, though they may not be genuine, are still very ancient; they are noticed by Ar. Vespasian, who flourished about 400 years before Christ; by Plutarch, in his life of Sulla; and Pliny mentions the power possessed by water, when in a transparent vessel, of burning linen. Archimedes, who lived about 257 years B.C., is said to have constructed burning glasses (which were probably concave mirrors of large diameter, made either of separate pieces of glass, rock-crystal, or polished metal), so powerful that he was enabled with them to set fire to the Roman fleet, which was besieging Syracuse. Buffon, in the year 1787, gave plausibility to this account, by constructing a reflecting mirror of one hundred and thirty-eight pieces of glass, movable on hinges, which set wood on fire at the distance of one hundred and fifty feet, and melted lead at the distance of one hundred feet. With another mirror, constructed by the same method, and of the same size, he succeeded in setting on fire a pile of straw, and in melting lead at the distance of one hundred feet. In their experiments upon the heat of the sun, the French and English philosophers, in the year 1787, constructed a burning glass of the same size, and with the same power, and by its aid they were enabled to set on fire a pile of straw, and to melt lead at the distance of one hundred feet. In the year 1787, Buffon, in the year 1787, gave plausibility to this account, by constructing a reflecting mirror of one hundred and thirty-eight pieces of glass, movable on hinges, which set wood on fire at the distance of one hundred and fifty feet, and melted lead at the distance of one hundred feet. With another mirror, constructed by the same method, and of the same size, he succeeded in setting on fire a pile of straw, and in melting lead at the distance of one hundred feet. In their experiments upon the heat of the sun, the French and English philosophers, in the year 1787, constructed a burning glass of the same size, and with the same power, and by its aid they were enabled to set on fire a pile of straw, and to melt lead at the distance of one hundred feet.

Think of it!—When temptation appears, and we are tempted to do wrong, how often a mother's word of warning will be enough to save us from doing so. Yes, the law of God is written upon our hearts, and many a poor wretch, from going astray, has been saved by the thought of his mother's word. The law of God is written upon our hearts, and many a poor wretch, from going astray, has been saved by the thought of his mother's word. The law of God is written upon our hearts, and many a poor wretch, from going astray, has been saved by the thought of his mother's word. The law of God is written upon our hearts, and many a poor wretch, from going astray, has been saved by the thought of his mother's word.

FACTS OF FORMER TIMES.

CHARLES PARTRIDGE, Esq.: Since my first reference to Rachel Baker, I see an extended account of her in "Barber's Historical Collections of New York," page 387, which it is well to refer to.

The same work, page 171, says that in the incursion made by Sir John Johnson and the Indians in the vicinity of Johns town, Mr. Sampson Sammons and his three sons, all staunch Whigs, were captured by the enemy, and their dwellings laid in ashes. The elder Mr. Sammons and his youngest son, a youth of eighteen, were released by Sir John, but Sampson and Frederick, the other sons, were taken to Canada and confined in the fortress of Chamblée. From this place they made their escape, and after a series of dreadful sufferings, in their flight through the wilderness, arrived in safety among their friends. A long and interesting account of their adventures is given in Col. Stone's "Life of Brant." "A singular but well-attested occurrence," says Col. Stone, "closes this interesting personal narrative. The family of the elder Sammons had long given up Frederick as lost. On the morning after his arrival at Schenectady, he dispatched a letter to his father by the hand of an officer on his way to Philadelphia, who left it at the house of a Mr. Levi De Witt, five miles distant from the residence of the old gentleman. The same night on which the letter was thus left, Jacob dreamed that his brother was living, and that there was a letter from him at De Witt's announcing the joyful tidings. The dream was repeated twice, and the contents of the letter were so strongly impressed upon his mind, that he repeated what he believed was the very language on the ensuing morning, insisting that such a letter was at the place mentioned. The family, his father in particular, laughed at him for his credulity. Strong, however, in the belief that there was such a communication, he repaired to the place designated, and asked for the letter. Mr. De Witt looked for it, but replied there was none. Jacob requested a more thorough search, and behold, the letter was found behind a barrel where it had fallen. Jacob then requested Mr. De Witt to open the letter and examine while he recited its contents. He did so, and the dreamer repeated it word for word."

About forty years ago Mr. Sandiforth, of Peterborough, N. Y., formerly of Connecticut, dreamed of seeing a man in a wagon with two adult black coffins in it, drive along to his brother-in-law's house (whose wife was sick at the time, though not supposed dangerous), and get out and leave one there, and then drive to his house some distance from there on another road, and leave the other. His daughter being rather feeble, was slightly ill at the time, and he supposed the two black coffins indicated the deaths of his sister-in-law and daughter. Not long afterward the sister-in-law became worse, and finally died, and the daughter became quite well; but ere long the mother, then well, was taken down, and soon followed the sister-in-law. These two couple were very much attached to each other for a long time, and all four standing up together were married at one and the same time.

During the election campaign of 1840, at a mass meeting the battle-ground, I think, of Sandusky or Tippecanoe, in the midst of the same a large white-headed eagle, the emblem of our nation, came sailing along through the air at a great height, and remained some minutes poised directly over the assemblage, as if shedding its blessings for the welfare of the nation upon them (perhaps the blessings of a host of Spirit patriots and old soldiers), and then soared away to the southeast. Gen. Harrison was elected President of the United States; and who can show that this eagle had no connection with the event, or with the innumerable worthy patriots gone from earth that had sustained, and paid deference to, and fought under, *hoc signum*.

Eusebius says "that the emperor, Constantine the Great, recollecting that when his father adored only one God, continually prospered, rejected the worship of idols, and implored the aid of the Almighty, and such were the miraculous interpositions of heaven in his favor, that they would have appeared incredible, had he not received them from the emperor's own mouth, ratified with a solemn oath. The army having advanced within three miles of Rome, the emperor, employed in his devout ejaculations, about three o'clock in the afternoon, when the sun was declining, suddenly beheld a pillar of light in the heavens in the form of a cross, with this plain inscription on

or about it, in Greek, 'In this overcome.' He was greatly surprised at this strange sight, equally visible to the whole army, and equally wonderful. The officers and commanders, prompted by the soothsayers, considered it an inauspicious omen, portending an unfortunate expedition, nor did the emperor understand it till the Saviour appeared to him in a vision, holding a cross in his hand, and commanding him to make a royal standard like that he had seen in the heavens, and cause it to be continually carried before his army, as an ensign both of victory and safety. Early the next morning Constantine informed his friends and officers of what he had seen in the night, and sending for proper workmen, described to them the form of the standard, which was accordingly made with the greatest art and magnificence," etc. This device he afterward bore upon his shield, and upon his coins, many of which are now extant.

Not long after this, he engaged Maxentius, and defeated him, entering Rome in triumph. He seems, furthermore, to have often been warned in dreams and visions of the operations of his enemies.

Joan of Arc seems to have been spiritually directed and influenced. Madame Guyon and Fenelon seem to have been full of spiritual influence and experiences.

D. S. KIMBALL, M. D.

SPIRITUALISM AND PROGRESSION.

BROTHER PARTRIDGE: When I last wrote to you I was basking in the balmy breezes of the "sunny South," where I had promised myself a sojourn of at least a few weeks; yet how true the saying, "that man proposes but God disposes;" for I had scarce been there four days, when the excited state of feeling in the beautiful City of Macon hatched up a committee, which committee very promptly waited upon me at my room, (which I had scarcely left to visit one patient, and to come and go to and from my hotel), and in an emphatic manner, not to be misunderstood, gave me a hint that I must depart the City of Macon. Subsequently said committee, upon further consultation with the loyal citizens of Macon, again made me the object of their kind attentions, and further advised me to leave the South. Of course you can not but agree with me when I assure you that I was much surprised to find myself an object of so much attention, considering that I was only an humble medium, stopping merely for a few days to endeavor to relieve the sick and afflicted who might, through the instrumentality of Spirits, be persuaded to call upon me and solicit my services.

My surprise was not in the least abated to know that this same committee call themselves Spiritualists. So it would seem that there are Southern Spiritualists as well as Northern Spiritualists; and that Spiritualism South and Spiritualism North have opposite significations, and that Southern Spiritualists have not a universal fraternal feeling for Northern Spiritualists, but generally look upon the latter as being Abolition fanatics. Although I stood ready to redeem myself from the heinous charge of fanaticism, nevertheless, I was, upon that charge, condemned without a hearing, and, like Stephen of old, thrust out of the city; true, without, like him, being stoned, yet it was very plainly intimated to me that unless I would leave upon the next train for the North, such a thing might be meted out to me. Not wishing to be the cause of a commotion in Macon, I accordingly obeyed as early as I could, and in three days arrived safely in the beautiful, stirring City of Indianapolis, where I shall employ my time for a few weeks in writing an essay upon the present state of political affairs of this Union, which will soon be followed (God being willing) by another inspirational work entitled "The Olive Branch of Peace; or, The Healing of the Nation." For further particulars I refer the reader to your advertising columns.

It is true that said committee of Spiritualists did give me a hearing on Spiritualism, and condemned me as an impostor, simply because I (not I but the Spirits) would not give them tests. Notwithstanding, I had said repeatedly (and had even published the same in the *Georgia Citizen*) that I was not a test medium, but that my mission was to heal and explain. And yet, notwithstanding Dr. Redman had just preceded me there, and had satisfied many with tests, yet they cried, "We demand a test of you."

And all this they demanded without even as much as offer-

ing me a dime in return, or even inviting me into their homes. Yet I can cheerfully say, before man and in the sight of God, I have not the slightest unkind feeling toward one of them. I know that they, like those who persecuted the prophets of old, do it ignorantly; and as I never thought an unkind thought toward them, I can cheerfully say I love them, without even having to say I forgive them. They have not harmed me, therefore there is nothing for them to ask my forgiveness for. May God, in his infinite love and mercy, bless them, and lead them gently in the paths of peace and truth. And should one of those kind though mistaken friends ever have the pleasure to peruse this communication, let me assure him that I long for the time to come when I can take him or them by the hand and say, "May God Almighty bless you."

The sick and afflicted had just begun to find me out, and to demand my services, when I was compelled to tear myself from them. I, nevertheless, had the pleasure of being called to visit two patients, for whom I did what I could during my short stay, making no charge at all for my services. But I shall feel richly rewarded if God and his angel messengers shall bless my work. One patient was a sweet child of eight years, who had been ailing for, I believe, about four years, and had been pronounced incurable by many of the physicians who had been called to visit him. I left him recovering rapidly. Receiving no money there, and not having enough to pay the expenses of myself and that of my little friends, (the musical mediums of whom I made mention in a former article), I had very reluctantly to leave them to shift for themselves. I am not, however, in the least uneasy for them, because their musical attainments will earn them a livelihood wherever they may chance to go. Beside, I am as well satisfied that they have Spirit guides as I am that I have myself.

And now, before I close, I wish to say a word in reference to my conduct while in Macon. That my behavior was unexceptional during my entire stay in Macon I can abundantly prove by my esteemed friend, Dr. J. L. Andrews, the able editor of the *Southern Spiritualist*, who upon all occasions treated me as a friend and brother, for which he shall ever have my kindest regard. May God reward him, for he only can.

I regret to say that I find the hearts of many Spiritualists failing them; and others I find who think that further progress in spiritual things and spiritual revelations is about to cease. I find many who have formerly been liberal and profuse in aiding on the servants of God and truth, now growing lukewarm, and even regretting that Spiritualism has already cost them so many dollars and cents. Of course, I shall be excused for not mentioning names. Hence I have traveled within the last two months over fifteen hundred miles, engaged in this great cause, and every dollar of the expense has been defrayed out of my own pocket. And, thank God, it goes as free as air while it lasts. I only have to regret that I have not been able to do more good; for the enjoyment of doing good is indeed a pleasure that "this world can neither give nor take away." I am, very truly, your brother and fellow-laborer in the cause of truth and progress, Thos. W. Cook.

INDIANAPOLIS, Jan. 25, 1860.

PROGRESS IN RELIGION.

NEWARK, ILL., Jan., 1860.

Mr. Partridge: Whoever will take the trouble to examine the religion of the day and compare it with that of the past, will find that we are not retrograding, but progressing onward toward that goal of finite perfection at which we believe man will ultimately arrive. We do not say that Spiritualism is the highest point of perfection to be reached, nor does Spiritualism teach the highest code of morals that can be conceived. Spiritualism is emphatically the religion of to-day. It has agitated men's minds during the last eight or ten years more than previously, because men, during that time, have been better prepared to receive the great truths that it teaches.

In all ages of the world, the religious sentiment will be found to correspond to the development of the intelligence in man. This doctrine will certainly jar with a certain class of minds who, unfortunately for themselves, still believe that man was created perfect. We say unfortunately, because the contrary can be proved to a certainty. Let us take a glance at it. Have not all marked the progress in material things? Note the progress of science—astronomy, for instance. What

a limited view the ancients had of the heavenly bodies! and how absurd their belief that the stars were all the same distance from our planet. They believed that they were fixed in the arch above them, without motion and without orbits. To-day, for every one star they saw, we can count millions rolling noiselessly in beautiful harmony. They believed the earth to be a great flat mass, standing on pillars—the center of the universe. To-day we can calculate, with mathematical precision, the magnitude and distance of the planets. With proper instruments, we can see the mountains and valleys on the surfaces of those planets. We no longer speak of the ends of the earth; neither do we entertain the vague ideas of the sun and moon standing still. Why? it may be asked. Because, owing to the laws of progress and the intellectual and moral development of mankind, we can see and understand to-day that God only works through natural laws which know no change. So with geology, which, until a recent time, was unknown. Look at it now. That same science teaches us to-day that the earth, instead of being six thousand years in existence, has perhaps existed as many millions of years. It is the same with medicine. In ancient times the art of healing consisted mostly in appealing to the marvelousness of the sick. After passing through various grades of progress, it has finally arrived at its present highly-developed state. Alchemy, also, was the parent of chemistry, as astrology was that of astronomy.

A like progress is to be seen in religion. * * * *
WILLIAM MARKHAM.

MANIFESTATIONS IN A DARK CIRCLE.

MR. PARTRIDGE: I believe Spiritualism is going to be one of the greatest engines of progress and revolution the world has ever seen; for if Spirits have the power to create physical forms, and to move dead matter, in circles, what may they not do under other circumstances?

As you ask for facts, I will give some which occurred in a dark circle held at Mr. Conklin's in Broadway a year or two ago. I belonged to the circle which met every week for over a year (privately) to see what we could get; we generally sat with joined hands, and sometimes there was light enough in the room to see each other, and to see objects moved about the room by Spirits. The circle consisted of seven or eight persons. We had two tin horns, a guitar, an accordeon and bell. At one of these circles a clock was taken off the shelf by the Spirits and stopped, then set upon the table, and set a going for a moment, and then set back again to its place on the shelf, and set a going. One evening I laid a flute on the table to see if they would play on it; this they did not do, but they took it to pieces, and put some parts of it in the pockets of some of the members of the circle. One of the circle had some hazel nuts in his pocket, which were taken out by the Spirits, and thrown on the table. One night a chair was brought from a back part of the room by a Spirit, and put on the table, and the heavy table was often lifted clear from the floor, and made to answer questions by stamping its legs all at once on the floor. The accordeon was often played on by the Spirits while moving through the air, and it was taken off the table, and put under it, and then played upon. The bell was often taken up by the Spirits, and rung, and thrown on the floor.

I believe that Spirits have far more power for developing mediums in the dark than in the light, and that soft, sympathetic music, is a very great. I believe that the most wonderful things done in circles by Spirits have never yet been given to the world. I believe that Spirits have the power, through some mediums, of creating whole human physical forms, and clothing them; and why not, on the same principle as the creating of a physical hand? One night at this circle my chair was pulled back from the table a foot or two, and then shoved up again, and two of the circle were taken hold of by the Spirits, and pulled over, chair and all, upon the floor backward, and then set back again to the table. One evening my shoe and stocking were taken off by the Spirits under the table; in getting off the shoe they did not stop to untie the string, but pulled and twisted it until the string broke, and then grabbed stocking and all. While this operation was going on, I distinctly felt two hands at work at the foot, one at the toe and heel. I put down my hand to see

if I could catch hold of the hands, but they were too quick for me; I felt the fingers, but could not get hold of the hands.

At another time my India rubber shoe was taken off by Spirits, and there were two hands at work at this as before, one at the heel, and one at the toe. In getting it off, they tore the upper part before they could disengage it from the foot. This time I felt two hands at work, and tried to get hold of them, but did not succeed. Another member of the circle had his boots and stockings taken off at the same time. These hands have been felt of, and shook, as any natural hand may be, many times by different persons in the circle. Sometimes there appeared to be infant hands in the circle, and hands belonging to different Spirits of different ages and sizes. To me they all felt as warm and natural as any hand in the form.

One night I asked the Spirits to touch me on the head; immediately a hand and arm as far as the elbow, with a sleeve on, came across my head and face with such force and power as to remove all desire forever being touched in that way again. This arm and sleeve were quite common in this circle at this time. I have often heard in this circle what appeared to be a whole human form moving about, and slightly rubbing against the back of the chairs; others heard the same, and I am of the opinion that there was a figure or Spirit-form, with a projected physical body for the time being, to perform these things.

At one sitting a terrible voice appeared to come from a door which led into another room. This was a voice of tremulous horror and despair, such as to frighten some of us. It appeared to be a person in utter despair and agonizing torment. We had no more manifestations that evening. The voice evidently came through one of the trumpets, as we often had all kinds of strange noises through these horns from the Spirits. Sometimes they would bid us good evening in an audible voice, and answer questions, and speak sentences through them, as well as thump us over the head and different parts of the body with them. I have often seen these horns going about the room without any visible moving power. The guitar was often played on while moving through the atmosphere over head. A cat was one night picked up from the floor, and laid very gently on the table by a Spirit. An empty bottle was put on the table one night. A picture was taken out of the room by a Spirit, and carried up to the next block, and into the house, and hung on the door of a room, and many other manifestations of Spirit-presence and power occurred at these circles, which go to prove the immortality of the soul beyond all doubt.

New York, February 1, 1860.

EXCERPTS OF FORMER SPIRITUALISM.

COLLECTED BY J. M. J., 51 GREENWICH-STREET.

In 1695, said the priest, being a scholar, I formed an acquaintance with two sons of Abaquene, a lawyer. The eldest was of my age; the other some months younger. This last was called Desfontaines. I liked him better than I did his brother. A year after this, as we were walking in the cloister of the Capuchins, Desfontaines said he had a favor to ask which he earnestly desired. This was, that I would make him a promise that the first who died should return and inform his friend of his situation. But I said I never would consent. He often asked me afterwards. At last, in 1696, at the end of August, as he was about to pursue his studies at Caen, he pressed me, with tears in his eyes, and I consented. He produced a paper written in blood, in which he promised, in case of death, to return and tell me his situation; while, in the other, I made the same promise. He was delighted, and embraced me with thanks. Our separation caused mutual regret. We often wrote, but six weeks had elapsed since I had received a letter. On the 31st of July, 1697, (it was Thursday,) M. de Sertoville desired me to go to a meadow to hasten his servants, who were making hay. I was there about two o'clock p. m., when I felt myself, as it were, stunned and very weak. I was obliged to sit down on some hay until I recovered. On the morrow, at the same time, I went there again with a boy. I felt the same weakness. This also passed away; but I did not sleep that night. On the 2d of August, being in the loft where they put the hay, at the same hour, I was seized with giddiness; I fainted away. When asked what was the matter,

I answered: "I have seen what I would never have believed." I was descending the ladder, when I saw Desfontaines at the bottom of it. The weakness returned, and I again fainted. I was seated on a beam when I came to my senses. Desfontaines took me by the arm and led me into a by-street. The servants saw me go, and thought I was talking to myself. M. de Sertoville thought I was drunk, as he heard me talk, without seeing my companion. "I have pledged my word to you," said Desfontaines, "that if I died before you, I should give you information. I was drowned the day before yesterday in the river of Caen, about this hour. I was walking with comrades; we proposed to bathe; I became faint, and I sunk to the bottom. The Abbe de Menil plunged in to bring me up; I seized his foot; for his own safety, he shook me off, and gave me a blow on the breast."

He told me many things. The voice was the same; he was calm and tranquil; on his forehead appeared a paper which contained some writing; I could only read the words, "In sec." He wished me to tell his brother certain things to be repeated to his parents. He desired me to say the Seven Psalms, enjoined to him as a penitence on the preceding Sunday. He then bid me adieu, saying "*Jusques*," his usual word, when we quitted each other. He described the spot where he was drowned and a tree where he cut some words, and afterwards I pointed out the spot and went straight to the tree. His comrade said that the penitence of the Seven Psalms was true. He appeared to me on several occasions, always preceded by a faintness. He talked a long time, but would not answer any of the questions. One morning, when I was going to the church of Notre Dame de la Victoire, he again appeared, but for a short space, always saying when we parted, "*Jusques, jusques*."

It is a remarkable circumstance that I always felt a pain in that part of the arm where he had held me the first time, till I had spoken to his brother; nor did I sleep during three nights, from the effects of my astonishment. Immediately after the first conversation, I told Varawville, my neighbor, that Desfontaines was drowned, and that he had appeared to me and told me so. He ran to the relations to know if it were so. News had been received, but, by a mistake, he thought it was the elder brother. He assured me that he had read the letter, and knew it was so. I told him that it could not be, as Desfontaines had showed himself to me just before. He soon returned and told me, with tears, that it was too true. Mr. Beusel was a well-known character for probity and sincerity.

APPARITIONS OF THE DYING.

PHILADELPHIA, Feb. 8, 1860.

MR. PARTRIDGE: Dear Sir—Believing that spiritual facts are always acceptable to you, I send the following, which may be implicitly relied upon: Many years ago, Mr. B—— S——, residing near Holmesburg, whose wife was lying ill of consumption, had to visit Philadelphia on business. On his way home he encountered several companions, and while walking along with them, he suddenly exclaimed, "My wife is dead, for I have seen her by the roadside!" The time was noted down, and on arriving at home, he found that his wife was indeed dead. He learned that, at the time noted, she rose up in bed, extended her arms, and exclaimed, "Oh! that I could see Benjamin," (her husband,) then fell back and expired. This circumstance made a deep impression on the mind of Mr. S——, and convinced him of the immortality of the soul, in which he had previously been a total unbeliever.

One day, about twelve o'clock, some three years ago, as my sister was leaving her place of business, she met in the entry-way a female friend, whom she had not seen or heard of for several years. She expressed some surprise at seeing the lady, and extended her hand, when she instantly vanished. On another occasion, while busily employed in her room, she looked up and beheld a gentleman standing before her with whom she had recently become acquainted. She was somewhat astonished at his entering so unceremoniously. She turned her head away for a moment, and, on looking again, he disappeared. This was at two o'clock. She afterward learned that at that time he was in a dying condition, and at four o'clock he died. I will merely observe that my sister is quite skeptical in regard to the spiritual phenomena.

Yours, for truth,

JOHN B. BROWN.



CHARLES PARTRIDGE.

Editor and Proprietor.

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DOES SPIRITUALISM

INCULCATE A PLACE OF PUNISHMENT BEYOND THE GRAVE?

A brother in Fairport, Me., asks the above question, and wishes it answered in this paper. We answer No! It does not teach that there are but two places in the Spirit world, one a very good place, and the other a very bad, uncomfortable place, and that all persons go to one or the other of these places. On the contrary, it teaches that Spirits need not go at all; that death is not a going away, but a change in relations of life—that is to say, the Spirit ceases to use the body, (the instrument of its manifestation), and seeks other instrumentalities through which to manifest itself and to commune with other intelligences.

The Bible speaks of a house of many mansions in the heavens. Christians allow that there are two apartments in this house, and that one of the apartments is a very comfortable place to live in, and the other is exceedingly uncomfortable. Spiritualism teaches that the house is bigger and has more apartments—indeed, that there is an apartment for every human being; that is to say, that there are innumerable varieties of relations, conditions, and degrees of human life and characteristics. We observe these all around us. No two men are alike; no two think alike, or act alike. Each constitutes a sphere or individual world. An essential man is but one of the infinitude of points and relations where life intelligence, creative genius, and consciousness blend; and these specific convergences constitute, respectively, the "mansions" or the peculiar departments to which they belong. So long as a man lives in his own apartment, he is comfortable and happy; but if he tries to get into some other person's house or apartment, he gets into trouble. He first does violence to his own life, and the relations out of which he became a conscious being, and trespasses on those of his neighbor. Of course there is "war in heaven" at once, and these disturbed apartments at once become uncomfortable. Harmonious relations are interfered with, and these intelligent life-points are infringed upon—are "damned;" that is to say, the harmonious flow of genial life is *damned* up in some of its arteries. The circulation and pulsation from this intelligent life-entity do not freely thrill and flow through his whole being and relations.

Humanity may be likened to a great and complicated machine, and a man to a cogwheel, which, while in order, runs in connection with many other cogwheels, but if one breaks or gets out of order, the whole machine runs badly, and is more or less in jeopardy. Does not this fairly represent what we see and experience in the earthly relations of men? Death frees man from his more external relations where the chief friction and disorder occur, and we believe it enables man to better know his place and use, and to have more patience and earnestness in performing his use. He occupies more and more his own apartment in contentment, and he better realizes what his real relations and needs are. He performs his use with less friction; hence he is more harmonious and happy.

It is difficult to take out or to change the cogwheels in a machine which are of various sizes, and yet have the machine work without friction. Equally so, it is impossible for a man to be contented and happy when he is out of gear, out of place, neglecting his needs and uses, and violating his relations. Men can no more properly change their natural places and relations than can cogwheels of different size and shape in a machine be changed, and the machine still work well.

It is useless, therefore, for a man to aspire to another's place, for if he seemingly, in the external, obtains it, he is miserable in it. Hence a man is the most happy and useful in his own apartment of the great house of many mansions, which

house fills immensity. Men on earth should *strive* to live in the apartment which is made and fashioned for them by the same which give them being. Every man is happy or unhappy in forces the degree that he is in or out of place, whether in this world or in that which is to come.

We say this not as an oracle of Spiritualism, or its inculcations, to any body except our humble selves. In our Church each man speaks for himself, and no man for another.

T. L. HARRIS ON SPIRITUALISM, IN LONDON.

From the (London) Critic of Jan. 21, 1860.

Given in the memory of our readers must be the vigorous defense of Spiritualism addressed to us a few weeks ago by Mr. William Howitt. Those whom it did not quite convince—and we think we may, without disparagement to Mr. Howitt, suppose the existence of a few such individuals—must concede to the writer the credit due to sincere conviction, perfect honesty of intention, and a faith in the unrevealed mysteries of creation not inconsistent with the creed either of the philosopher or the Christian. For our part we have never intended to cast ridicule upon the honest believers in Spiritualism, or the honest believers in anything else; and if anything that we have written has been construed to that effect, we are sorry for it. Although our own experience and the results of our investigations have not sufficed to make us converts, we are, nevertheless, too much impressed with the evidence which has been brought under our notice, to treat the matter with the slightest approach to disrespect. We wish this to be clearly understood; for we would not have it supposed that we are otherwise than perfectly open to evidence and opportunities for investigation, from whatever quarter they may be afforded.

Having thus cleared our conscience, we are sorry to perceive that all is not peace in the camp of Spiritualism. In his letter to me, Mr. Howitt particularly recommended those who were desirous of hearing the theory defended, to go and hear an American preacher, now in this country. Owing to an error of the press, the name of this gentleman was given as Davies; but from a subsequent correction it appeared that the real person was the Rev. Mr. Harris, a Swedenborgian minister, who has for many years been an avowed believer and practitioner of Spiritualism, and has, upon many occasions, publicly professed that belief, and carried it into effect. Now it would seem that Mr. Harris announced a sermon "On Spiritualism," to be preached at the Edward Street Institution, Portman Square, on Sunday last; and, according to the testimony of an eye-witness, attracted a large audience, including most of the leading Spiritualists in or near London. The astonishment of these good folks may be, however, more easily imagined than described, when they found that *this time* Mr. Harris was not *for*, but *against* Spiritualism. A writer in the *Morning Advertiser*, who went, not as a believer, but as an inquirer, in the hope of hearing "the most masterly vindication of Spiritualism that could be given," and with a view to getting new arguments to grapple with "this latest and most insidious form of Pantheism," was delighted and astonished to behold Mr. Harris denounce the "rappings, table jumping, seances, circles, mediums, and so forth." According to the witness, Mr. Harris professed his belief that this Spiritualism, in which he has for fifteen years believed, "is the result of Satanic agency."

"He said that he himself was a living proof of the danger, mentally and physically, of cultivating the so-called science of Spiritualism. He mentioned that, only a few years ago, it had taken so absorbing a possession of his mind, and had obtained so complete a mastery over him, that it gave rigidity to the muscles of his frame, and a terrible unearthly expression to his countenance. He added that he had seen and known many others—excellent and amiable persons before they became Spiritualists—from whom the power which the demoniacal system had acquired over them had taken away their appetites, had unfitted them for the ordinary duties of life, crushed all their energies, mental and physical, deprived them of sleep at night, and caused their bodies to waste away, as if the victim of some fell disease which set all medical skill at defiance. Others he had known and seen, whose arms and legs had become as cold and rigid as those of a marble statue, while the expression of their countenances was so horrible as more to resemble those of demons than of human beings. The Spiritualists of America, he further stated, are not only as a body Pantheists, rejecting alike the idea of the Scriptures as a Divine revelation, and the existence of a God, but that they are gross sensualists, and utterly immoral in their conduct in all the relations of life."

Much more followed in the same strain—if possible, even more violent and more illogical. The Spiritualists, according to Mr. Harris, are among the most immoral of mankind; they are "in reality a body of pagans, worshipping obscene, and in every respect grossly licentious deities." We can only say, that if Mr. Harris talked half the nonsense here set down for him, his opposition to Spiritualism must have been as little satisfactory to a patient inquirer as his testimony in favor of it was previously gratifying to Mr. Howitt. To denounce phenomena as the work of "Satanic agency" is an old device of the intolerant since first the truths of science began to dawn upon the world. Perhaps, however, even the defection of Mr. Harris from the cause which he has so long espoused, may be capable of explanation, and we shall be glad to hear more on the subject. In the mean time, however, Mr. Howitt will not be so enthusiastic in his recommendations of his testimony.

If all persons who have heard, or may hear, Brother Harris, and if those who read the above article and others of like character which may be published, knew the peculiarities of Mr. H. as well as do those who have been most intimate with him during the last fifteen years, it would be unnecessary to make any reply to his unsparing denunciations of all those who do not accept him as their oracle and labor to help him magnify his assumed office. But those unfamiliar with him do not know his weaknesses; besides, he goes out from us to a foreign land under the insignia of a "Reverend," and to the

brethren and friends of the same general cause denounces by wholesale the great body of Spiritualists in America as "pantheists, rejecting alike the idea of the Scriptures as a Divine revelation, and the existence of a God, and as gross sensualists, and immoral in their conduct, in all the relations of life."

These are grave charges; and it is not to be supposed that a brother would prefer them in a foreign land without a cause. What, then, is the cause? If the charges were true, even, it is contrary to the genius of the new dispensation to magnify human delinquencies to the neighbor, and much more to do this in a foreign land, where there is little or no opportunity for the accused to be heard in defense. But the great body of Spiritualists in America deny, severally and singularly, the charges preferred against them by Bro. Harris. Each one claims for himself the same right to investigate and determine whether the Scriptures are plenary or partial revelations of Divine truth, which Mr. Harris has exercised for himself; but they do not recognize Mr. Harris's proclivities to dictate for their acceptance his peculiar views as Divine truth; and here is the rock of offense, and the sole ground of his charges.

The Spiritualists' creed, if they have any, respecting the Divine rights and duties of man as to faith, knowledge and conduct, is that each person shall be permitted to observe, experience, reflect, reason, and judge of the truth for himself. Truth, rather than man, is their oracle. We can conceive of no objections to this, except by those aspiring to be oracles. Spiritualists of America have no inquisitions to try men's faith and conduct—to accept or reject men; but each person who claims to believe that Spirits communicate with mortals is, by common consent, called a Spiritualist. Consequently, there may be Spiritualists who are otherwise pantheists and sensualists; and so, perhaps, there may be some persons who do not believe in Divine revelations precisely as Bro. Harris teaches them; but what authority does a man derive from these facts to denounce the great body of Spiritualists in America as pantheists, sensualists and deniers of Divine revelations? We only put the question, and leave others to answer.

The great body of Spiritualists in America has many members, some of whom saw great lights, and heard Spirit-voices while persecuting Christians. Some who were covered all over with scars and wounds have said, "Lord, I believe." The balm of the new dispensation has not healed them all up, but it has done much; and is hopeful for the balance; and there seems no occasion or justice in turning and rending it. But these accusations against Spiritualists are but a duplicate of those the same brother has often preferred against the Universalist denomination to which he is indebted for the insignia of Reverend, which he cherishes and even uses to sanctify his denunciations of them.

While Brother Harris was settled over the Universalist Society in Elizabeth-street, in this city, some fourteen years ago, more or less, he became infatuated with the revelations which were then being given through Andrew Jackson Davis, and when these revelations were published under the title of "Nature's Divine Revelations," Mr. Harris asked leave of absence from his society to go to Europe for his health, which leave the society generously granted; but instead of going to Europe, Mr. H. went to Ohio and other Western States, lecturing, not for the Divine Revelations of the Bible, but for "Nature's Divine Revelations," by Andrew Jackson Davis. The society continued their leave of absence, and subsequently settled Rev. E. H. Chapin. Brother Harris subsequently relinquished his ardor for "Nature's Divine Revelations," and has since denounced it and Mr. Davis as cordially and fully as he has the Universalists and Spiritualists.

Brother Harris subsequently tried to build up a society to sustain his preaching in this city. His meetings were held for some time in the Coliseum. He preached in the Socialists, and afterward preached them out; and his erratic preaching caused a constant change of hearers, and the meetings there were not sustained. He subsequently commenced preaching in the Stuyvesant Institute, and while laboring here he tried to acquaint himself with the dynamics of matter and mind, and to show the possibility of Spirit intercourse. During this time, one Dr. Scott, who had been a Baptist minister, discovered that singular phenomena occurred in the presence of a

Mrs. Benedict, then residing in Auburn, N. Y. In the presence of Mrs. Benedict slight raps occurred, and St. Paul purported to communicate. The idea that St. Paul could and would condescend to speak through a mortal, much excited Mr. Harris, and arrangements were made for Mrs. Benedict and Dr. Scott to come to Mr. Harris' boarding place in Brooklyn, and deliver the oracles of St. Paul to twelve chosen persons, and, if possible, that St. Paul should develop or remodel Mr. Harris so that he should be henceforth Paul's oracle to the world. Dr. Scott also became infatuated with the ambition of being a medium for some of the Apostles, and they fancied that St. John accepted his offer; and they supposed that St. Paul and St. John and other Apostles henceforth communicated through them.

It would make this article too lengthy to give the minutiae of the dramatic performances to which these men subjected themselves to secure these mediatorial offices. It is sufficient to say that these men worked themselves into the persuasion that they had been chosen by God, Christ and the Apostles as the mediums for their oracles to mankind, and under the flattering unctious of this persuasion, they set about gathering together the elect, and traveling westward to a land sufficiently pure for the influx and efflux of Divine wisdom. They induced a small company to take up their beds and follow them to Mountain Cove, Virginia, where they made purchases and settled. Here they established the "*Mountain Cove Journal*," and through its columns they gave, as they supposed, supernal wisdom of God, Christ and the Apostles to the world; and it was very generally conceded that it might be supernal wisdom, since no mortal could comprehend it. In about two years or less, we believe, this community broke up in great confusion, amidst the criminations, and recriminations, and denunciations which have generally attended the various changes in Bro. Harris's enterprises and views.

Mr. Harris then returned to this city, and the Spiritualists received him as it becomes a father to receive a prodigal son, and invited him to lecture for them, and procured the hall in the Medical College for that purpose. Here Bro. Harris delivered some of the most scorching discourses on the Scriptures as a Divine revelation, and the Christian church generally, to which we ever listened. They were quite too strong for those whom he now denounces as rejecting the Scriptures as a Divine revelation. Nevertheless, we heard him gladly, not as an oracle, and not for his censoriousness, but for his acknowledged eloquence and zeal in what he appeared to think was right and true.

After a few months had elapsed, and the mortification from the failure of his apostolic enterprise to Mountain Cove had subsided, he seemed to come more and more to himself, and preached some excellent discourses to the Spiritualists at Dodworth's Academy. Finally, his prevailing ambition to have a church began to pester him, and grew into an open demand, to which the Spiritualists did not accede, and the Mountain Cove persuasion again took control of him, and he concluded that the Divine love and wisdom of God and Christ were not permitted to penetrate the cloud of evil Spirits and flow down even through him to the reprobate minds, as he alleged them to be, which congregated to hear him at that place. This he said to them in some of his last discourses, in the plainest terms, and at the same time called on the few pure minds to go out and follow him and help to build up the kingdom of God.

Brother Harris and some others thus separated themselves from the main body of Spiritualists in this city, and they met afterward in the chapel of the University, under the assumed insignia which the Swedenborgians had long enjoyed, namely, "The New Church;" and in his teachings he even out-Swedenborged Swedenborg himself, much to the annoyance of many of his disciples, who feigned to know something of the philosophy of the Swedish seer before. He continued to speak there to a small company of admirers until he became persuaded (and so said), that he had been developed above their plane of comprehension, and that the Lord had prepared a man to receive the mantle of that plane of teaching, and that he had been instructed to soar aloft and go to Europe, and disseminate the supernal wisdom there.

Subsequent to the time when he withdrew himself from

Dodworth's Academy, he took the persuasion that the higher Spirits were constantly around him warding off the evil ones, and that they were trying to develop him into a higher plane, and that to do so it was necessary that he should keep his bed; and he did so. He ate but little, and that little was brought to his bed, and in bed he wrote, or rather dictated, to his amanuensis what appeared in his publications. He was persuaded that he acted in accordance with the dictation of the apostles, Christ, and the very God, and only got up when he thought they so impressed him, which was only on Sundays, to preach.

Thus we have, with pain and sorrow, responded to the demands of the article from the *London Critic*, in giving a very brief history of Brother Harris during some fifteen years. We have not done this to injure him; far from it, but in the defense of truth, and as an illustration of a prevalent psychical phenomenon which is often mistaken for Spirit-influence, and to call Brother Harris's attention to the changes which have come over his mind, to the end that he may be less positive in his opinion as to the Divinity of his persuasion, and, above all, to be less censorious of the brethren who are not able to follow him in his sudden changes and chimerical enterprises. If also this narrative shall suggest to his friends the injury they do him by falling into his persuasions, and thus binding him more strongly in psychical chains, we shall be thankful.

Brother Harris is not to be blamed for his unfortunate organization. He is impulsive, and often speaks without consideration. He has the virtue of thinking at the time that he is right, and that he does and says all in the service of God.

In a self-consecrating spirit, Brother Harris has, as it seems to us, sacrificed his manhood for a supposed Divine influx, and he is reaping the consequences of that error. It is a gross mistake, we think, in Mr. Harris to suppose that he is a living proof of the danger, mentally and physically, of cultivating the science of Spiritualism. On the contrary, he is a living proof of the danger of a too prevalent hot-house process of making mesmeric subjects, and of the abominable practice of women magnetizing men. We have been acquainted with several cases of this kind, and the uniform result shows the practice to be a disorderly one. By it the feminine qualities are engrafted into the masculine, which sooner or later unmans the man. It excites the sensor nerves at the surface, by which physical impressions are permanently fixed upon the brain, deranging its normal functions, and ruling the whole man. Will and judgment are subjugated to mere sensation, and the man becomes like a tender, sensitive plant, which expands or shrivels up at the approach of the slightest influences. Man is thus unfitted for ordinary duties; his mental and physical energies are overcome by these sensational influences, which often cause the unfortunate subject to become sensorious, complaining, whining and pining away as by some fell disease. All the abominations of what is called free-loveism come from these disorderly practices of females magnetizing men. It is simply a sensational influence, and is in no sense a spiritual influence. And yet Spiritualism has suffered, is daily suffering, from the lack of discrimination in these matters.

Brother Harris has never examined Spirit facts to any considerable extent through different mediums, but has confined his Spirit-investigations chiefly to himself, and has subjected himself to these disorderly influences, and accepted their results as a boon from the highest and sweetest angels. This, with his peculiar organization, accounts for his censoriousness, and for his speaking in favor of Spiritualism in one lecture, and against it in the next. True Spirit-mediums are seldom if ever, made by artificial processes. Mesmerism, we believe, always defiles them.

What, then, is the answer to our question as to the cause of Mr. Harris's denunciation of Spiritualists in America? First. The cause is subjective rather than objective. It is in himself rather than in those whom he accuses. He assumes to say that those who do not accept his interpretation of, and teachings concerning, the Bible, reject it. He also assumes to say that Spirits and mortals who do not indorse his disorderly fancies, are sensual, evil.

We answer finally that the cause is inherent in Brother Harris's organization, but aggravated by the blending of incongruous spheres or influences through a disordered magnetization, excited by censorious indulgences against rivals and

skeptics. His judgment is thus impaired and subject to impulses, with an indomitable self-will and lust for leadership.

It has pained us much to write this article relating to a Brother with whom we have long been intimate, and one whom we have ever cherished and highly esteemed, notwithstanding his idiosyncracies; but the accusations have made it *more* that we should thus write, or yield truth and duty to persons' *ards*, which we cannot consent to do.

DR. CHAPIN'S LECTURE ON MARRIAGE.

Dr. Chapin has been delivering to his congregation a course of lectures on practical subjects of late, and on Sunday evening, Feb. 5, he reached the subject of **MARRIAGE**.

He took for his text, "What God has joined together let not man put asunder."—Mark 10, 9.

He treated the subject substantially as follows:

The words of the text, said he, are the dictation of the highest authority, and whatever other theories may be held, they are outside of the New Testament. He said there prevailed in society, to some extent, a most shameful and practical levity respecting marriage, which saps the sanctity of the bond. But little heed is given to the significance of marriage, which grows out of the fact that it "is not good for man to be alone,"—that one being is complete only in unison with another. This fact does not pertain to man only, but it is the fact in all nature; no one thing is complete in itself. All things are dependent, and their true and greatest use grows out of relations and fitness. What, asked the preacher, would the world have been to-day if Adam could have lived alone? Humanity, said he, cannot be represented by one person, but it is represented through a true marriage, and herein marriage is shown to be a Divine institution. It signifies important and perpetual relations not to be trifled with or dissolved with impunity.

He did not think it necessary to speak at length of the new and seductive theory of "affinity;" it was sufficient that marriage is a Divine ordinance. Grant that there is great lack of fitness in many cases, and that wrongs and cruelties often exist between the parties—the law can protect the abused in these relations as well as in other relations of life. But to let any one break the marriage bond at will, is like permitting a man to burn a house down because a pane of glass is broken. He does not think that the "affinity" and free love theory or practice would alleviate the hardships of married life. Marriage is a solemn act which never can be revoked. If it turns out to be a mistake, the parties must bear the consequences, as is done in other contracts and relations of life. People should seek their affinities *first*, and ponder well before they consummate a union.

He thought one source of evil grew out of hasty marriages. Persons should wait and *know* surely whether they *love*, and not mistake it for passion or impulse. Think before you promise; for it will be a bond of bliss or a bond of iron. Nearly all unhappiness in married life arises from lack of true love and fitness. True marriage is based on true fitness. Married life needs the spirit of mutual concessions in true love and honor. The absence of this spirit causes unhappiness, and, in nine cases out of ten, both parties are to blame. Mercenary marriages are fruitful of most of the unhappiness. Marriage cannot with impunity be converted into merchandise. Hands joined in marriage must have hearts in them, and not gold. The latter is apt to endanger the union.

The idea that married life is one of cast and fashion is a source of unhappiness, which reflection as to its deep significance might have prevented.

The blessedness of married life arises from the blending of two natures with mutual needs in one for mutual help. The sanctity of the marriage bond is found in all nature, and consists in contributing to one another's needs. There are scarcely ever any excuses, but only explanations, for violating this Divine ordinance: "What God has joined together let not man put asunder."

The house has been filled to overflowing to hear the lectures of this course, and some estimate that half as many persons go away as are able to get inside of the house at each lecture.

The continuation of Brother Newton's interesting communication is unavoidably deferred to our next issue.

Again, as to their system of taxation, the
country, of expenditure. The tax in many cases is
much greater than in any other country, and the
the process, in an industrial article, particularly in the

least, but little better. It is not at all supposable that reproduction will continue in our better life, and if so, why continue those outrageous appendages which all artists of the purest taste always study to conceal; not so much from the suggestions of modesty, as that they are positive excrescences deforming the general symmetry of the human body. I am aware that it is plainly intimated by the very configuration as well as the nature of the superfluous of the human body, that it was intended to be always clothed; yet, notwithstanding, when I see through all things, as far as my perception extends, ends and means ever conformed and adapted to each other, I can not avoid the above thoughts. Beside, clothes do not always cover up our deformities, and one who has had to endure the presence of an enormous *wen* through his earth-life, might demand in equal justice, at least in an æsthetic point of view, that he should not be destined to wear that same *wen* throughout an existence continued indefinitely; and do we not on earth know the man always best by his *wen*?

These remarks I suggest to the consideration of the Conference, much wishing for a solution of the questions I have referred to, and having many others to suggest which, as one at a distance from the great centers of thought, I would be much obliged to have considered.

A SUBSCRIBER.

A FIRE TEST.

Several years ago while I was untouched by "Spiritualism," believing I could explain everything of the kind by mesmerism, I was invited by a friend to step up to his room, and hastily, five or six of us were together. I was acquainted with all, and more than half were unbelievers. A young man was "influenced" in pantomime to answer various questions, when a pettifogging lawyer, a hard skeptic, said he wanted to ask about the Bible. "It is," said he, "the hardest book, and tells the hardest yarns I ever read; for instance, that story about the three boys thrown into Nebuchadnezzar's furnace, what do you say to that?"

The medium changed in manner, paused an instant, and extending the forefinger of the right hand, laid it in the *tallow candle on the burning wick!* then turned to the questioner and said, "It is true! It is blind to reject, simply because you can not explain. If you will recall the narrative, it says there were four persons seen in the furnace, and but three put in. This fourth person brought to bear a law which shielded them from fire. There is such a law or principle, as *this* may prove to you." All this while, and with many more words, he held his finger without trembling, or apparent sensation, in the burning tallow, occupying, probably, two or three minutes. I watched the finger closely. As he drew it away it was blackened with soot; he wet it with his tongue, wiped it off on his pants, and his arm dropped at his side. I lifted the hand. I looked at the finger, felt of it, smelt of it, and it was unharmed!

The candle burned my finger when I tried it! It is said diluted sulphuric acid will protect the hands against melted lead. I do not know of any "chemicals" which can protect my finger, in not boiling, but burning oil! But I knew all the parties, and the medium possesses no such alchymic knowledge. The meeting was accidental, the question unexpected, and the answer a stunner, and the test of truth altogether unlooked for.

This fact does not stand alone; it has been paralleled a hundred times! Let the facts all come out!

NAPOLI, Jan. 7, 1860.

C. H. BALDWIN.

"Beware of Dogs."—Philippians 3:2.

It is not often we find anything in our Universalist contemporaries to copy into these columns, and we are happy to avail ourselves of the opportunity to show that they are beginning to be more spiritually inclined—that they are struggling to separate themselves from dogs, to raise above dogmatism, and to eschew "irrepressible conflicts" in broad aisles and pulpits. Mr. Hunson, of the *Gospel Banner*, preaches from the text "Beware of Dogs," as follows:

There is an evil that most country preachers have been obliged to experience, that ought not to exist. We allude to the intolerable habit that many people have, particularly in the country, of carrying their dogs to church with them. The custom does not prevail to any great extent in the larger villages, and less in the winter than in the summer; and as it is now winter, and as some time has elapsed since we preached in the country, where we suffered any inconvenience from this

evil, we can say a word or two on the subject without being invidious.

How many times, when we have been in church, during the solemnities of prayer, has a dirty cur set up a yelp, or in obedience to Dr. Watts, delighted to "bark and bite," as another has opposed him. How many times, while a hymn was being sung, has a mongrel dog pitched his own voice to a key higher, and to a note louder than the music of the choir. And how often have we endeavored in vain to keep the attention of the audience, especially of the young, as some dog, perhaps with his tail rolled up so hard as almost to lift him off his hind legs, has trotted up the aisle, and peradventure entered the pulpit, and seating himself therein, looked down upon those beneath, who have found it impossible to control their risibles; or perhaps has rolled himself up in a ball on the sofa, after caunting his head awlile and lifting his ears in futile attempts to understand the preacher. And more than once have we been obliged to suspend our voice until "Tray, Blanche and Sweetheart" got through with a free fight in the broad aisle, or perhaps have been ignominiously kicked out of doors, filling the air meanwhile with a pitiful *ki yi*. What country preacher has not seen a titter run round his congregation as some one has stepped on the toe or tail of a dog, and extorted from him a direful yell? Who has not seen the sanctuary violated, and who has not been annoyed, outraged, disgusted, by a dog fight in church? Bring all the babies to church, cross ones and all, within ten miles, and let the time be divided between the noise of the little innocents and the noisier efforts of their mothers to still them; tie the horses outside within reach of each other, so that they can kick, and neigh, and whinney all service time, to the discomfort and annoyance of the worshippers; do all this, and more, if you will, oh hearers of the Word, but do leave your dogs at home! Don't let them trot through the aisles and up and down the pulpit stairs, or bark and growl, and yell and fight in the church, or stand as we once saw a great lop-eared villain, on his hind legs, with his fore legs resting on the rail of the orchestra, looking ridiculously down on an audience that could see or think of nothing else but him. If you have any regard for the sanctities of the church, and wish that those whose risibilities are easily excited should not have reverential feelings all scattered—if you have any desire that the services of the temple of God should be conducted "decently and in order," give ear to the Apostle, and "Beware of dogs!"

VISION OF DEATH.

BY JOHN B. BROWN.

Beside Death's lonely river,
Why should I shrink and shiver
As wearily I stand?
A host of bright immortals
Unveil the crystal portals
Of the blest Spirit-land.

They now approach to cheer me;
I know that they are near me;
I feel their quickening powers:
Kind, loving words they're breathing—
My burning brow they're wreathing
With sweet celestial flowers.

With songs of joy and gladness,
They dissipate my sadness,
And doubt and fear depart:
They tell a wondrous story,
Of light, and love, and glory,
While rapture thrills my heart.

My faith and hope grow stronger;
Why should I linger longer
Where all things feel decay?
To realms of life eternal,
And happiness supernal,
I now would flee away.

INALIENABLE RIGHTS.—The following are not enumerated in the Declaration of Independence:

To know a trade or business without apprenticeship or experience.
To marry without any regard to fortune, state of health, position, or opinion of parents or friends.

To have a wife and children dependent upon the contingencies of business, and in case of sudden death leave them wholly unprovided for.

To put on hireling strangers the literary, moral and religious education of children.

To teach children no good trade, hoping they will have, when grown up, wit enough to live on the industry of other people.

To enjoy the general sympathy when made bankrupt by reckless speculations.

To cheat the government, if possible.

To hold office without being competent to discharge its duties.

To build houses with nine and six inch walls, and go to the funeral of tenants, firemen and others killed by their fall, weeping over the mysterious dispensation of Providence.

To build up cities and towns without parks, and call pestilence a visitation of God.

ANECDOTE OF JEFFERSON.—A smart shower had fallen during the forenoon, and when they got back to Moore's Creek, the water was running up to the saddle girths of a horse. An ordinary western-appearing man was sitting on the bank with a saddle in his hands. He waited until all the party had entered the stream but Mr. Jefferson, and then asked him for a ride across. To rein up to a horse, suffer him to mount, *en croque*, and carry him to the opposite bank, was a matter of course. In a few moments the party in the rear, who had witnessed the affair, overtook our besaddled pedestrian, stretching away at a sturdy pace along the foot of Carter's mountain. "I say," quoth a junior; "what made you let the young men pass and ask that gentleman to carry you over the creek?" "Wall," said Kentucky, in broad patois, "if you want to know, I'll tell you: I reckon a man carries yes or no in his face—the young chaps' faces said no—the old 'un's said yes." "It isn't every man that would have asked the President of the United States for a ride behind him," said the other, expecting, perhaps, to blank the bold visage of Kentucky. If such was his object, however, he was very much mistaken. "You don't say that was Tom Jefferson, do you?" was the reply, and he immediately added: "he's a . . . fine old fellow, anyway." "That was the President," was the response. Kentucky looked up and looked round, the locality well known to travelers at once carrying conviction to his mind. He appeared to be in a brown study for a moment; the maxillary features then relaxed: he burst into a loud laugh, and thus he spoke: "What do you suppose my wife, Polly, will say when I get back to Boone County, and tell her I've rid behind Jefferson! she'll say I voted for the right man!"

THE GREAT SOLAR ECLIPSE OF 1860.—Though the total eclipse of the sun, which is to take place next year, will not be visible in England, it will be accompanied by so many phenomena that we think a brief account of what those who may be more fortunately situated may expect to see, will be of interest to our readers. The eclipse will commence in California, and terminate on the borders of the Red Sea. Passing along about the 60th degree of latitude, and quitting the American continent at Hudson's Strait, it will cross the Atlantic to the Spanish shore, and for some minutes something like one-fourth of Spain will be in total darkness. The shadow will continue its course over Africa, crossing the Nile to the north of Dongola, and finally quitting the earth in Ethiopia. During the eclipse, the planets Mercury, Venus, Jupiter, and Saturn will be visible together, arranged in the form of a rhomboid—an occurrence so rare that some centuries will elapse before such a spectacle can be witnessed again; indeed, the eclipse will be of a character that will be unequaled during the present century.

A RUSSIAN HOT-HOUSE.—Bayard Taylor thus describes the magnificent green-house which the Czar maintains for the production and growth of tropical and other exotic plants, amid the snows of Russia: "The Botanical Garden, contains one of the finest collections of tropical plants in Europe. Here, in latitude 60 deg., you may walk through an avenue of palm-trees sixty feet high, under tree ferns and bananas, by ponds of lotus and Indian lily, and banks of splendid flowers, breathing an air heavy with the richest and warmest odors. The extent of the giant hot-houses cannot be less than a mile and a half. The short summer and a long, dark winter of the north require a peculiar course of treatment for these children of the sun. During the three warm months they are forced as much as possible, so that the growth of six months is obtained in that time, and the productive qualities of the plant are kept up to their normal standard. After this result is obtained, it thrives as steadily as in a more favorable climate. The palm (a phoenix, I believe) is now in blossom, which is an unheard-of event in such a latitude.

AN ELOQUENT EXTRACT.—"Generation after generation," says a fine writer, "have felt as we now feel, and their lives were as active as our own. They passed like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they now are around our paths. The world will have the same attractions for our offspring, yet unborn, that she had once for us as children. Yet a little while and all will have happened. The throbbing heart will be stilled and we shall be at rest. Our funeral will wind its way, and prayers will be said, and then we shall be left alone in silence and darkness for the worms. And, it may be, for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died; and the eye that mourned for us will be dried, and glisten again with joy; and even our children will cease to think of us, and will not remember to list our names."

WEBSTER AND CROCKET.—No two characters could be made more dissimilar than those of Webster and Crocket. One had penetrated to the profoundest depths of law, statesmanship, and diplomacy. The other had penetrated the profoundest depths of the forest, and was a passionate lover of its wild delights. Crocket paid Webster a compliment that both pleased and amused him. It is related that when his celebrated speech on Foot's resolutions was published, he sent a copy of it to Davy Crocket. Shortly afterward, Davy called upon him to make his acknowledgments for the favor—remarking that it was the only speech he had ever been able to read without the aid of a dictionary. Mr. Webster, it is said, frequently remarked that, although perhaps a compliment was not intended, none was ever bestowed upon him that he valued so highly.

PERUVIAN BARK.—An Indian, in a delirious fever, having been left by his companions by the side of a river, for the purpose of quenching his thirst, conceiving himself incurable, drank large and copious draughts of the stream, which, having imbibed the virtues of the bark from the tree which grew upon its margin, soon vanquished the fever, and he returned to his astonished friends perfectly restored. The singularity of the circumstance excited their surprise, and waked their superstition; the indisposed crowded around the holy stream, as they termed it, and experienced its healing effects, without being able to discover the cause from which it was derived. The sages of the tribes, however, found out, at length, in what it consisted, and disclosed the important secret. In the year 1640, the Americans became acquainted with the use of this excellent medicine; and, in 1649, its use extended into Spain, Italy, and Rome, through the representation of Cardinal Lugo, and other Jesuits, who had beheld its surprising and wonderful effects. Hence it is often called Jesuit's Bark.

ITALIAN BEES.—The Agricultural Bureau of the United States Patent Office, have received intelligence of the shipment from Havre, France, of a large swarm of Lombardy bees. They are of larger size than the ordinary bee, and, having a longer bill, are able to suck flowers inaccessible to the American bee. The product of an old hive of these bees is sometimes one hundred and fifty pounds of honey in one season. These bees will not be disturbed until 1861, by which time it is expected to rear from the swarm now *in transitu* stock enough for six hundred hives.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashe —Duty: 15 ¢ ct. ad val.		
Put, 1st sort, 100 lb.	5 25	@
Put, 1st sort.	6 25	@
Bread —Duty: 15 ¢ ct. ad val.		
Put, 1st sort.	3 1/2	@
Put, 2nd sort.	3 1/4	@
Put, 3rd sort.	3 1/4	@
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Bristles —Duty: 4 ¢ ct. ad val.		
Amer. gray and white.	30	@
Candles —Duty: 15 ¢ ct. ad val.		
Sperm, 1 lb.	38	@
Do. 1/2 lb.	19	@
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FIRESIDE PREACHER

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

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

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

LOUIS NAPOLEON.

NEW YORK, January 30, 1860.

CHARLES PARTRIDGE, Esq.: Dear Sir—The thousands of intelligent readers of your interesting and progressive paper, have probably looked for what more I have to say about the sagacious statesman and sovereign who is attracting the eyes of the whole civilized world. In my article of August 1st, I represented the present Emperor of France as a Spiritualist, and as the most independent thinker and actor of the age. I also mentioned his books and some of his acts, all tending to progress and civilization; I further promised to show him to your readers as a child, a youth, an author, President and Emperor, and as such directing his attention, not only to civil, military, and moral, but also to spiritual themes.

Born April 20th, 1808, when the Empire was in its zenith, his birth was announced by salvos of artillery throughout Europe, from the Elbe to the Tiber, and from the Loire to the Danube, which shows the interest the hero of a hundred victories took in his birth. This honor only befell Louis Napoleon and the unfortunate King of Rome, who died in Vienna, 1832, as Duc de Reichstadt, and left the grandson of Josephine heir and successor to the great Corsican, who constantly took the deepest interest in the children of Hortense.

Like his uncle, Louis Napoleon was reserved and taciturn

as a child. His mother, one of the most accomplished and fascinating women that ever lived, was his first teacher. Yes, Hortense, the daughter of Josephine, and the worthiest pupil of Madam Campan, began herself the education of the present sovereign of France. From the moment of his birth she was ever present with the darling of her hopes wherever the latter chanced to stray. Whether in the quiet fastnesses of Switzerland or on the rebellious plains of Italy; on the restless Mediterranean, or in the rapid channel that separates Albion from *La Belle France*, this delicate and heroic woman, like a guardian spirit, was by his side. Aye more, when his cheeks were covered with the loathsome marks of the ghastly epidemic that killed his beloved brother at Faenza, she read on them: Napoleon III, the savior of European society, in 1848, and the champion of Italian emancipation, in 1859.

Although Hortense and Napoleon have left the form and joined their friends in the spheres, they have since been constantly attending and inspiring their favorite in the flesh. While on earth, his mother believed in Spirit intercourse. All biographers represent Napoleon as dreamy, taciturn, and even superstitious. No wonder, then, that Louis Napoleon is a believer in, and advocate of, Spiritualism!

While the tribunals of Pio Nono condemned a young girl to twenty years confinement for being a medium; while the bishop of Caraccas issued a fulminating circular against any and all spiritual manifestations, and while both the Catholic and Protestant clergy pronounced such manifestations of the Devil, Louis Napoleon opened the Halls of the Tuileries to Hume, and welcomed these manifestations as heralds of immortality; nay, more, he even authorized the "*Académie des Sciences Morales*," to collect all the well-authenticated facts that relate to this most important of inquiries. Such is the man who put a stop to anarchy in France, who curtailed the claws of the Russian Eagle, when he was pouncing upon Turkey; such is the man who commanded at Magenta and Solferino. Such is the supposed author of the late pamphlet that startled Europe.

We thank Heaven that Louis Napoleon's childhood is not marked by any of those brilliant precocities that anticipate and waste the brain of manhood! Only the two following anecdotes are related of him as a child: When he was about five or six years of age, the famous Madame de Staël asked him and his elder brother many curious questions touching their uncle, to which the present Emperor replied, with his characteristic coolness; and then told Madame Boubers, "That lady is a great question-monger; I wonder now, if this is what people call genius?"

When the allies were in Paris, Hortense taught her sons to look upon the Emperor Alexander as a friend. Louis Napoleon soon shared the maternal feeling; and when Alexander came to see his mother again, he approached him quietly and

slipped on his finger a little ring, which his uncle Eugene had given him. Annoyed by this intrusion, Hortense asked what he was doing, "I have nothing but this ring, and I wanted to give it to the Emperor, because he is so kind to you."

Neither of these occasions show sparkling infantile wit or brilliancy, but they evince discrimination and a good heart, which are worth more than all the smart things that are put in the mouths of princely children.

Let us not forget to mention here, that the first years of Louis Napoleon's life were spent in Rue Laffite Paris, with his mother and elder brother, while his father, Louis Bonaparte, the ex-King of Holland, lived at Gratz, separated from Hortense. Napoleon always took a great interest in the sons of Hortense. During the Emperor's residence at the Isle of Elba, Hortense lost her best friend on earth, Josephine, who died in her arms, at Malmaison, May 29th, 1814. Immediately after the burial of the Empress, Louis XVIII sent an emissary to seize the pictures at Malmaison, as the property of the State; other and similar insults were offered to the ex-Queen. After Napoleon's return from Elba, this most excellent of women induced him to permit the Duchess of Bourbon and the Duchess of Orleans, to stay in France, and to allow the former a revenue of 400,000 francs, and one of 200,000 to the latter. Thus the present Emperor's mother revenged herself upon her enemies. Even her husband, Louis, tried to harass the afflicted daughter of Josephine. He obtained a decree by which he was obliged to send him her eldest son to Rome. This loss, in the midst of all the other vicissitudes, rendered Hortense inconsolable, and Louis Napoleon felt this separation most keenly. True, there was a little relief to this sad picture. During the hundred days she did the honors of Napoleon's court, and her sons stood nearest the throne, while the King of Rome and his mother were State prisoners at Venice. The battle of Waterloo ended all this. Now the affectionate daughter, the devoted friend, the generous woman, and most tender of mothers, was treated as an outcast. She was ordered to quit Paris within two hours, and refused an asylum everywhere, even in Switzerland. You ask why all this persecution? Why, simply because she remained faithful to her benefactor to the very last. At Malmaison, Josephine pined, while raising flowers; at Malmaison, Josephine was born into the Spirit-world, while the present Emperor of France and his mother gazed upon her serene countenance. At Malmaison, Hortense cheered the last few days of Napoleon in *La Belle France*. At Malmaison, the last adieu between Napoleon and Hortense took place. Then and there, Louis Napoleon, but five years old, clung to his uncle, so that he had to be separated from him by force. No wonder, that a man, who had such trials while so young, is cautious, prudent, and wise, even on the most ancient throne of Europe! If he were not, he would not be the heir of Josephine and Hortense.

who, I doubt not, are constantly watching over and guiding him.

After having been expelled from France, and refused a shelter both in Sardinia and Switzerland, where she was even put under temporary arrest, she went with her son to Constance; there she hoped to be hospitably received by her niece, Stephanie de Beauharnais, grand Duchess of Baden. Alas, she was soon informed that the grand Duke was afraid of compromising himself by allowing her to remain in his dominions. Poor Hortense, she was now on the spot where John Huss had been burned for his attachment to Wickliffe! Thank Heaven, she was not burned for her attachment to Napoleon! Exhausted by her wanderings, and overwhelmed with sorrow and disease, she begged to be allowed to stay still spring.

"Have patience and do not be uneasy; perhaps all will be right by spring. By that time passions will be calmed, and many things will have been forgotten." Such were the last words of a comforting letter from the grand Duchess; they calmed her and she hired a house that overlooked the lake of Constance. Here Louis Napoleon played with the boys of the town. One day he came home barefoot and in his shirt sleeves; when asked what he did with his shoes and coat, he replied, "That he met with boys who had none, and having no money, he gave them his clothes." The mother was highly gratified at Louis's generosity; but she felt anxious about his health, as it was a very cold day. Here the persecuted ex-Queen recovered her health and spirits, and composed "*Partons pour la Syrie*," which has ever since remained a favorite national air. In our next we shall show our hero as a youth, student and author.

Respectfully, J. A. WEISSE, M. D.

JOSEPH BARKER'S FAREWELL LETTER.

[We re-publish the following letter of Joseph Barker, on account of an allusion it contains to Spiritualism, and for the purpose of showing how Spiritualism is changing the minds of avowed infidels of the class which this writer represents.]

From the Boston Investigator.

PENN-YAN, (N. Y.) Jan. 3, 1860.

DEAR SIR:—As I am about to leave America for I know not how long—as the dangers of the sea, or even the dangers of the land, may make everlasting a separation intended to endure only for a few months—I feel inclined to write to you, and through you to my American friends in general, a kind of Farewell Letter.

And first, let me thank my American friends for all the kindness I have received at their hands. Wherever I have lived, and wherever I have labored, I have met with persons who have welcomed me to their homes with as much affection as if I had been a member of their family, and treated me with as much respect as if I had been their greatest benefactor. This has made my weary journeyings and continued labors not only endurable, but really pleasant. A happy new year to them all, and many happy returns of the season too, and sometime in the eternal future may it be our lot to meet and be happy together again!

What the result of my labors in America may have been, others may be better able to judge. I believe, however, that my debates with Macalla, Berz, Warren, and others, and the Bible Conventions of Salem and Hartford, and my lectures in various parts of the States, together with the circulation of my publications, have done something toward diffusing correcter views through the country with regard to the origin and character of the Jewish and Christian Scriptures, and the great interests of humanity generally. I have not, I am persuaded, labored in vain. I leave Philadelphia much more liberal than I found it.

At the close of my debate with Macalla, an attempt was made by the pious portion of the audience to kill me, and I was saved by the kindness and sagacity of two policemen, who hurried me seasonably out of the hostile crowd, and when they got me out of the Hall, took me in a direction just opposite to that in which my home lay, thus leaving the mob to go in one direction, while we went in another. The same murderous disposition was shown by a multitude of the Christians during my debate with Doctor Berg. When I commenced my regular lectures in 1858, every large respectable hall was shut against me, and one paper, the *Fitzgerald Item*, recommended my assassination. Before I left, I was invited repeatedly to lecture in the best hall in the city, and Sanford's Opera House was rented to me without an objection. And our audiences regularly increased both in numbers and respectability. I believe similar results have followed wherever I have labored. Truth, when plainly stated, will have its effect, both on the judgments and the dispositions of men. Every faithful lecture on religion lessens the power of priests and churches, and aids the cause of spiritual freedom and the world's regeneration. At the same time, I have no idea that the people at large in any nation will suddenly abandon their religious creeds. That theology will die out, and science take its place, I fully believe, but that the change is near, or that it will happen suddenly, I do not believe.

Churches and nations change very slowly. Even when they appear to change suddenly, the suddenness is only apparent, not real. The real change was slow; it was the manifestation of the change only that was sudden. Some think there is not much real faith in theology in the public mind; but I think otherwise. There is nearly as much faith as there is ignorance, and almost as much piety as there is vice and villainy. Ignorance will always be credulous, and villainy will always be pious. Vice can not get along without piety to console it with promises of pardon and glory, and

ignorance can not free itself from superstition. There is no cure, therefore, for Christian faith and piety, but the scientific illumination and the moral improvement of the people. And science is illuminating the people very slowly. The really scientific men, and the really scientific books of the country are very few. And the scientific men are little honored, and the scientific books are sparingly circulated and little read. Twelve out of twenty of all the new books published in the country are works of fiction, most of them of the lowest order; of the remaining eight in twenty but few are the productions of manly minds. The newspapers of the country are like its literature, of a very low character. The friends—the zealous, liberal friends of science and moral improvement, are but few, and they are not united. They are doing little either to furnish our platforms with good, liberal speakers, or the homes of our country with good, liberal books. They are doing something, and their efforts have all the success that can be reasonably expected; but what are the efforts compared with the necessities of the case?

The Spiritualists are doing a good work, and a great one too. They are supporting ten times more lecturers, and publishing ten times as many books and papers as the ultra Liberals. And their lecturers and publications are doing much to weaken the churches and priesthood, and to diffuse a portion of sciences among the people. And the Hicksite Quakers, and the Progressive Friends, and the Parkerites, or the New-School Unitarians, and the more liberal part of the Universalists, and a few of the ultra Abolitionists, are doing something toward abating the evil of superstition; but their influence is not very great, nor is it wholly in favor of science and virtue. Much of the teaching of such men as Parker and Frothingham and Furness is hostile to true rationalism. Indeed, they take the same ground as Catholics and Orthodox Protestants with regard to reason and religion. The province of reason, say they, is in the realms of Nature; she has no business in the realms of faith and piety. "Reason," said Frothingham, when I heard him once, "would upset our faith not only in God and immortality, but even in the common doctrine of moral good and evil. It would induce blank Atheism and Materialism, and necessitate an entire change in our moral notions. Therefore reason is unreliable; she is deceitful; and must be abandoned, and feeling, spiritual instinct, a higher, a transcendental faculty must be taken as our guide in her stead." Finding that reason would carry them a few steps further than they are disposed to go, they discard her entirely in spiritual matters, and under the name of Unitarianism, preach the most monstrous and mischievous error of Orthodoxy and Popery. The Quakers, under the idea that the inner light is something different from reason or common sense, often build up with one hand the errors they pull down with the other. The liberal churches with the liberal ministers are afraid of the inferences which flow from their own premises, and seem anxious, as they move forward with fear and trembling, to keep the way open behind them for a retreat. We can not, therefore, expect much from them. Still, they do good. They set some to thinking, who pursue their inquiries with more courage and consistency than themselves. They detach a few from the Orthodox churches, and few, when once detached, can ever be Orthodox again. And they help to force on the Orthodox churches themselves modifications of their creeds. Natural, total depravity, infant damnation, the horrible decrees, damnation itself, and the plan of salvation, and the fundamental doctrine of the inspiration and infallibility of the Scriptures, are all undergoing a change, like that which we so often see take place in the black and pitchy clouds, which first become less dark, and then but grey, and lastly disappear. We have, I am glad to believe, abundant proof that humanity is advancing, but no reason to expect a sudden or a speedy religious revolution. If rational Secularists would have their children, or even their children's children free from the taint of superstition and the demoralizing influence of piety, they must work harder and more wisely than at present. They must not leave the expense of liberal lectures and publications to be borne by a few. They must not rest in cowardly inaction under the idea that evils will right themselves. We never might have had the plague of Christianity, if the wisest men of Greece and Rome had done their part to enlighten and elevate their countrymen and fellow subjects. We have no reason to dread the general spread of Mormonism, the incarnation of the spirit of American piety and Christian morality, but if all the friends of science and virtue were to adopt the policy of inaction, it would soon overrun the country. Ignorance will not give way of its own account. It will perpetuate itself and spread, unless vigorously and ceaselessly assailed. We, of course, consider the triumph of truth over error, of science over theology and vice, as certain, because we consider it certain that many will not adopt the policy of inaction, but give themselves heartily to the work of promulgating truth. If all who call themselves Liberals, would do so, the regeneration of science would be effected all the sooner. I would say, then, "Look for the downfall of error and superstition, but look for it only as the result of labors and sacrifices for the spread of truth."

Some contend that false theologies and religions should not be assailed directly, but undermined only by the diffusion of natural science. They are ever applauding those who build up, and disparaging those who pull down. I am not disposed to undervalue the indirect efforts against religious error. Science is all irreligious, thoroughly irreligious, and cannot spread without abating the evil of religion. And we should be glad to see those who praise so much this indirect method of assailing error, making free use of it—acting on their own principles. But it should be understood, that many dare not read, and, if they read, dare not believe a scientific book, till their faith in theology, the known antagonist of science, has been shaken. Theology keeps the door of the mind, and will not allow science to enter. Show these people a palpable contradiction, or a manifest falsehood in the Bible, and the door is at once opened for science. The mind is like a walled city in the hands of the enemy. If science can get in at the gates unobserved, she will expel the enemy. But if science cannot get in at the gates, the artillery of logic must make a breach in the walls, and thus open a way for science to enter. Besides, much of all that we say against theology is science. Those called destructionists often do more in the way of building up science, than those who complacently call themselves constructionists. I am for both methods, however, and am only sorry that those who are so liberal with their censures on one or both methods, should be so unwilling to use either. If I might have my choice, I should give myself wholly to the cultivation and diffusion of science, never naming

theology. And perhaps I may, sometime hereafter, take this course. For the present, however, I must do a little in both ways.

I have sometimes, in defending Infidels and Infidelity against the reckless slanders of Christians, and in exposing the proud pretensions of Christians to superior virtue, spoken in such a way as to leave the impression, perhaps, on illogical minds, that I considered Infidels to be all very good, and Christians to be all very bad. I never said any such thing, and never wished to have any one suppose that I believed any such thing. I know that there are good Christians, and I know as well that there are some imperfect Infidels. I have met with Christians as honest, as truthful, as pure, as charitable as any good creatures I ever had the happiness to know; and I have met with Infidels who needed improvement.

Sensible as I am, however, that there are good Christians and imperfect Infidels, I must still contend that a good Christian is good, not because he is a Christian, but because he is a well-organized and well-conditioned man; and that a bad Infidel is bad not in consequence of substituting science for theology and religion, (if indeed any one who does so can be bad,) but in consequence of malformation or unhappy outward influences.

CONCLUDED NEXT WEEK.

THE KING SHARPER.—THE Russians are rather a distinguished people for effecting ingenious frauds, and the following authentic anecdote may serve as an example that the reputation is not undeserved:—In the reign of Catharine II, the rage for magnificence among the Russian nobles was excessive, and the value of precious stones was enormously enhanced. While this passion was at its height, a stranger appeared at Moscow with a superb ring upon his finger. Immediately the eyes of all were dazzled, and more especially those of a wealthy nobleman who was known to indulge his fancy for precious stones at any cost. The stranger was accosted by the Muscovite lord, and after some preliminary remarks on the beauty of his ring, he offered him a very large price for it, which was civilly refused, on the ground that he had no wish to part with it. This only increased the eagerness of the jewel-hunter, and at length the stranger, to evade his importunities, told him very frankly he would not sell it, because—the stones were not genuine! This declaration excited the astonishment of all present, but of none more than of the nobleman, who esteemed himself an accomplished connoisseur. He demanded to have the ring intrusted to him for a few days, upon depositing a certain sum of money, which being acceded to by the owner, he flew from jeweler to jeweler, exhibiting the ring and inquiring as to its genuineness. All agreed that the stones were pure and faultless; and with the certainty of this fact he returned to the stranger who, receiving his ring quietly, put it in his waistcoat pocket. The negotiation now began afresh: the owner persisting in his refusal to sell, and the other continually rising in his offers. At length he offered a sum much above its real worth. "This ring," said the stranger, "is a token of friendship, but I am not rich enough to reject so large a sum as you offer for it. Yet this high offer is the very reason of my not complying. I repeat to you, the stones are false, and you are not acting as a man conscious of his actions in thus pressing to purchase my ring at so enormous a price." "If that be your only objection," replied the enthusiastic lord, "here, take the money (laying the bank-notes upon the table); and I call the gentlemen now present to bear witness that I voluntarily, and after due consideration, accept the bargain." The stranger took the money, and as he handed the ring to its purchaser, repeated the warning that the stones were false, and that he was still ready to annul the contract. The nobleman was too much overjoyed at his acquisition to heed this last asseveration, but hastened home to banquet in secret upon its brilliant properties. But, alas! he soon found that the words of the stranger were too true. Instead of the genuine ring, a false one, in appearance exactly similar, had been substituted. The affair was brought into a court of justice; but as the seller proved that, during the whole business, there was no question at all about genuine stones, that the purchaser expressly treated only for a false ring, and he on the other hand engaged only to sell a false ring, the judge pronounced in favor of the sharper.

INTERESTING STAFF AND CROOK.—The staff which was used by his Lordship, Bishop De Charbonnel, at the consecration of the Cathedral of Toronto, was composed of an old staff of the late lamented Bishop Macdonnell, and the crook was that used by the Abbot of St. Fillian to bless the Scottish army at the battle of Bannockburn. It is of solid silver, with some relic enclosed behind a white stone, and the workmanship conclusively proves its antiquity. It is probable that such an interesting staff was never held on a similar occasion by any consecrator outside of the city of Rome. It was while kneeling before the Abbot holding this blessed staff in his hand, that the English monarch remarked that the Scots were suing for mercy. He found his mistake, however.

A DANGEROUS INK.—An ingenious Parisian stationer, who for some years past has taken up his abode at Shanghai, has returned to Paris, bringing with him a curious Chinese invention. This extraordinary discovery consists in the composition of a paper which can be made to last as long as one wishes, by the use of a water or *eau magique*. The paper must be beforehand prepared, by some means known only to the buyer and seller, and is then saturated with the water, which is colorless, tasteless, and scentless. The length of time that one desires the paper to last is regulated by the introduction of pure water to weaken the effect. For instance, if the paper is to be decomposed within six days, the *eau magique* is put on without adulteration; if a month, a certain quantity of pure water is to be used. With this paper, then, the wily Chinese write their *billets doux*, taking care, however, that the corrosive water and their passion shall be of the same weight. The water is called "Divine Ink," and the paper "Exquisite Prudence." If Divine Ink and Exquisite Prudence take up their permanent abode in civilized countries, what a death-blow 'twill be to all breaches of promise suits, which, for the most part at least, are founded on loveletters, written promises, &c. And then, again, how many dishonest persons would sign promissory notes, knowing that, thanks to the *eau divine*, their signature would soon disappear; in fact, such an invention is a most dangerous one, reversing the present order of things, and opening a wide field for rascality.

NOTICE.—John Smith, blacksmith and barber shop hose-shewing and shaving done here, fox mended, hare curled, bleeding and tooth drawing, and other Farriery work. P. S.—All sorts of spirits and other molt lickers according to the kinicle act, and licensed to be drunk on the premises. N. B.—Take notice—my wife keep stake and takes in needle work, and polite art, and washing, benches reading, riting, and rithmytick, and other langwitches; and as assistance, learn dancing, sewing, and mawth-maticks, and all other fashion-able amusements.

SPIRITUAL LYCEUM AND CONFERENCE.

Held every Tuesday evening, in Clinton Hall, Fourth St., near N. Wat.
EIGHTY-THIRD SESSION.

Mr. C. H. BALDWIN, of Napoli, N. Y., exhibited to the Conference a crayon likeness, full size, of his little daughter of five and a-half years. It was well executed and shaded, showing one hand holding a flower. He gave a history of its origin and merits.

It was drawn by a medium, Mr. Anderson, in a dark room, when entranced, in a little over fifteen minutes. He met the medium in Michigan; they were total strangers. He did not tell the medium he had a child: was careful not to give him any clue for deception. No person but himself knew he had a child in Spirit life. He expressed to Mr. Anderson a wish for a likeness, and on a folded slip of paper he handed him the name of his wife, (also in Spirit life), which Mr. Anderson did not open or read. He then, through another medium, requested his wife to have a likeness of their daughter Rosa taken for him: nothing being said to Anderson. Within the next two hours this likeness was executed.

As to the resemblance of the likeness, it is very satisfactory. It resembles the mother, in characteristic points, in size and shape of head, in volume of hair, in wearing the hair curled all round without combs, in the eyes and the chin. As Anderson had only seen himself, the father, whose eyes were smaller and black, and hair very thin and straight, and head of different shape, he did not imitate. Others recognized it. He had requested a seeing medium to describe to him the child, as she appeared to her, and the description was very accurate; and subsequently on seeing the picture, called it very accurate, except the dress was half an inch too low in the neck, while agreeing in six points mentioned: short sleeves: white dress: low neck, trimmed with edging: hair curled, touching the shoulders; and a short curl on each temple.

Another likeness he spoke of, drawn by Mr. Anderson.

A sheet was marked with a number of names, was taken to his room, and in thirteen minutes returned! It was known at once as a blacksmith's boy, aged nine or ten years. The father said it was right, only no scar on the eye, and the upper lip too sunken! When the boy, through a rapping medium, reminded his father that, in a dark night, when sent to the house for a candle, a little before his death, he hit his eye on the end of a rail, and his teeth had been drawn and were in his shoe in the "upper drawer!" which was found true. The mother also brought in the coat he last wore, which had been kept in the "upper drawer." The coat was peculiar in the "cut," and very narrow across the breast, and the likeness was very accurate! It gave great satisfaction to all, being a boy known to all the village.

Mr. Baldwin, by these and others, was satisfied, that

1. The forms of our Spirit friends can be, and are taken.
2. The forms are real substantialities, in form, features, modes, and apparel, the same identity being seen by different media, at various times and places, as opposed to "psychical impressions."
3. He is satisfied they wear garments and array their persons according to their taste, in Spirit, as we do here in the form. As it is his taste now to wear the most comely coat his skill and means will allow, so it will be then. He expects always to wear coats of some fashion, and his wife and child will wear dresses of some style and material, whether of "upland cotton" or some other substance.

MR. PARTRIDGE: We all have relatives or friends who have passed from this world, and it is joyous to know that evidence like this of their existence can be realized. We need such assurance, whether Christians or infidels so-called. Words without facts, like faith without works, do not satisfy. In our experience as Spiritualists, mediums sometimes say, I see your father, mother, or some other relative or friend. Here is a fact which proves the assertion to have a foundation in truth. There is a case reported, somewhat analogous, of a medium who said to a member of the Hutchinson family while at High Rock, "I see your wife!" The evidence for that assertion was, that the medium, from a collection of daguerreotypes, selected one which she declared to be the picture of the lady she saw in the Spirit-world, which picture was truly that of the departed wife. But, in looking at the picture exhibited by Mr. Baldwin, there is one thing which, though of minor importance, he should be glad to have more light concerning, and that is, the dress and other accompaniments not generally supposed immortal in themselves or essential to the well-being of an immortal. In the picture before us, the child is represented as wearing a slip, or low-necked dress, with edging around the bust, and holding in her hand a lily. Whence this dress and that flower? Are they to be deemed part and parcel of the vision as revealed by the Spirit—realities like the child herself—or are they to be considered as mere embellishments contrived by the medium? The fact that the picture was produced in the dark would indicate that the medium was as irresponsible for all that appears on the picture as the pencil with which it was drawn, and if so, then is it the work of Spirits; and for the present, or until it is shown that lilies and lace-edging are immortal, he must conclude that Spirits dress their pictures to suit the taste of their friends in this life. As said, this is a minor point; the great thing is, that they are able to give us pictures of themselves at all. That they can do so, however, is in proof before us; and from some early intimations on the part of Spirits of the practicability of daguerreotyping their likenesses, he thinks we shall yet succeed in procuring the pictures of our Spirit friends with as much accuracy as we now do the portraits of those in the body. This is not mere speculation; it has a basis of fact. It will be remembered that there was published in the TELEGRAPH, under date Aug. 13, p. 190, a statement that, on taking a daguerreotype of the earthly features of a departed relative, another picture was found on the same plate standing beside the one designed to be taken. Subsequently, a correspondent accounted for the miracle by

assuming that the plate used on that occasion was an old one—that is, had been used before—and the previous picture not being thoroughly obliterated, re-appeared on being subjected to the chemical action which first produced it. This presumptive explanation was also published, which brought a reply from the original narrator, that the theory explanatory was against fact, inasmuch as the plate used by the artist was a *new one*. Moreover, that the dress of the figure thus strangely produced was antique, more ancient, in fact, than the art even of daguerreotyping. He thought this interesting statement had not received the consideration justly its due. If the fact is as published, it suggests an additional class of tests, as interesting as they are conclusive, of the reality, genius, power and affection of that world heretofore known only to faith and hope, and of latter years, fading rapidly away from the feeble grasp of these.

Dr. GRAY: The essential point is established in the identification of the child. To this end, to have represented what may be the heavenly dress, would have contributed nothing. The dress may be considered as the result of a psychical impression on the mind of the medium—a matter of no importance compared with the true object of the picture. In the case of Peter and his vision, the lesson communicated does not require that there should have been a veritable sheetful of four-footed beasts, etc., let down from heaven. It was the voice from heaven—the interpretation that he "should not call any man common or unclean;" that was the reality—the fact—to which all else was subordinate.

Mr. FOWLER: A fact occurred many years ago in the circle of which he was a member, as thus: The medium described a Spirit who desired to communicate, as hump-backed. Some of the circle readily recognized the description, and as soon as the identification was made known, the medium said, with natural surprise, "Why, he is as straight now as any one!" Before this Conference had a public existence, and while it met in the house of Mr. Partridge in Twelfth-street, he had suggested the idea that the appearance of Spirits, and their supposed touches as by real hands, etc., were psychical impressions and not physical realities as commonly believed.

Dr. HALLOCK asked: If, in the opinion of Mr. Fowler, the abrasion of the skin of his leg and the scratches of finger-nails by the side of his shin-bone, which were made by a hand that certainly did not belong to a mortal body, and which were visible for days afterward, were psychical impressions merely?

Mr. FOWLER explained that he did not wish to be understood as taking the ground that Spirits never manifest themselves objectively; but he believed the most of what appears as such to the witnesses is simply subjective; that is to say, the result of psychical impression.

Mrs. SPENCE would assume the privilege of widening her remarks somewhat beyond the topic of the evening. She desired to speak to those who speak in this Conference. From her intercourse with Spiritualists through her travels, she is convinced that this Conference (and the same may be said of the one in Boston) is looked to as a sort of nucleus or exponent of the facts and philosophy of Spiritualism. It has a responsibility resting upon it, therefore. Now, what she has to complain of is, that it does not gather or fully represent the facts and experiences of Spiritualists here in New York, to say nothing of the wider field of experience comprising the great body of Spiritualists. Were this Conference faithful to its duty, it might soon present such an array of facts, with such a digest of their significance and philosophy, as to speedily let the world into the secret of what Spiritualism is driving at. The so-styled religious and scientific world regards us as a set of visionary enthusiasts; whereas, we have facts innumerable—we do know by authority of the five senses that we see the forms of Spirits, feel their touches, hear their voices, etc. What are we to do with these experiences? They (the Spirits) tell us they are to establish the immortal identity of what was supposed to be the loved and lost—the human spirit. To her there seems no other natural conclusion than this; that, in these physical manifestations, through their superior knowledge of natural law, they make use of material means to manifest to us on the material plane. She is convinced we know but little of the laws of Spirit-intercourse, or of the nature and extent of mundane interference with it. She was once present with Mr. Rogers at the house of a gentleman who was skeptical. He was a man of energetic temperament, and of considerable influence. She, with others, was anxious that this gentleman should see some test of Spiritualism; but, on the evening of their arrival, nothing was done. The next morning, after the gentleman had left the house, Mr. Rogers said, "I feel like drawing." Accordingly he took paper and pencil, retired by himself to a dark room, and, in fifteen minutes, returned with a picture in profile, which was at once recognized as a likeness of—not a Spirit—but of the gentleman they were anxious to convince of Spiritualism.

She is convinced that there is a class of Spirits separated from this world, and another which is mixed up with it. This latter has made no progress. She attended one of the circles of Mrs. Conant in the office of the *Banner of Light*. A Spirit presented himself as a candidate for communication, and proved himself worthy the privilege, by complying with the established rules of the institution; that is to say, he gave his name, nativity, age, etc., which she afterward found to be correct; but the principal part of what he had to say was, that

his friends would find themselves mistaken in some of their present notions when they came to where he was. At the same time, while regretting their errors, he took no care to reform them, but contented himself with the bare statement that they would have to give up some of their doctrine when they entered the Spirit-world.

Now, these things invite careful consideration. The facts need to be gathered. We need a spiritual paper that will better meet the wants of the people. They need facts, not sermons and love stories. She could collect, in her travels as a lecturer, a vast number, but to what end, unless we have a paper willing to publish them? She had seen the specimen number of a paper entitled the *Herald of Progress*, but there is nothing of Spiritualism, whether of fact or philosophy, in it that she could discover, so we have this great want still to supply, and it is the duty of this Conference to see to it.

Mr. PARTRIDGE wished to say, both as a member of the Conference and editor and publisher of the SPIRITUAL TELEGRAPH, that as to the Conference, it is among its established practices, that facts are always in order, as witness the example of the present evening; and as to the TELEGRAPH, it is well-known to all its readers and correspondents that, from its origin, the standing call has been, and still is, "Send on your facts;" and this invitation he would personally repeat to Mrs. Spence, who need be in no fear that any living evidence of the truth of Spiritualism, furnished by herself or others, will receive a cold reception at the hands of the SPIRITUAL TELEGRAPH, which was started for that very object, and has maintained it throughout, as its columns testify.

Mrs. SPENCE explained that she had seen but one number of the TELEGRAPH, and that by accident, after an unstateable lapse of time.

Dr. HALLOCK (first rubbing his eyes to see whether or not he belonged to this world, and was really, at that present speaking, in the New York Conference) said, (to himself:) This is cheering. It is an involuntary commendation of this Conference and of the TELEGRAPH. Our sister, in telling us what we ought to do, has unconsciously recited the history of what we have been doing for the last eight years, at least. The very first count in the indictment for heresy against this Conference is, that it consists mainly of a little band of factarians, who place demonstration above speculation, and hold the evidence derived through their own senses, with respect to the existence and character of the spiritual world, transcendently superior to all that has been said of it, whether from the pulpit or from the trance. And the doctor felt to rejoice in the testimony of Mrs. Spence, that there are indications of a change in the spiritual appetite, so great as to warrant the spreading a table where the first course shall be facts and the second, their significance; it having long been his conviction that too many professed spiritualists, through tickling their palates with the dessert and wines first, have made themselves sick before they came to the solid dishes, and so went away from the spiritual feast with aching heads and uncertain feet, rather than with strong hearts and a clear understanding.

Adjourned, R. T. HALLOCK.

MEN LIVED BEFORE ADAM.—This belief is based on discoveries of certain implements similar to those now in use, in geological deposits, which science has proved were made many thousand years since—long before the beginning of the six thousand years which Scripture assigns as the age of the present race of men. M. DePerthes found flints obviously fashioned by the hands of man, in gravel pits on hills two hundred feet high, in the neighborhood of Abbeville, in France, associated with the remains of the extinct elephant, rhinoceros, bear, hyena, stag, ox, and horse; the gravel beds of sand and loams, containing the shells of fresh-water mollusks.

A similar discovery was made under the floor of a cave in Devonshire, England. Mr. Prestwich and Mr. Evans, two capable geologists, have been examining these cases, and from their investigation, the reference seems irresistible, that these implements were originally imbedded in the gravel with the remains of animals which are known to have tenanted Europe during the period of the formation; and the only reasonable doubt that can present itself as to man's contemporaneity with them, arises out of the question whether these flints were really fashioned by the art of man, or whether they may have derived their peculiar configuration from natural causes. The latter, however, is clearly impossible.

The two geologists have also given their attention to a similar case of discovery, in the last century, of flint weapons in conjunction with elephant remains in a gravel-pit in Suffolk, at a depth of eleven feet from the surface, the gravel being overlaid by sand and earth. The investigations here are said to be equally conclusive.

Here is a new and attractive field open for geological and Scriptural exposition. It will doubtless largely engage the attention of geological and of Biblical scholars.

THE GULF STREAM.—There is a river in the ocean. In the severest drought it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is of warm. The gulf of Mexico is its fountain, and its mouth is in the Arctic Seas. It is the Gulf Stream. There is in the world no other such majestic flow of water. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out from the Gulf as the Carolina coasts, are of an indigo blue. They are so distinctly marked that this line of junction with the common sea-water, may be traced by the eye. Often one-half of the vessel may be perceived floating in gulf-stream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters; and such too, the reluctance, so to speak, on the part of the Gulf Stream to mingle with the common water of the sea.—Lieut. Maury.

A LETTER FROM L. JUDD PARDEE.

CLASSES OF SPEAKERS—THE PROCESS OF CELESTIALIZATION—THE POLITICAL DESTINY OF THE COUNTRY—THE "COMING MAN," ETC.

EDITOR TELEGRAPH: Several weeks since I wrote you briefly concerning the condition of the divine cause in this city of Cincinnati, so noteworthy for four things, namely, pork, bituminous coal, lager beer, and doctors; and I now desire to present a few correspondential thoughts, and seek insertion in your liberal columns of a somewhat lengthy letter. Perhaps it will not be altogether without interest and suggestion to the expectant and searching sort of mind. Uses seek everywhere to avail.

Since last writing you we have had several speakers to address us, the last of whom, Miss A. W. Sprague, is still here, and will give her closing lecture to-night at the Second Universalist Church. Miss S. is so well known, widely, as a prominent speaker on spiritual themes, that it is almost a matter of supererogation to notice, commendatorially, any of her efforts; yet I can not but refer to her discourse on last Sunday evening. No particular title was given to it by the controlling intelligences, but "Truth, its Revelments and Authority," might, perhaps, be an appropriate one. A loftier, richer, more electric and penetrating lecture I have never, I think, listened to from a spiritual or mediumistic source—not surpassed, indeed, by some of the best efforts of Brothers Harris and Ambler, eminent for a splendid eloquence. Certainly one can not expect a speaker to be constantly uplifted to and address us from Sinai and Transfigurational Mounts. Even the fearless eagle seems sometimes wingless; but then every one may at a glance see that he is not an owl. But this effort cut all hearts present, to which alone it was not addressed, but to heads likewise. Now I find, mainly, three classes of speakers, of each of which we have well-known exemplifications—the intellectual-spiritual, the spiritual-intellectual, and the affectional-spiritual-intellectual. Two extensively heard and known and influential female lecturers are marked instances of the first two kinds. One commands through intellectual breadth, point, and force; the other fascinates by an angelic grace, and reach and beauty of spiritual idea. The third class are beginning to come forth, I think, not as yet, generally, so close, connected, and clean-cut as the first, nor as extensive in range, variety, and beauty-breathing as the other; they still are most penetrating talkers, and address with marked power heart and head. By-and-by, as we ripen up, more perfected of this kind will make exhibit, and, as I see it, be the more successful in winning and persuading and instructing souls. The interconscious or celestial in man, in unison with the spiritual and intellectual, endows with a rich fervor and fine subtlety a lofty range of idea, and a point, precision, and connectedness of intellectual thought. Mr. Davis puts it that ideas and principles are synonymous; but are they? On the inner plane ideas are to spiritual and moral principles what thoughts are on the external plane to natural causes and facts; we get, too, exact, defined thoughts of an idea.

In this connection, I would indicate that we need more of celestial breath in the body of talk—that fine, subductive, unctional and dissolving tone to the inmosts. Any talk is for defined uses, or it is but gossip; and must not the interconscious feeling of us first be reached ere regenerative action can issue and ensue? It is the love in man which is the womb-life of all his wisdom-wealth. Now, this celestial breath, so it seems to me, is richly flowing out upon us from the unseen, like a mellow, golden light; or, at least, it is beginning to. For the first time (so it comes to the writer hereof) during the past fall and present winter have widely been opened the flood-gates of celestial magnetism and inspirations; so many an one, impervious in consciousness to the touch and searchment of simply spiritual magnetic life, now feels a penetrating, interfusing and mellow electric fire running, like a fresh circulation, through them. Hitherto, processes of Spiritualization have been extensively; but now is commencing the celestializing method. The reason is obvious: First, fall and winter are negative and receptive periods; next, and chiefly, because we have sufficiently ripened up and unfolded to get the higher flow. So the celestio-spiritual circle of the second sphere make frequent descents to us, or, from afar, flood the land, and fill all the mental atmosphere

with their effluence. Indeed, this is the true Holy Ghost emanation and baptism. When it is full upon us, and vitalizes the inmosts, we are born into a new life, the celestial, or, more strictly speaking, the celestio-spiritual. Thence descending, comes the dawn, even now, of the Christ-promised truth-dispensation; for that is the truth-sphere, or third heaven. Seven circles there are, I estimate, to the second sphere. On the sixth, love and wisdom conjugate and educe, uprising, the truth one; while beyond, and above, rises and stretches, in the white immensities, the absolute celestial.

What, now, is the effect of this fresh, new flow? One result has been stated; and there are others. As I see it, hundreds of mediumistic persons—and all are, to a certain extent, mediatorial—throughout the lands, but especially amidst us, because of a better preparation, of an antecedent, spiritualistic kind, are undergoing what is interiorly indicated to the undersigned as the process of celestialization. A new life is dawning in many an horizon; and floods of divine effluence help enrich, vitalize, and harmonize the struggling souls of (it is not too much to say) thousands. Your correspondent specially refers to this other and higher, and diviner experience, which he is persuaded so many are being inducted into—some through fire and blood, as it were, and mental throes and agony—the result of a struggle for the mastery—in that he may possibly aid, through given light or suggestion, these selected and subjected ones. If the process of spiritualization, undergone by not a few these ten years last past, affected so powerfully, and seemed at times to threaten darkness absolute, and appalling despair, how should not this more searching life and method inwork itself upon us? True it is, some, from organic or conditional considerations, pass happily, nay, joyously, into the higher state, and hear the anthems of angels, through the aisles of being, like triumphant odes of victory. It is on the transition line where one gets struck and whipped round by the afflictive psychologic winds.

Some one remarks, no man should speak positively or decisively of that which he has not experienced. In the true sense, indeed, no one can. The writer hereof, however, feels free to remark that for three months last past he has been subjected to just such a process as is above indicated. For several hours every day, and sometimes continuously, a shower of fine, electric sparks, like arrows of light, has fallen on the head, and, striking in, and penetrating, seemingly, to the very core and bone, gave the sensation of an issue from the palms of the hands and soles of the feet. It is as if one stood and were poured upon, from a watering-pot, with atoms of electric life. A marked result is depletion of the *physique*, as if some searching alterative were stern-intent upon the work of purification—causing, oft, great lassitude of body and depression of spirit, and sometimes a despair making almost preferable any death to a continuance of such life. This last state passes away as the work enacts its full office, and the physical becomes thoroughly purified and harmonized. The indicated use and result is a vitalization of the celestial, an individualization of the spiritual, and a subtilization and freedom of the interior senses. When such work is consummated, one gets, I am told, an open vision of the higher planes of inner life, and a keen, quick perception and understanding of the mysteries there. As it were, then one is a Spirit—able to leave the body, and, caught up, to walk with celestial immortals. The superior condition is thus attained to; and the life, thenceforth, is celestial wisdom—regulated.

Now none can escape this influence; it hits them where they are. Because it is mixing and mingling with all the mental atmosphere, impregnating it, all get impregnated by it. If in falses, if animated by the spirit of misdirection, then come increased the intensified states of either kind—so "the gods first make mad whom they wish to destroy." We get, thus, the rational suggestion of that memorable ancient saying: Give rot-gut whiskey or strychnine-ized stuff to a passionate man, and he is set on fire with malignancies. The stimulus hits him where he is—most resident, as he is, in the sphere of violence and wrath. And it does not matter what the stimulus is so much as where it works. So, we find, just now, intense excitements prevalent, social and political, because misdirected men, leaders of public opinion in State and society, are wrought up, through this imbibition, to extremism and madness. Let the Congress of these United States, una-

ble to organize itself, indicate and illustrate the lesson. I hesitate not to affirm that these mad misdirections must inevitably, by a law of ultimates, effect the rendition of this confederation. Who ever knew a hurricane to stand still in its own tracks? The Divine providences must outwork, at last, the planned destiny of this people.

I am but giving you what has been flowed upon myself, and, on various occasions, publicly uttered. Assuredly the illustrious group of the "wise departed"—statesmen once and founders of this government—know where we are drifting to. And are they supine? Have they no new plans, even, if needs be, another Declaration? Who, amongst us, considerate of this thing, believes them powerless? If any Spirits come, assuredly these do, when their very antecedent work is affected by the spirit of the times. And is God a Ruler of the nations or not? Each modern-inspired law-giver—Burke, Jefferson, Hamilton, Madison, and many more beside—watch with eagle-eye, from their spirit-eyrie, the political life on the plains below, and breathe the breath of reforming and constructive inspirations upon chosen ones. Either all this work is or is not universal in its aim, and planned or not by the Divine and Holy One. Do not Wise Intelligences in the Spirit reveal and execute the wills of the Omnipotent of the Infinite?

Permit me, in this connection, to give your readers a brief outline of a discourse, delivered a short time since through the undersigned, on "the present and future political condition of America." The Spirit of the opening era is Justice. Any nation, uncognizant of that in its constitutional life, must pass through an ordeal just as terrific as the departure from the right is great or radical. Every people, *inherently*, is born with a soul-equality, entitled to the right now, in this age of distributive and retributive justice, to all the available means of development and progress. Freedom, as it endows with self-respect, must universally be, and until it is a reality with each enslaved race, commotion and contest will manifest themselves. Such is the relation of the slave question in these States, both to the North and South, morally, pecuniarily and interchangeably, that no peaceful settlement of it can be. Dissolution impends; the North forms a new confederacy with the Canadas, and the South, by herself, proceeds to absorb Mexico. As Mr. Davis has it remarked in his "Present Age or Inner Life," from Galen: Mammon shall be the means or cause of the slave's deliverance just as it was of his shacklement. How can old England, rocked to her center by a civil revolution and invaded from without, afford longer a profitable market for cotton? The waters flow incessantly on the wheels of her factories, and manufacturers get choked up or afflicted with moral constipation. The South, torn by internal dissensions, no more profiting by slave-labor, must needs let this people go—these three millions and more, whose numbers indicate to the subtle student of God's providences, by comparison with the host led by Moses, a singularly striking lesson. Where shall they go to and become a separate nationality, amalgamation altogether out of the issue? That is the question indeed, and one which prophetic wisdom internally, and time externally, can alone determine. In the long run and interconnection and dependence of Divine providences in the absolute sense, Slavery has not been the huge ill so strenuously insisted upon by the one-sided Reformer. Notwithstanding so numerous, very numerous and heart rending, as have been individual cases of suffering and torture, yet have certain benefits or goods, not to be overlooked in the composite view of this thing, so dark in a double sense, come forth therefrom. But now we have got to that point, that epochal period in the world's progress, when absolute justice *will* work out; because it is the age of the Truth-Dispensation, whose first attribute is Justice. If this day of judgment finds a wrong, it is missed to right it; to right it by force, feeling, and wisdom. If the signs, thick upon us, do not indicate these things, what do they indicate?

Such is a limited outline of this treatment, whose more extensive ultimates present the final, settled state of this people. The above-ones declare that there will be established a Theocratic form of government first—till, thoroughly spiritualized and progressed, this people can, if they desire it, be again, and in the true sense, republicanized. In a certain sense, however, *theocratism* must ever be, for the highest form of government is divine and centralized—Nature from out her sun-centers speaks this law.

Who shall be the Theocrat? How shall such a person be pointed to and clothed upon with power? Without entering into a specific detail of answer to such queries, let me remark that the law of centralities irresistibly, I think, predicates a center to every system, Religious or Political, as well as Planetary. Men spontaneously recognize in the great and various and complex concerns of life the law, and gravitate to it. Said Fisher Ames, in substance: "If a band of outlaws should get together, they must necessarily organize and elect a leader." And, of late, not a little has been pointing, from this direction and that, to a central "coming man" for the times. Not only in this country but in England has this been the mental tendency. Aside from any superstitious notion on the score of the Second Advent, I think it can be highly philosophically shown that, sooner or later, an embodied representative of the best spirit and highest of these forward-looking times must make his appearance. Every Revolution, Crisis, Epoch, Dispensation, lacks not for its *predestined*, representative man. So came Moses, Jesus, Mahomet in the Religious, and Cromwell, Washington, and Napoleon in the Political spheres, each to their allotted place. What is the Dispensation dawning now? Is it not the triune one of Truth, Love, and Wisdom—the long since predicted Truth-Dispensation, inspired by Celestial Love and directed by Celestial Wisdom? From out the Celestial-spiritual or Truth-sphere it opens and descends, as some potentate comes forth from from his council-chamber in robes of state. Now, if the man Christ Jesus embodied and outwardly represented Celestial, Universal Love, and so made a revelation of the heart of the God-sphere to us, must there not, progressively, be, not only a representation of Wisdom Celestial, but of Love and Wisdom, of this kind, conjugally conjoined, bringing forth a composite Truth? So it irresistibly comes to the writer hereof. While then, he recognizes Mr. Davis as the embodiment and representative of Natural, Spiritual, and Celestial Wisdom, the head, to which Christ was the heart, he can not but logically expect a union, in this age of Unity, of the two.

As it comes to me, very oft, there is a truth in the idea of the Second Advent, just as there is behind every erroneous conception. Whoever, then, lives out the unfolded life of the man Christ Jesus, and so becomes his representative—of him now uplifted as the central mental luminary in the truth-sphere—appears as the *Christos* of truth—of it, celestial, universal, eclectic, composite, constructive. Every great leading mind in the past comes back again, and through an anti-naturally selected organization mediatorial, does on earth his part of the vast reformatory work planned in heaven. Such an one must as naturally gravitate, sooner or later, to the central position, as every sun finds its sphere, and rolls around it its own robes of golden light—a priest, he, in the sphere of the new, celestial religion, an organizer in that of science, and, within the wide realm, so divine, of an eclectic, composite truth-philosophy, the Christ of the nineteenth century, and indicator of the twelve teachers. Love, the mother of religion, wisdom, the father of science, and truth (wedded to its goodness), the parent of philosophy, find thus and so, celestially, an embodiment and representative.

Mr. Spear and some of his friends are here, awaiting the movings of the Spirit. It is expected that important and extensive papers on various philosophical and practical subjects will be shortly given through him. Indeed, I am told sufficient of the most vigorous and suggestive matter has been already spoken and recorded to make half a dozen volumes of the size of the *Educator*. Through this one, and that, thus outrolls the infinite unfolding.

Truly, etc.

L. JUDD PARDEE.

CINCINNATI, January 18, 1860.

ATONEMENT.

NEIGHBOR PARTRIDGE: We all profess to be seeking to know the truth, and to be willing to believe the truth wherever we find it. At present your readers are at the antipodes in regard to what is truth; but if our minds are open to conviction, we may approach each other until we meet. Truth is not apt to turn to falsehood by discussion. With your permission I will give some utterances about the atonement. I do not design to notice what others have said or insinuated against it.

There has been a sentiment almost universal among men, in

all ages of the world, that sinners needed somebody, or something, to come between them and offended Deity. Hence the almost universal custom, among all nations, of offering sacrifices. The custom dates back to the garden of Eden, when our first parents were clothed with the skins of animals. It is evident that these animals were not killed for food, for God gave no permission for man to eat animal food till after the flood, more than sixteen hundred years after creation. And as further evidence that these animals, whose skins were used for clothing by our first parents, were slain for sacrifice, we would adduce the case of Abel who brought an offering unto the Lord of the firstlings of his flock. And after the flood Noah built an altar and offered sacrifices. So of Abraham and Isaac and Jacob. All these occurred before the Jewish ceremonial law was given.

Every one who reads history, ancient and modern, knows that it has always been an established custom among heathen nations to offer sacrifices to the Deity. These sacrifices were to avert the displeasure of God; and in the Jewish economy thousands and thousands of innocent victims were offered, by divine direction, to make atonement for those for whom they were offered. Now, the universal custom of substituting a victim in the place of the sinner, shows that the light of nature, as well as the Scriptures, teaches that God has implanted in all men the sentiment of an atonement.

The question is not, "Can we not find objections to an atonement?" But it is "Is not the doctrine of atonement true? Is it not taught by the almost unanimous sentiment of the world?" and, especially, "Is it not plainly taught in divine revelation?" Another thing: the value and efficacy of the atonement does not depend on the size or importance of the substitute, or offering. It depends on God's appointment. The serpent of brass, so mean and worthless, raised by Moses at God's direction, was perfectly efficacious in healing the wounded Israelites. So when God appointed a dove, or lamb, or goat, as an offering to make atonement for the sins of the people, it was just as efficacious for their pardon as though the sacrifice had been worth ten thousand times as much. If, therefore, only the human nature of Christ suffered when he suffered, "the just for the unjust," in the garden and on the cross—if this was what God appointed when Christ became "the Son of God to take away the sins of the world," it was just as efficacious for the pardon of sin as though his divine nature suffered.

But now a word as to the proof that Christ was offered for our sins. I have nothing now to say to those who reject the divine authority of the Bible, for the evidence of the atonement, which I am about to adduce, is from that sacred volume. In Daniel, we read the "Messiah was to be cut off, but not for himself." In the fifty-third chapter of Isaiah, we read of Christ, "He hath borne our griefs and carried our sorrows; He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. We all, like sheep, have gone astray; the Lord hath laid on him the iniquity of us all." Heb. 9, 11: 12, "But Christ being come, etc., neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Verse 22, "Without shedding of blood is no remission." 1 John, 1: 7, "The blood of Jesus Christ cleanseth us from all sin."

These are only a small part of the texts which prove the vicarious sufferings of Christ. "He died for our sins," is a sentiment which is taught all through the Bible. We must either throw away the Bible, our only chart and compass with which to navigate the sea of life, or admit the doctrine of atonement—admit that God hath set forth Christ as a propitiation for the sins of mankind, so that He can be just and the justifier of him that believes in Jesus.

MODERN "MIRACLES."

We copy the following from the chapter entitled "Miracles and Spiritual Gifts not Discontinued," in Dr. Bushnell's "Nature and the Supernatural."

WARNED IN A DREAM.

As I sat by the fire, one stormy November night, in a hotel parlor, in the Napa Valley of California, there came in a most venerable and benignant looking person, with his wife, taking their seats in the circle. The stranger, as I afterward learned, was Captain Vount, a man who came over into California, as

a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious, paternal look, as totally unsophisticated in the expression as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch. The conversation turned, I know not how, on spiritism and modern necromancy, and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

At my request, he gave me his story. About six or seven years previous, in a mid-winter's night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree tops, rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He awoke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him his story, and was only the more deeply impressed, by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this, the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbors were laughing, meantime, at his credulity. "No matter," said he, "I am able to do this, and I will, for I verily believe that the fact is according to my dream." The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive.

A gentleman present said, "you need have no doubt of this; for we Californians know all the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of saviour." These names he gave, and the places where they reside, and I found, afterward, that the California people were ready, everywhere, to second his testimony.

Nothing could be more natural, than for the good-hearted patriarch himself to add, that the brightest thing in his life, and that which gave him greatest joy, was his simple faith in that dream. I thought also I could see in that joy, the glimmer of a true Christian love and life, into which, unawares to himself, he had really been entered by that faith.

FORCE OF GUNPOWDER.—The removal of the ruins of old St. Paul's, in London, formed an instructive chapter in architecture. We learn from the "Life of Wren," that the walls, eighty feet perpendicular, and five feet thick, and the tower, at least two hundred feet high, though cracked, and swayed, and tottering, stuck obstinately together, and their removal, stone by stone, was found tedious and dangerous. At first, men with picks and levers loosened the stones above, then canted them over, and laborers moved them away below, and piled them into heaps. The want of room (for between the walls of the church and those of the houses, there lay a street only some thirty yards wide) made this way slow and unsafe. Several men lost their lives, and the piles of stone grew steep and large. Thus, however, Sir Christopher Wren proceeded, gaining every day more room, till he came to the middle tower that bore the steeple. The remains of the tower being nearly two hundred feet high, the laborers were afraid to work above; thereupon he concluded to facilitate this work by the use of gunpowder. He dug a hole down by the northwest pillar of the tower, the four pillars of which were each about fourteen feet in diameter. When he had dug to the foundation, he then, with crows and tools made on purpose, wrought a hole two feet square, hard into the center of the pillar. There he placed a little tin box, containing eighteen pounds of powder, and no more. A cane was fixed to the box with a quick match, as gunners call it, within the case, which reached from the box to the ground above; and along the ground was laid the train of powder with a match. The mine was then carefully closed up again with stone and mortar to the top of the ground. He then observed the effect of the blow. This little quantity of powder not only lifted up the whole angle of the tower, with two great arches which rested upon it, but also two adjoining arches of the aisles and all above them. And this it seemed to do somewhat leisurely, cracking the walls to the top, lifting visibly the whole weight above nine inches, which suddenly jumping down, made a great heap of ruins in the place without scattering. It was half a minute before the heap opened in two or three places and emitted some smoke. By this description may be observed the incredible force of powder, eighteen pounds of which lifted up three thousand tons, and saved the work of a thousand laborers. The fall of so great a weight from a height of two hundred feet gave a concussion to the ground that the inhabitants took for an earthquake. During Wren's absence, his superintendent made a larger hole, put in a greater charge of gunpowder, and neglecting to fortify the mouth of the mine, applied the match. The explosion accomplished the object; but one stone was dispatched with such violence that it flew to the opposite side of the churchyard, smashed in a window where some women were sitting, and alarmed the whole neighborhood so much, that they united in petitioning that no more powder should be used.



CHARLES PARTRIDGE.

Editor and Proprietor.

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

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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.

IS THERE ANY PROOF THAT ANY SPIRITS ENTERTAIN MALICE TOWARD MEN?

It is well known to our readers that substantially the above question was recently under consideration by the New York Conference during some eight or ten of its sessions. Abundant proofs of beneficent intentions of Spirits toward mortals were adduced, such as reformatory advice, charitable requests, peaceful inculcations, healing the sick, etc. etc.; and it was claimed by some of the speakers that *all purely spiritual manifestations* were of this character. It was likewise maintained that all voluntary communications, and Spirit-writings which have been produced in drawers and in unoccupied rooms, and produced otherwise separate and apart from mortals, have been of the most elevating and inspiring character, and that all manifestations and communications of an opposite character have come directly through mediums who were susceptible to mesmeric influence, or influences exerted by the *skat and mind of mortals on the skat and mind of the medium*, and that the ungenial manifestations and unkind communications were in fact induced and dictated from this mundane sphere. They deemed it but just to reject all equivocal evidences in determining the question of evil Spirits. They demanded as clear and unequivocal proofs that any Spirit entertains malice toward men as they adduced to prove the beneficent feelings of Spirits toward us. The Conference furnished no unequivocal proofs of malice, and they called on the whole country and the world to furnish such proofs. Nay, more, they said Spirits had demonstrated their power to raise and move ponderable bodies of a thousand pounds weight, and hence a power sufficient to gibbet any man, and some speakers offered themselves to be gibbeted, or in any way injured, in proof of malice or evil on the part of Spirits. They challenged a demonstration on themselves, or otherwise, of all the evil or malice there is in the Spirit-world, but no such proof has been given. We made some remarks setting forth briefly the case as it stood at the close of the discussion, to which Brother Newton, editor of the *Spiritual Age*, took some exceptions, and has published his proofs and views of the question in two articles in the *Spiritual Age*, which we are most happy to transfer to these columns. We insert one of them this week, and we intend to give our readers the benefit of the other in our next, with some comments. He writes as follows:

The *Spiritual Telegraph* courteously copies the exceptions to its peculiar theory of "mundane Spiritualism," which were recently expressed in these columns; and, acknowledging the great importance of the question raised, recalls all offensive expressions, and holds its conclusions in abeyance for "a kindly interchange of facts, proofs, and theories, with a view to elicit truth, and to come to just conclusions on this important subject."

Most heartily do we respond to appeals from any source for a fraternal and respectful comparison of views on topics of importance; hoping by such interchange, in a teachable spirit, to gain something of value to ourselves, if we can not impart it to others. The following is the *TELEGRAPH's* reply:

[Mr. Newton here inserts our article in the *Telegraph* of Dec. 24, p. 414, to which he makes the following response:]

Before proceeding to adduce facts of the kind called for, we will endeavor to state what seems to us the true theory of man's spiritual constitution, as distinct from his earthly nature. Popular notions on this subject are very indefinite and confused, leading to much confusion in the use of terms. The words Spirit, Spiritual, Spiritualism, etc., are made to stand for very different ideas, by different persons.

In our analysis of the complex creature called man, in the light of the modern unfoldings, we have been unable to get along without the

recognition of a threefold distinction in his make-up; namely, a visible, ponderable body, which all are acquainted with—an *innmost spirit*, which few know much about, but which may be considered an emanation from the Divine, "always right and true"—and besides these "a third something," intermediate between the two, which is more properly the Spirit-body.

This Spirit-body we understand to consist of the electrical elements, or pranaic essence, pertaining to the ponderable particles composing the visible body. It is thus the life-element of the earthly body, in which reside all the energies, affections, desires, will, intelligence, etc., of the external man. It may be called *spirit* or *spiritual*, in the sense that it is the life and force of the material or animal body; but it is not *spiritual* in the highest sense of *morally pure*, and should never be confounded with the *innmost* or pure spirit, which is of Divine extraction. It is an organized structure, as truly as is the visible body, and is synonymous with what in the Bible is usually called "soul,"—sometimes "mind of the flesh," "will of the flesh," etc. Paul speaks of "body, soul and spirit," thus recognizing this triune constitution.

It seems hardly necessary to do more than state this theory—of an intermediate structure between the ponderable flesh-and-blood body and the pure Spirit in man—to have it accepted at once, at least by all Spiritualists. Every one knows that the visible body, the moment the life-principle has departed from it, has neither desires nor intelligence. That in which these reside is gone. What has become of it? Do the organized impendable elements, which exist in and control the earthly body with such power during its animated period, become annihilated or dissipated altogether, when they are dis severed from association with the ponderable particles?

Whatever may be the case with the lower animals—which are not supposed to be endowed with any divine or immortal life-principle, to act as a central magnet, holding and cementing their materio-spiritual elements together in a perpetual organic union—it seems to us altogether rational and probable that the same elements in the human animal, on dissolving partnership with the visible body, adhere to and are carried with the *innmost Spirit* into the next stage of existence, and there become its body, or outer form, in place of the ponderable body which has been cast off.

What, then, in common parlance is termed a Spirit, is not a purely spiritual entity, but a being possessing both an inner Spirit, and a spirit-body conjoined. The idea of an absolutely disembodied Spirit is to us a fiction—a creature of the imagination solely. We use the term disembodied only in a relative sense.

This spirit-body, composed of the most refined substances of the natural world, and evolved therefrom in man as in animals, has the same essential nature in both—that is, it is characterized by blind attractions and impulses, seeking gratification as an end. In man, as in the brute, its desires are wild, imperious, and thoroughly selfish, except as restrained, guided and purified by a higher principle—that is, the *innmost spirit*, which always seeks the right and the good.

Moreover, it is the loves, hates, forces, weaknesses, etc., having their seat in the spirit-body or human self hood of man, which constitute individual character. Deprived of these, men become divested of their distinguishing characteristics as moral beings—in fact, are changed into different persons. For if their *innmost spirits* are "always right and true," as affirmed, then there are no diversities of character. The *innmost spirit*, as to its absolute essence, cannot be distinguished, that we see, from the Universal Divine Spirit. The earth-derived spirit-form is necessary to give individuality to spirits. If it is "laid off" at death with the ponderable body, and with it "all the inconsistencies, immoralities, falsehoods," etc., which have their source in it, then men become in a moment not only essentially changed in character, but in fact annihilated as to all their individual loves and peculiarities, and thus blended into one indistinguishable mass?

To us, then, it seems neither "fair" nor reasonable to suppose that "all error and antagonisms are overcome by the death of the body." This is but the doctrine of the old-fashioned ultra-Universalists, which we had supposed was long ago outgrown by the more philosophical of that sect, and which has been blown to the winds by the demonstrations of Spiritualism as generally received. It is a puzzle to us how any spiritual philosopher, who has learned to look for the sources of all manifestations beyond the merely visible and ponderable surfaces of things, can suppose that the diversified moral characteristics of men pertain to and originate solely in "the earthy physical man," and are with it deposited in the grave! Can materialism be more materialistic than this?

If, on the contrary, every human being carries into the spirit-life a spirit form or body, evolved from and through the earthy body, consisting of those finer elements in which the animal life inheres—then he carries with him the character formed in this life. He is still invested with a "body," whose imperfections, vices and perversities remain to be removed by the same processes of reform and purification that are applicable in this life.

But want of space compels us to defer some farther conclusions, and the citation of facts in support of this theory, to another paper.

A. E. N.

John B. Morris.

There are almost innumerable mediums who are enabled sometimes to give the contents of sealed letters, and to reply to the questions written therein, but few of them are willing to do it, because they cannot always succeed; and when they do succeed, people charge them with opening the letters, and in various ways ascertaining the contents and proper replies, deceptively. These charges are generally (if not always) untrue. Mediums are generally honest, but few of them will now attempt to answer sealed letters from abroad, and subject themselves to these charges. We believe, however, that Mr. J. V. Mansfield, formerly of Boston, but at present in Philadelphia, continues to answer such letters, and we advise you to send to him. Mr. Mansfield charges, we believe, a fee of \$1. Mr. Foreman is recommended to Mr. Mansfield for answer to his queries.

By letters from Hon. Charles W. Curthart, we are informed that the wonderful Spirit manifestations in his Spirit room continue, and attract many visitors.

SPEAK KINDLY.

Humanity in every grade of unfolding has its trials and sufferings. There is no human heart that has not its sorrows and anguish, and that does not yearn for sympathy. Yes! yearn to meet another heart that will heat back its sorrows, and respond to it in tones of affection. And yet how few thus respond! Behold the multitudes of broken and bleeding hearts all around us. Does any one realize how cheap is the balm that would heal them? Then let such speak out the kindly words. If a neighbor comes to borrow from you, sympathize with his needs; if you can not help him, this gives him heart to go to another, and strengthens him to overcome, and henceforth avoid so uncomfortable a condition. This course might have saved brother Hewlett from suicide. (See *TELEGRAPH*, January 28.) But, above all, speak kindly to children; yes, to the poor beggar girl who, in filth and rags, asks for a penny, or for a crust of bread. Suppose she is unworthy, and begs, not so much from need as from habit; will your rude rebuff reform her? will it inspire her with any nobler views of humanity, and of her own capabilities? No! but it shows her that *you* at least are no better than she is, notwithstanding your better clothes. Speak kindly to children, and listen attentively to their life-story. Release your heart for a moment from the brazen fetters of selfishness, and let it fandle as it may these little ones, for in this humanity grows, and children are inspired to reverence it, and seek to attain to its highest capabilities.

Speak kindly to the victims of sin and shame. Share with them, as you can, its burdens, for in them is exemplified that which is in you waiting for conditions to take you also captive. Therefore sympathize with the erring and all who are in distress, as with sisters and brothers, enacting the great drama of our common humanity, and labor as you can to create those conditions which shall unfold the noblest capabilities of mankind.

New Spirit Dial.

We have received from our esteemed friend, J. W. Dunbar Moody, of Belleville, Canada West, a dial intended for the use of circles. It is very simple and very useful. It consists of a piece of board about one foot in diameter, the top of which is rounded to fit the movement of a spindle, which is bolted loosely at the bottom on the under side and extends to the top, the point being turned over the face on the top, where is placed the alphabet. There is a groove made in the center of the board, in which a piece of board is fitted to play easily and horizontally. To this movable board is fastened the spindle about one-third of the distance from the bottom, so that any motion of the board will cause the spindle to sweep at the top through the entire circle described by the alphabet. The way it is used is to let the Spirits move this board, and in so doing point the spindle to certain letters in this alphabet, which form words, sentences, and communications. Hence it will be perceived that the medium touches nothing which in any way moves or controls the spindle which points to these letters, consequently the communications may be presumed to be purely Spiritual. These machines cost about \$2. We can furnish them to order.

Cheering for the Abolition of Capital Punishment.

We witnessed the empanelling of a jury to try a man for murder last week, in the Superior Court. The process was to call the name of a juror, and to ask him if he knew the facts concerning the murder, and whether he had formed an opinion in the case. If he answered no, the prosecuting attorney asked the juror if he would render a verdict against the prisoner, provided the evidence should warrant it, and the penalty was death. *Three of those called answered NO!* The law to take life for offences cannot much longer stand. Jurors cannot much longer be found to render a verdict in such cases. People begin to think men are made for better purposes than to be hanged.

Robert Dale Owen's Remarkable Book.

"Footfalls on the Boundary of Another World," is selling rapidly. About three thousand have already been disposed of, and it bids fair to have the largest sale of any spiritual publication yet issued. We have filled orders from many of our patrons, and shall be glad to serve them all. Price \$1 25; postage 25 cents.

FILE THE TELEGRAPH.

The History of modern Spiritualism will yet be written, and every friend of truth should take warning from the past, and endeavor to protect future history from the mere rhetorical assayer, whose aim is not so much to discriminate between truth and error as to parade before the people the favorite fancies of his own brain. We should endeavor to take this history from the hands of more brilliant yet deceitful writers, and secure it to those who sink self in devotion to truth. The SPIRITUAL TELEGRAPH is acknowledged to be a weekly record of the philosophy and facts of modern Spiritualism, from nearly the commencement of spirit unfolding, and it also contains a record of the objections urged against them, with the Spiritualist's answer. This record, then, if preserved, will be a perpetual protection against a misrepresentation of our facts and faith, and against designing men using Modern Spiritualism as they have Ancient, to sanction the most absurd ideas on which to build up ecclesiastical dynasties. What can be the future history of modern Spiritualism without the TELEGRAPH as the basis? Then file it—bind it up and preserve it for posterity.

The facts in this record have not been got up by a clique in a corner, or through one medium nor by any one individual, but they are facts which have unexpectedly occurred in the presence of thousands of persons in every grade of society and condition of life, believers and skeptics, scattered all over the civilized world, and without any collusion or conference; they have been written out by the parties witnessing them, and without trimming them to suit any creed; they have been published to the world in these columns. Then file the SPIRITUAL TELEGRAPH; "bind up the book."

Women's Rights in Massachusetts.

For several years past petitions have been sent to the Massachusetts Legislature, asking for such change in the laws as to give women control of their property and earnings, and the right to a voice in making the laws by which they are to be governed; but in no instance have these petitions met with a respectful consideration. We are heartily ashamed of the men of our native state, and especially of those who harp about slavery at the South, and yet keep the women of their State in a more despicable bondage. When a man says it is not woman's sphere to manage her property and to legislate, set him down as having no other than a libertine's conception of the sphere of woman. It is an outrageous wrong that women everywhere have to struggle under humiliating disabilities. Never can equal and just laws prevail until equal rights are recognized.

Give us your Spiritual Facts.

The TELEGRAPH has hitherto been the chief record of the more significant spiritual facts which have occurred under different circumstances in various sections of our country and in Europe. We are now bringing up the record, and setting forth the Spiritual Facts which are almost buried in the ages and in different histories and languages. We are pleased with the interest these Facts are creating, and are thankful for several books containing information on this subject which we have from different persons, and are grateful to many kind friends who have furnished, and others who prepare to furnish such facts gathered from their libraries and other sources. We would, however, by no means have our friends neglect to furnish us with the current Spiritual Facts they are witnessing. It is by comparison that we may be greatly aided in coming to proper conclusion. Let no one refrain from writing a statement of facts under the fear of incompetency. Write out the facts in your own way, and we will, if necessary, prepare the phraseology and put them in readable shape.

Memphis, Tennessee.

From a communication received from a Spiritualist in Memphis, Tenn., we are glad to learn that the impression given in our paragraph of Dec. 17, concerning the treatment of Miss Emma Hardinge at that place, is somewhat exaggerated. There was no stone thrown through the window during Miss E.'s lecture, but a small pebble, perhaps from the hand of some mischievous boy, struck the glass on the outside. Miss E. was cordially received by Spiritualists, and her lectures were largely attended. The refusal of the managers of the Orphan Asylum to accept her offer to lecture for the benefit of that Institution, and the personal abuse accompanying that refusal, was, perhaps, no more than might have been expected from any community of opposers of Spiritualism.

SPIRITUALISM IN ALL AGES.

TEST ORACLES.

It should be observed that the ancients, at the period to which our present historical sketches refer, universally believed in the reality of a supermundane intelligence communicating through oracles, and seldom, if ever, thought of subjecting this belief to test experiments, unless, indeed, it was for the purpose of enabling them to decide upon the relative degrees of reliability of the different channels of this intelligence. A test of the latter kind, we have seen, was instituted by Croesus in requiring, through his messengers, the statements of different and distant pythonesses as to what he was employed about on a certain day in his palace at Sardis, and when the Delphic Apollo gave the remarkably accurate description of the fantastic act of Croesus in boiling, on that day, a tortoise and a lamb together in a brazen vessel. Unsought tests, however, were constantly occurring, of a sufficiently striking nature to keep up the popular faith, and to present unsolvable problems to the materialistic skeptics of modern times who are inclined to look upon these ancient records of supernaturalism as sheer imposture. In our article under the head of "Dream-Life among the Ancients," we incidentally related one of these test-communications of the oracle given at Buto to Cambyses, to the effect that he should die at "Ecbatana"—referring to a small town in Syria of that name, of which Cambyses did not even know the existence until he arrived at that place and received his death-wound. A few more examples of these test oracles, often obscure and unintelligible at the time of their delivery, but none the less striking in their fulfilment on that account, will now be given—after reminding the reader that the facts stated in our last chapter are not insignificant in their bearings on this point.

We are told by Herodotus of a time when the people of Egypt were governed by twelve kings, as heads, respectively, of the same number of provinces, and between whom there was a friendly alliance. It was predicted by the oracle of Latona at Buto, that he among them who should pour a libation from a brazen vessel should be sole monarch of Egypt. Upon a subsequent occasion, they were offering sacrifices in the temple of Vulcan, and were, upon the last day, about to pour out the accustomed libation. The Chief Priest had handed them the golden cups for this purpose, but mistaking the number, he gave them only eleven instead of twelve. Psammiticus, who was the last of them, not having a cup, took off his helmet, which happened to be of brass, and from this poured his libation. Observing this, the oracle, which before they had not been able to interpret, recurred to the minds of the other eleven princes, who, on farther investigating the matter, deemed it prudent to deprive Psammiticus of a considerable portion of his power, and confine him to the marshy parts of the country. In this extremity Psammiticus had again recourse to the oracle at Buto for advice, and by this was told that the sea should avenge his cause by producing brazen figures of men. "He was little inclined to believe that such a circumstance could ever occur; but some time afterward a body of Ionians and Carians, who had been engaged in a voyage of plunder, were compelled by distress to touch at Egypt; they landed in brazen armor. Some Egyptians hastened to inform Psammiticus in his marshes, of this incident; and as the messenger had never before seen persons so armed, he said that some brazen men had arisen from the sea, and were plundering the country. He instantly conceived this to be the accomplishment of the oracle's prediction, and entered into an alliance with the strangers, engaging them by splendid promises to assist him; with them and his Egyptian adherents he vanquished the above kings," and thus became the sole sovereign of Egypt, as the first oracle had prophesied.—(Herod., Euterpe, 147-153.)

A similarly unintelligible response, but seen to be unmistakable in its allusion when the apposite event occurred, was given by the Delphic Pythia to the inhabitants of the island of Siphnos (one of the cyclades) when they inquired of Apollo whether they should long continue in their then present prosperity. The response, in hexameter verse, as Englished by Beloe, was

"When Siphnos shall a milk-white senate show,
And all her market wear a form of snow,
Him let her prize whose wit suspects the most.
A scarlet envoy from a wooden host."

"Milk-white senate," "market wearing a form of snow,"

these words might well have been understood as referring to the Parian marble which then adorned the Forum and other public places of Siphnos, and as relating to the then existing prosperity of the inhabitants; but the caution against "a scarlet envoy from a wooden host," what could that mean? It is evident that only these things could be inferred from this phraseology, viz., that some danger to their prosperity was impending, and that when that danger became revealed, it would be found in some way connected with an envoy; that this envoy would be of a scarlet color, and that it would come from some source in which wood would be prominent. But in this as in other and similar cases, it is easily conceivable why a detailed and literal description of the event predicted should not be given, as it would interfere with the natural and normal outworking of events, and render the prediction itself impossible of fulfilment. The mystery of this oracle, however, was solved when the Samians, pressed for funds to carry on their contests with their enemies, touched at their island, and dispatched one of their vessels, painted red, to solicit of the Siphnians the loan of ten talents; which being refused, the Samians attacked them, and plundered their country, and effectually destroyed their prosperity. (Herod. Thalia 57, 58.)

We will present one more of these dark pythian sayings from the numerous examples of the kind everywhere found in the pages of Herodotus, Pausanias, and other ancient authors. When Greece was about to be invaded by the hordes of Xerxes, the oracle at Bacis was consulted concerning the impending events, when this response was given:

"On Dian's shore and Cynosura's coasts,
When every strait is filled with naval hosts:
When hostile bands inspired with frantic hope,
In Athens give wide wasting fury scope—
Then shall the youthful son of daring Pride
The vengeance of celestial wrath abide.
Fierce though he be, and confident of power,
For arms with arms shall clash, and blood shall show:
O'er all the seas: while liberty and peace
From Jove and Victory descend to Greece."

This oracle, in fact, perfectly describes the events of the subsequent invasion, the conquest and sacking of Athens by the Persians, the teeming navies of Xerxes and his allies that pressed upon the Grecian coast, and especially the glorious victory of the Grecians at Salamis, when their gallant navy, completely surrounded by the ships of the enemy, turned upon them and cut them to pieces; and decided the future of their country. Herodotus, quoting this oracle, says: "After the above explicit declaration from Bacis, I shall neither presume to question the authority of oracles, nor patiently suffers others to do so." (Herod. Urania 77.)

BOOK NOTICE.

REGINA: A Song of Many Days. By Thomas L. Harris. London: William White, 36 Bloomsbury-street; New York, New Church Publishing Association, 4 Bleecker-street. (Pp. 239.)

This is a book of poetry produced by Mr. Harris since his residence in England. It was dictated from the spiritually-entranced state in the same manner in which his other books of poems originated. It is of the same weird, supernatural and slightly mythic character with the author's "Epic of the Starry Heavens," "Lyric of the Morning Land," and "Lyric of the Golden Age," and its subject matter consists of a similar class of themes. In tenderness of conception, sweetness of tone, and elegance of versification, it compares favorably with the previous productions of Mr. Harris, and it will doubtless meet the high appreciation and favor of the admirers of our spiritual poet.

What is Economy?

Some mean by it, screwing down the price of a washer-woman or a seamstress below the living point, while expending hundreds of dollars for useless show and hurtful luxury. Some mean by it, withholding contributions for worthy and benevolent purposes. It truly means expending for one's self no more than one really needs, in order to pay every one who serves him their just dues, and lay by, in store, for purposes of benevolence and public utility.

Give the Telegraph to Your Skeptical Neighbors.

We are grateful to our friends who have so generously responded to our proposition to furnish this paper to them at half price, to be given one-quarter or more to their skeptical neighbors. Several ministers are being served under this arrangement. We hope all those who can afford it will avail themselves of this cheap opportunity to place the facts and philosophy of Spiritualism before their neighbors who are ignorant of them. Four copies one quarter, only \$1.

PRIESTCRAFT AND THE BIBLE.

PAINESVILLE, Jan. 28, 1860.

MR. PARKMAN: Dear Sir—In my article on this subject, which appeared in the TELEGRAPH of the 7th inst., I proposed to make some further remarks relative to the Bible and priestcraft; and, with your permission, I will now fulfill my purpose. And, in the first place, I will observe that no person who reads the Bible carefully can fail to see that the priests exerted an unbounded influence over the people, from the days of Moses to the advent of Jesus of Nazareth, either for good or evil, and that they claimed to be directed by God. To decide the validity of this claim, it is necessary to examine the evidence which the book itself furnishes, both for and against; and also to establish in our minds the true character of God, according to the highest conceptions which we are capable of forming of a Being of infinite wisdom, purity and power—a Being incapable of error, impartial in all his dealings with his creatures, and governed by unchangeable principle or law of right, attributes which no rational person who believes in a God would deny that he possesses, and that his Spirit animates and permeates all existences. Indeed, all will admit that it would be folly to worship a Being who, in their own estimation, did not possess these attributes.

That Jesus of Nazareth was a medium through whom the Father manifested himself, and exhibited his true character to those who were in sympathy or communion with him in Spirit, I think no one who believes in him will doubt; but that the Jesus given of him by his biographers which has been handed down to us after having passed through so many imperfect and, I may say, corrupt channels, during a period of near two thousand years, is entitled to be called the unerring word of God, is preposterous; and when it is understood that not one of the writers of the New Testament even claim to have been inspired, to call it the word of God is supremely ridiculous, if not blasphemous. The fact that Jesus did not himself put in writing, by his own hand, any of his teachings, is evidence that he was aware that through the perverseness and fallibility of man, the purity of his teachings would not be preserved. Besides, it was inconsistent that he should pretend to give to the whole world, in one language, that which was designed to be a guide for the people of various other languages, and then, after having been translated into other languages by uninspired men, be called the "unerring word of God"—a word of which a large majority of the human family always have been, and still are, entirely ignorant.

And now let us inquire what are the evidences which the Bible itself furnishes, that any portion of it is a direct emanation from God—such a God as Christians profess to worship? Well, in the first place, the priests and prophets claimed to be directed by God; and in the second place, they prophesied of future events which subsequently took place—and this is all. Now let us consider these evidences separately. First, as to the claim of the priests and prophets that they were directed by God, let it be observed that the word itself asserts that these prophets prophesied lies. (Read the 14th and 27th chapters of Jeremiah.) If they are proved to have lied and deceived the people sometimes, how are we to know when they prophesied truly? Is it not sufficient to show that their claim to have been directed by God was ill-founded? Every person who is at all acquainted with the rules of evidence knows that a witness who is proved to be a liar in one case is discredited in all others. And now as to the fact that they prophesied or foretold future events which took place. Is this any evidence that it is God's word? Why it is every day's occurrence at this day that future events are seen and foretold, through a great number of mediums, which have subsequently taken place precisely as foretold. But it is not pretended by any one that these utterances are "the word of God"—nay, the clergy call it the work of the devil. Spiritualists call it clairvoyance produced by the aid of Spirits. Hence it is plain that prophesying, or foretelling future events, furnishes no evidence that such prophesying is the word of God, even if it should prove true.

This brings me to a more particular consideration of the evidences which the Bible itself furnishes, that no part of it is entitled to be called the word of God. On this point, I shall only mention a few of the most prominent reasons. And first, the fact that throughout the whole of the Old Testament

God is represented as a revengeful, cruel, bloodthirsty tyrant, from time to time ordering rapine and murder, and delighting in bloodshed. In proof of this, I refer to the 1st and 2d books of Samuel, the 1st and 2d books of Kings, and Chronicles, in which I find, on examination, that the number given of those who were slain by what is said to be the order of God through the priests, exceeds two millions, besides many "very great slaughters" mentioned where the number is not stated.

Most, if not all, of this destruction of human life was occasioned by the direction and influence of priestcraft, as any one can see who will examine the Bible for himself. Now will any sane man suppose that such a God as Christians pretend to worship—a God possessing such a character as Jesus represented—ever directed the slaughter of human beings? And if the prophets and priests were mistaken in their declarations in these cases, what becomes of the idea that the Bible is the word of God, founded on the assumption of these prophets and priests that they were directed by God? I contend that it settles the question; and no honest man who acts consistent with the principles taught by Jesus can, for a moment, believe the Bible to be the infallible word of God.

I opine that when the God of the universe sees fit to give to the world of mankind a written word, as a guide for his creatures, it will appear simultaneous in all languages and to all his creatures. Nor will it contain a history of wars and fighting, nor will any part of it be so vulgar and obscene as to be unfit for the eyes of modesty, as is well known to be the character of what is falsely called "the Holy Bible." No, it will be pure, chaste, and easy to be understood. It will require no doctors of divinity or priests to explain its meaning. It will come home to the hearts and understandings of all people of all languages, with spirit and with power.

The evils of priestcraft are incalculable. To its influence may be traced all the martyrdoms which have been suffered in the world, and a great proportion of the crimes which have been committed. Polygamy, adultery, and even murder, were sanctioned by the priests, both by precept and example, in the days of Moses. To priestcraft may be traced all the evils of the Inquisition and Papal hierarchies. It is to this class of men, who claim to be the servants or ministers of God, that the world is indebted for all the superstition and bigotry which has cursed the world and cramped the human mind in all ages. It is to priestcraft that woman owes her degradation. It is one of the prominent doctrines taught by priests in the Bible, that woman must not consider herself, in any respect, equal to the other sex. Her degradation is, and always has been, one of the dogmas of the church. (See 1 Corinthians, 14th chapter, 34th verse.) The solemnization of the marriage vows, and the requirement of licenses, owe their origin to ecclesiastical domination, and were instituted by Papal authority, for the purpose of bringing a revenue to the priests. And this useless and arbitrary requisition is adopted and practiced by Protestants at the present day, chiefly for the benefit of the clergy; and when they are called upon to "tie the knot," they rarely fail to enjoin it upon the woman as her first and exclusive duty to be in all things submissive to her husband. Indeed, the moment she consents to become a wife, her very existence is merged into that of her husband. Her selfhood is gone. And all this comes from, and originates in, priestcraft, as taught and expressed in the Bible; and, in my opinion, it is high time that its authority should be abrogated, and that freedom of thought, freedom of speech, and freedom of the Press, should prevail; and, judging from the signs of the times and a retrospective view of the past, the day is not far distant when the people will be permitted to think and act for themselves—when priestcraft will receive its doom, and the human mind be freed from its fetter.

I am, yours truly,

HORACE SMITH.

SEVERAL FACTS OF FORMER TIMES.

CHARLES PARKMAN, Esq., Dear Sir:—In continuation, if you have nothing better to give or think advisable, I extract from pages 282-3 of "Three Years in California," by Walter Colton, Chaplin U. S. N., 1847. After passing various groups who were digging for gold in the banks, he recognized a discharged sailor, who, having been to work ever since "the peep of day, had got out several bits of gold and one good sized

lump, and put them in a tin cup, when, striking with his pick again for more, it glanced, struck the cup, and knocked it, gold and all, half-way across the ravine below, where it seemed he might as well look for a clam in the Pacific as for it, though the largest he had ever seen." A thorough search was made among the leaves, holes, and gulleys, and the cup recovered, but no traces to the lump of gold. "Being much fatigued," Mr. Colton says, "I threw myself into the shade of a scrub oak, and went to sleep, but the gold of poor Jones glanced through my dreams. I saw in that fantastic realm a scrub birch tree, a bubbling spring at its root, and in its fork, a piece of gold. I seemed to know at the time it was only a dream; still the picture remained in my mind so clear, so distinct, that on awaking I identified, at a glance, the birch, springing to its root found the little fountain, and with a deft-fetched up the piece of gold!—the same that had been before for none other could answer so exactly to the description which had been given. It weighed about three ounces, but did not seem larger than the sparkling eye of the sailor, as I placed it in his hand. They may laugh who will, at dreams, but I and then (yes quite often, and might be much oftener, but I will not believe," etc.) some Sybil leaf floats through the air. I tried to dream again where gold might be found, so birch trees and fountains, but never discovered an ingot either."

PAGES 282-3. Tuesday, April 17. "That Spirit of prophecy which sometimes trembles in *au dieu*, occurred forcibly to me, recalling the intelligence of the death of Commodore Biddle. His words were omens, if such a thing may be. He had ordered Columbus to be ready for sea the next morning, and had come on for a walk in the woods which skirt Monterey. We had a beautiful summit of a hill which commands a wide range of woods, meadows, and ocean's blue expanse. The great orb of day was on the horizon, and the eye of the Commodore was fastened upon it as it rose in solemn majesty from sight. He had not spoken for several minutes when turning to me, he said, 'This is my last walk among these woods, and something whispers me that all my walks end here.' This said with that look and manner in which the undertone of a man's thoughts will sometimes find its way without his will. It was not at variance with the cool philosophical habits which were only characteristic of the Commodore, and which he seldom allowed to except in some sally of humor and wit. This remark was the shadow of the shroud on the sudden intelligence of his death. It may be a superstition, but I shall never again to a stupor of pleasure the ocean and its solemn influence. The future is often to be seen in an incident or sentiment to the present."

"An undefined and sudden thrill
That makes the heart a moment still;
Then beats with quicker pulse, ashamed
Of that strange sense itself had framed."

The hill-top and the waving forest remain, but the Commodore is where is he? Gone, like a star from its darkened watch-tower, high!—But the night which quenched the beam is still, faint, and light."

Whether his sad impressions on pages 18-19, of "Ship on Shore," were realized and spiritual, you, who are better acquainted with his subsequent history, can tell.

About twelve years ago an aunt of mine, by the name Mary Godfrey, of Williamstown, N. Y., was so deeply impressed that she was not going to live much longer, although in fair health and as good as for several years previous, as to induce a marked change in all her temporal affairs, apparently having reference to that event which happened a few weeks after. About three weeks before her death she said to her sons to whom she had lent ten dollars, and needed for support, "You may have that money," and about the same time anxiously urged his wife to buy a black silk shawl for herself, and finding she could not prevail upon her to do so, bought it herself, and made a present of it to her daughter-in-law. She was taken with a slight pain in the head, that did not attract much attention, and in two days, even before she had suspected anything serious, she was found dead. She was only about fifty-six years of age. She had several children repeatedly of her impressions, who regarded her death as a whim.

Five or six years ago, on the Fourth of July, a young man by the name of Wheeler, on one of our steamboats, made pleasure excursions around our bay, fell overboard, and drowned, near inside of Horse Island. Repeated searches were made for him at the time, and for several days after, but in vain, and a reward was offered for the recovery of his body, which induced several persons to make a thorough search, among whom was Stephen Root, on the evening of the 11th night, toward morning, he dreamed of finding the body.

To a far better place, approaching the great beyond, would assign him.

ing in the water in a little cove near the shore, and awoke just at daylight with so strong an impression upon his mind, that he got up, dressed, and repaired to the spot pictured in his dream, (although thoroughly explored the afternoon and evening before, by himself and others,) and there by bending down, in the twilight, he beheld the body floating in the water. A gentle wind had sprung up during the night from an opposite direction, and wafted it along.

In April, 1852, Mr. Dann lost a little girl from an affection of the brain, after the measles, having lost one some years previously, from a similar affection. About three weeks after her death, the elder daughter, aged near thirteen, complained of being unwell, though showing no severity of symptoms until the last of her sickness, the last of June. In the midst of her sickness, she lay one afternoon with her face partly turned towards the wall; her mother laid on the bed by her side, supposing she was asleep, as she laid so still and quiet for a long time, breathing easy and natural. Finally the mother, rising up carefully, observed that she was not asleep, but her eyes wide open and gazing very intently at something. The mother lay carefully down again, concluding to not disturb her as she was so quiet and still, and remained some time, when the girl called out, "Mother! mother! I have just seen a man right from Heaven; he says he has just seen Helen and Jane Ann there! and I believe him too," spoken with as much earnestness as if there was not a possibility of doubt. Helen and Jane Ann were the younger sisters that had died. She had not shown the least aberration of mind for some time before or after this—indeed, not until the very last of her sickness. She was a lively intelligent girl, and this could be no other than a reality.

In 1853 Jerome Hammond died with the consumption, with his intellect unimpaired to the last. About four weeks before his death his mother was taken down with a heart affection, which she had labored under for some time, and after two weeks died. A week or two after this, in the night, during a coughing spell, Jerome heard his mother very distinctly call out, "Jerome, Jerome!" twice, while perfectly awake, and answered, "What do you want?" His sister, by adoption, what took care of him, sleeping in an adjoining room with the door open, heard his answers, but did not hear the mother's voice, and asked him if he wanted anything. A few hours before his death he evidently saw his Spirit friends above and at the foot of the bed, come to welcome him, by his eager, smiling, and interesting look, beckoning and answering, in passing into and from the interior state—apparently wishing to disguise the fact from his earthly friends, as he had before been very bitter against the idea of Spirit intercourse. Until a short time before his death he seemed quite reluctant to die, but now he was quite changed, doubtless from the conviction of spiritual presence. It has been my lot for the last eight or ten years to notice this change and this realization of Spirit presence, in persons who have been sick any length of time, just before entering the "promised land," and in the absence of any other sign, I look upon it as the most reliable symptom of the termination of the disease. Indeed it would seem very strange to me if the Almighty, in leading his children out of this "Egypt," should not give them a view of this foreign land before their entry there, especially while there are such darkness, erroneous history, or contradictory reports of it in their native land.

A few years ago, Albert McGuinn, aged about thirty, having been in a decline from consumption for three or four years, and buried his wife just before his death, while his brother was lying on the sofa near by, he desired to be raised up, and observed to him that there were a number of white bright persons around the bed that looked so beautiful and white, and said to his brother and mother, "You do not look so; you are dark; you are not bright like them;" and seemed astonished at first at the difference, but at length recognized his wife and other Spirits among them. He said they appeared floating in the room.

Mrs. Angel, of Watertown, had her spiritual vision opened in a similar manner, and heard the most beautiful angelic music, while her husband was lying by her side to usher her into the new mode of existence—"the house not made with hands."

It seems that other M. D.'s, if they would take the pains, might furnish other more interesting cases. Such as I have I give well authenticated. A few others I cannot recall now.

D. S. KIMBALL, M. D.

WARNING BY BREAKING GLASS.

MR. PARTRIDGE: I send you an account of some manifestations which have taken place in this part of the country, between four and five years ago: Justus Cooley and wife were sitting before their fire, conversing. At the same time there was the top part of a lather-box, with a glass in it, hanging up at the back part of the room, which commenced cracking. Mr. Cooley stepped to the glass, and took it into his hand, and resumed his seat, and the glass still continued to break and fly for some time, until it was shivered into forty or fifty pieces, many of the pieces being split through flatwise of the glass, the size of a person's finger-nail. Mrs. Cooley being partially developed as a writing medium, took her pen, and composed herself for answering such questions as should be put touching the singular circumstance.

Questions by Mr. Cooley: Is this a warning to us that we are to have trouble in our family? Ans. Yes.

Ques. Will you tell us what it is? Ans. It will come fast enough without your knowing beforehand.

Ques. Is any one of the family going to be sick? Ans. Yes.

Ques. Will you tell us which one? Ans. Your idol; and if you do not know which one that is, I do.

Within the course of that season his eldest son was brought home from his monthly labor, sick, and soon after left the form, and from that time one after another was sick until the whole family had their turn of being sick. In the fall another left the form. But they are not gone to "that bourne from which no traveler returns," for Mrs. Cooley tells me that she has seen them since they left the form.

Mrs. Cooley's father, who had left the form, purported to be the one which gave the aforesaid warning. As I was at Mr. Cooley's not long after the circumstance of the glass being broken, examining the same, I thought I would see if I could ascertain the process by which it was done. I asked the intelligence present, which purported to be the one that broke the glass, if he would be so good as to tell me by what process he broke it. The answer was, if I would tell him the process of making hail, he would tell me by what process he broke the glass; and so I remain just as ignorant upon the subject as I was when I asked the question. Now, if any scientific gentleman will give an explanation of the *modus operandi* of breaking glass, and splitting it up into thin scales, not thicker than paper, without any visible chemical preparation, or the touch of anything visible whatsoever, he will very much oblige a seeker after truth.

AMOS BELDING.

GORHAM, O., January 27, 1860.

WARNINGS OF DEATH.

PERRY CITY, N. Y., Jan. 29, 1860.

FRIEND PARTRIDGE: I have a few facts which may be of some interest to your readers. Thirty-five years ago, when all the family except my father were away, he was lying in bed, and while he was wide awake he saw before him a person dressed in white. He looked at the person a moment, and being a man who knew little of physical fear, he sprang from the bed with the intention of catching the individual, or whatever it was, but to his surprise he found nothing. This sudden disappearance of what he thought to be a veritable person, startled him. He got in bed again, and he said that during the remainder of the night, or a portion of it, he saw faces passing before him. In the morning he met my eldest brother, (who is still a tenant of earth, my then eldest brother being the one who died at the time,) and was much agitated, and told him what he had seen the night before. Father remarked while speaking of it, that he did not know what was going to happen, but he guessed that some of them would die. My eldest brother lived but a short time after this affair, and another one followed within a month. This fact is reliable.

My mother has been warned in a dream of the deaths of all, or nearly all her children that have died, (six.) On the night of the 8th of the present month (January) she heard a loud noise, like some heavy body falling on the floor; and in fact she did suppose it to be an iron that my father had been in the habit of putting to his feet to keep them warm, until she got up in the morning and found the iron in the bed, and nothing to be perceived on the floor that could make such a noise. Father said he did not hear it; but as he was afflicted somewhat with deafness, she thought nothing strange of his not hearing it. A few nights before, she dreamed that father was

making a garden, and had one prepared in the nicest manner, all fresh and new. About 10½ o'clock, the 9th of this month, my father was taken with a violent pain in his stomach, and for eight hours he suffered severely, and died at 8 o'clock in the evening. He dropped away in the end like a child going to sleep, without moving a muscle. He was 80½ years old. Mother said she felt certain, as soon as he was taken, that her dream and the noise she heard indicated his death. Being a skeptic, he is regarded no doubt by our good Christians as having passed to a dismal place, or will pass there. We have received a communication respecting him, stating that he was two hours in waking to a state of consciousness; and that the first thing he wanted to know was if it were a reality or a dream. He was told that it was a reality. He then asked for some of his children, and his eldest son went to him. He looked at him for a moment, and then said, "This is you, isn't it?" His first resolve was to leave off all his bad habits, and then to store his mind with knowledge.

I have some more "facts of former times," but I must reserve them for the present. DAVID TROWBRIDGE.

In response to neighbor Trowbridge's postscript, we will say that he would much oblige us by furnishing the spiritual facts which have occurred among the Quakers, or any other people.—Ed.

Accession to Our Ministry.

In these times of progression and opposition it may not be uninteresting to you to know that we of Northern Indiana are alive, and, we hope, on the ascending plane. For the benefit of friends of wishing to hear a good speaker on the all important subject of the day, allow me to speak of Brother Benjamin Todd of Minooka, Ill. He has been speaking to us for a few weeks, and we cheerfully recommend him as a speaker and teacher in the department of Spiritual Philosophy. He is a clear, sound, logical reasoner, well calculated to please and instruct all who may give him a hearing.

As we have not seen his name in any print, perhaps those few words may be of service to him and the public.

(Signed) LECTURE COMMITTEE,
Elkhart, Ind.

TO T. L. H.,

SIX YEARS OLD, DURING A SICKNESS.

Sleep breathes at last from out thee.

My little, patient boy;

And balmy rest about thee

Smooths off the day's annoy.

I sit me down and think

Of all thy winning ways;

Yet almost wish, with sudden shrink,

That I had less to praise.

Thy sidelong, pollowed meekness,

Thy thanks to all that aid,

Thy heart, in pain and weakness,

Of fancied faults afraid;

The little trembling hand

That wipes thy quiet tears;

These, these are things that may demand

Bread memories for years.

Sorrows I've had, severe ones,

I will not think of now;

And calmly midst my dear ones

Have wasted with dry brow;

But when thy fingers press

And pat my stooping head,

I cannot bear the gentleness:

The tears are in their bed.

Ah! first-born of the mother!

When life and hope were new,

Kind playmate of thy brother,

Thy sister, father too;

My fight where'er I go;

My bird, when prison-bound,

My hand-in-hand companion—no,

My prayers shall hold thee round.

To say "He has departed,"

"His voice," "his face" is gone;

To feel impatient hearted,

Yet feel we must bear on;

Ah! I could not endure

To whisper of such woe.

Unless I felt this sleep ensuro

That it will not be so.

Yes, still he's lived and sleeping.

This silence, too, the while;

Its very hush and creeping

Seem whispering us a snail:

Something divine and dim

Seems going by one's ear,

Like parting wings of Seraphim,

Who say, "We've flitted here."

Laura West.

LONDON THREE CENTURIES AGO.—We have now tracked the entire city round. It is hardly necessary to say that to the west of the Fleet river population is scant and capricious. There is a place called Fleet-street, but it has very few houses, and the few it has are uncomfortably scattered about, presenting the sort of aspect a new colonial settlement may be supposed to exhibit when the building lots are beginning to be taken up, with long intervals between them. From Fleet-street and the Strand, where the buildings were more commodious, fields and gardens stretch up to Holborn; and the adventurous horseman who does not fear to trust himself in lonely places, may penetrate far beyond to the two great provincial roads, known as the Way to Uxbridge, and the Way to Reading, and destined, hereafter to become populous thoroughfares under some such titles as Oxford-street and Piccadilly. But we have nothing to do with these outlying districts; our business makes us within the city walls, which enclose the whole of the living hive called London, in this year of grace 1575.—Once a Week.

LETTER FROM EMMA HARDINGE.

WILMINGTON, N. C., Jan. 31, 1860.

Mr. PARTRIDGE: Dear Friend: I send you the inclosed noble letter, addressed to me by the Spiritualists of Macon, which you can publish, if you think proper, nor deem it will present me before your readers in too egotistical a point of view.

My object in giving it publicity at this time is because I earnestly desire that the Spiritualists, at least, (if none others,) should be in a position to judge fairly of the generous and candid appreciation with which Southerners receive our highly reformatory philosophy, and this, too, at a time when public feeling between the two great sections of the American nation is excited to a pitch of extreme bitterness. Surely there is something in the tender affection with which the South has hailed the advent of the beloved ones from the better land, until they have almost worshiped the messenger for the sake of the blessed tidings brought, which is most touching, and calculated to link their hands with ours in deep sympathy. Can not politicians and extremists see in this that the true secret of all reform lies deeper than the surface—within the well springs of the human heart; and that this fountain can be stirred? The noble welcome which those who dared to listen have given to me, this letter amply testifies.

I think those who have followed my career as a public speaker with any attention will know I am, in my own person, incapable of compromising the truths given me to utter, and that the Spirit guides by whom my utterances are dictated, are no *chillers* in teaching what they deem *right*. To the root of all reforms, then, the heart and intellect of humanity, my teachers have made me appeal *fearlessly*; and whilst I firmly believe the opposition in Memphis was raised from the belief of the few that I was a John Brown in petticoats, and the insane law against the entrance of Societies in Alabama originated in the same spirit of political hostility, in New Orleans, Columbus, Ga., Macon, and Wilmington, N. C., I have been hailed with joy, the Spirits' teachings candidly weighed and accepted in the same affectionate spirit that breathes in every line of this accompanying and most touching Macon letter. Dear spiritual friends and co-laborers, may we not make Spiritualism the heaven-born angel of peace and good will both to North and South?

I know (not believe) that it is impossible to receive and practically live out the doctrines of Spiritualism without becoming kinder to every living thing that comes within the sphere of influence. I know that a true Spiritualist is, or should be, a law unto himself, and that penal restraints or institutions, preserved or abolished, are nothing to him whose law, gospel, and code of morality are from within. To arrest starvation and crime, libertinism, despotism, and all the rank corruptions that fester in Northern cities as in hot-beds, must the South force laws upon the North? or shall not both throw over each other's short-comings a vast mantle of humanitarian charity, spun out from the fine threads of regenerated, reformed, vitalized, loving hearts that have learned from the sacred lips of those they loved and trusted on earth—lips that speak of results experimentally tested, that the least wrong done to one of God's creatures is the greatest wrong one can inflict on one's own soul. From my soul, I do believe the generous hearts of whom I have here presented a specimen, are ready to embrace this glorious doctrine.

Northern Spiritualists have now had it long among them; only send the South one-third of the evidences which have been so rife with them, and I can not help prophesying that the contest will be, not who can do each other the greatest wrong, but which is worth the most—*practice or theory*. Spiritualism has been long wandering in the North among the mazes of intellectual phenomena. It presents itself in the South in the form of a religion. Think you, dear friend, if we can succeed in launching this great leviathan of reform on the ocean of human love, we shall have need of any smaller craft in which to float with the tides of progress? Since every *ism* owes its origin and ultimate its destiny in Soul-ism, or as the phrase is, Spiritualism, I for one determine to concentrate life and energy on the promulgation of this reform of reforms, content to wait for the abolition of all wrong when its root is dealt with successfully, namely, the human heart; nor do I question whose offering will be the most acceptable

to the Father of the race, North or South, provided the one exceeds the other in the acting out of that law which can never be transgressed under any institutions, any policy, or any government where all is law and gospel within. I am dear Mr. Partridge, yours for humanity,

EMMA HARDINGE.

THE MAON (GA.) SPIRITUALISTS TO MISS EMMA HARDINGE.

MACON, GA., Jan. 24, 1860.

TO MISS EMMA HARDINGE:

Dear Madam: The little faithful band of Spiritualists of Macon have authorized us, a committee appointed for the purpose, by an *im prompt* meeting held at the close of your lecture, last evening, to convey to you the heartfelt emotions of gratitude, which they, individually and collectively, entertain for yourself personally, and the very high appreciation with which they regard your recent manifestations of love in their midst.

In obedience to this outgushing mandate of warm and affectionate hearts, permit us to say, Miss Hardinge, that we desire not to offend the delicacy of your noble nature by any fulsome adulation; but, in our feeble way, to express our gratification and delight at being permitted to partake of such a *soul's festival* as we have enjoyed, in attendance upon your lectures.

We have had our darkened minds illumined by the divine radiance of the glorious philosophy breathed through your lips; we have had our hearts' best affections stirred within us to their very depths by the glowing and eloquent instruction imparted through your mediumship, and we feel that our spiritual natures have been fed with the bread of life, and our thirsty spirits have been abundantly refreshed by the waters of eternal truth, which have, through you, been poured out upon us with such prodigality and richness.

How else, then, can we feel, but joyfully grateful? How otherwise than profoundly impressed with our sense of obligation, firstly, to the Great Father of Spirits, who has opened up to our vision the ineffable glories of a blissful immortality; secondly, to that shining circle of invisible intelligences, who have so successfully used your organism, to illustrate and enforce the laws of progress, life and inspiration, and thirdly, to yourself, gentle lady, for the patient, earnest, and affectionate manner in which you have subjected all your physical and intellectual capabilities to the use of those for whose benefit you have labored.

Believe us, Miss Hardinge, when we say that we feel that we have been blessed by those labors beyond our power adequately to express. And in return, we have only this recompense to make you to give you the assurance that as long as memory holds its empire, we shall still think of you kindly. And we shall cherish the hope that the controlling circle of your Spirit-guides will impress you again to visit this section, and here gather up the golden sheaves of a ripe and fruitful harvest, the seeds of which have been so lavishly strewed through your instrumentality.

For you, personally, permit us to express, once more, the best wishes of all our hearts, that all the happiness of which your sympathetic and cultivated nature is susceptible, may be yours, without a throb of pain to embitter your future, and that when life's work is done upon this footstool, we may all meet again with Emma in those bright celestial spheres, where faith ends in knowledge and hope in fruition. Perennially yours, etc.

L. F. W. ANDREWS,

JOHN P. HARRY,

F. F. LEWIS.

Committee.

EARTHQUAKE IN CHARLESTON, S. C.—The Charleston *Courier* of Jan. 20, says substantially thus: "At seven o'clock on Thursday evening our city experienced an earthquake of more violence than any felt or recorded, we believe, for fifty years. The duration of the greatest force of the motion or disturbance is stated by various observers at six, eight, and ten seconds. At the Post Office the concussion was sensibly and even violently exhibited throughout the building, and in the disarrangement of papers, letters, etc., from the pigeon-holes or cases, and the shelves. At the *Courier* office, near the Post-Office, there was an equally violent demonstration throughout the building. At the Bank of Charleston, which is a few rods westward from the Post Office, and is a very substantial building, the motion was strongly marked, and excited immediate apprehension of some catastrophe to a neighboring building.

A YOUNG LADY RENOUNCING THE CHRISTIAN RELIGION. On Saturday morning last, an occurrence took place in the Synagogue of the Congregation Emanuel, in Twelfth street, which truly can be said belongs to the exceptions of religious life. It was no less than the renunciation of the Christian faith, by a lady educated in the principles of the Presbyterian Church, and her conversion to the Jewish religion. The whole ceremony was conducted in a solemn and impressive style, and the lady pronouncing the *Schmah* before the open Ark, the greater part of the congregation seemed to be much affected, as well as the lady herself and her relatives, who were standing near by. Mrs. S. is about twenty years of age, and of rather prepossessing appearance. — *Georgia Citizen*.

GREY CEMETERY. An animal called the laughing jackass, found nowhere but on the Austrian Continent, has been brought to San Francisco. It belongs to the feathered tribe, has feathers, wings, and a long beak. It laughs like an old woman, and in the Australian forests at night, it has led many a wayfarer in search of an old lady in such a lonely condition.

TURN.—It does not embrace the world like the great tidal wave, sweeping along in majesty, calmness of power, and filling every creek and estuary; it rather descends in many fertilizing rills from the mountain sides; and it is better that it descend for the present even so, than that it shall flow in one broad river, leaving an arid desert over all the land save on its immediate banks.

INCORRECTNESS OF EXOXYGENE. Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence by the recollection of it. A childhood passed with a due mixture of rational indulgence, under fond and wise parents, diffuses over the whole of life a feeling of calm pleasure; and, in extreme old age, is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment.

WEEKLY ITEMS AND GLEANINGS.

CONGRESS. After a contest of some two months, Mr. Penning (ex Governor of New Jersey) was elected Speaker of the House Representatives, on Wednesday last, by a majority of one over a combined vote of the parties who opposed him. Mr. Sherman having previously withdrawn from the contest. We somewhat expected to get up the next morning and find the Union dissolved, but it seems "stand the racket," although some three days have since elapsed.

EXECUTION OF STEPHENS. Stephen, the poisoner of his wife, who remarkable trial and conviction has occupied so large a share of public attention, was executed at the Tondo, in this city, on Friday morning last, at half past nine o'clock. A few days previously, it is reported, although he contradicted it, he had formed a plan to escape from prison by the assassination of two of the keepers—a pistol having been furnished him for this purpose by an unknown hand. He says that he intended to commit suicide with it.

TRIAL OF SPEERHENS AND HAZLETT. The trial of Stephen A. Hazlett, participants in the Brown raid on Virginia, is in progress at Charleston, Va., at the moment we are writing this paragraph.

SAD CALAMITY. A large high tenement house, in which some twenty-two families were residing in Elm Street, this city, took fire on Friday evening of last week, and several of the inmates were suffocated or burned to death, while many others were injured in various ways, some, it is feared, fatally.

EXPLOSION AND TERRIBLE LOSS OF LIFE. Brooklyn has just been visited by two sad calamities. On Thursday last, a boiler in the millery of Graham's Pully, First and North Fourth streets, E. H. exploded, killing two men and destroying a large amount of property. On Friday morning, a boiler in a large hat factory in Walworth street, near Myrtle avenue, exploded, destroying the building and the lives of some fifteen or twenty persons, (number not ascertained at the time this paragraph is indited.)

THE TEXAS LEGISLATURE. Gov. Houston's message to the Legislature of Texas, transmitting the resolutions of the South Carolina Legislature, opposes the Southern Convention. The legislature introduced resolutions sustaining Gov. Houston's views. Texas gave no her independence to the Union, and is unwilling to surrender the Union on an emergency not deemed sufficient to cause so important a step. Virginia and Maryland also look with disfavor on the proposition for a Southern Convention, and will not participate in the measure.

PROF. JAMES P. EASY, left Cincinnati for his Spirit-man on the 26th January. Prof. Easy was among the best American scientific men, and much loss will be felt in this mundane sphere. He will have a better opportunity to investigate his peculiar theory of sleep, and probably better opportunity to produce them from the heavens and in the minds of men.

MORTALITY. The recent report of our sanitary inspectors show that 21,615 deaths occurred in this city in the year 1859, which is 688 less than last year. We add the following results of reports during the same year.

	Population.	Mortality.	Ratio of deaths to Population.
Providence,	52,000	987	1 in 52.9
Baltimore,	253,000	5,019	1 in 50.2
Boston,	180,000	3,738	1 in 48.15
Brooklyn,	270,000	6,206	1 in 43.5
New York,	300,000	23,615	1 in 36.9

PROF. YORRMAN commenced a course of four lectures at Cooper's institute, Monday evening of last week, to elucidate the Nature and Influence of Solar Radiation on our planet and its inhabitants. The lectures were highly edifying to observers and thinkers.

FROM EUROPE. The R. M. steamship America, from Liverpool, the 14th ult., arrived at Halifax on the 21st. She brings the following items of interest:

There was a doubtful rumor that the Emperor of Austria had invited Russia and Prussia to defend the legitimate rights of monarchs. The Manchester Chamber of Commerce have memorialized Mr. Palmerston to bring the subject of international maritime law before the European Congress.

At the latest accounts, the Spanish army was near Tetuan, position of the army being unchanged.

The Paris correspondent of the *Post* reports that the Pope has said the Pope will give up the Romagna, provided the rest of the dominions be secured to him.

Cardinal Antonelli's reported resignation was not confirmed. It is rumored that Garibaldi had gone to Italy.

Gen. Montauban, Commander in Chief of the French expedition to China, had embarked, with staff, at Marseilles. He goes by the overland route.

The monthly returns of the Bank of France shows a decrease of 15,000,000 of francs, and an increase in discounts of 46,000,000 of francs.

A stormy meeting of the Great Ship Company had been held in London. A report was presented showing the position of the company, and announcing the resignation of the Board. A motion to receive the report was followed by an amendment that before a Committee of Investigation be appointed. After a warm discussion, it was resolved to decide the question by ballot. The result of this ballot was expected to be made known on the day the vessel sailed. The meeting stood adjourned till the 17th.

A Capt. Walker, stated to be the captain of the slaver *Wanda*, and who recently arrived in Liverpool under extraordinary circumstances, was under arrest in that place charged with having conspired with others, to obtain money by false pretences. The evidence before the magistrate showed that Walker was treating for the purchase of a ship for a slave expedition.

The London *Times*, editorially, criticizes the financial statement of the American government, and points out that allowing for the loss of one State and the maturity of the other, there is the strong possible analogy between the respective proceedings of England and America.

INDIA AND CHINA. The Calcutta mail of December 10, and the Hong Kong mail of November 27, had reached England. The Government dispatch from Oude confirms the complete overthrow and dispersion of the remainder of the rebel army. All the leading rebels had been taken, except the Beem, and she could not hold out any longer. The Chinese were reported to be making great warlike preparations.

STARTLING OCCULT PHENOMENA,

TO THE PATRONS OF THIS PAPER.

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