



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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NEW YORK, SATURDAY, OCTOBER 11, 1856.

WHOLE NO. 232.

## Current Items.

**MIRACULOUS ESCAPE.**—A few days ago, as two ladies, one named Barton, the other her sister, were attempting to cross to Goat Island, Niagara Falls, by means of some plank temporarily placed upon the new bridge, the supports gave way, and they were both precipitated from the bridge. Mrs. B. fortunately seized an iron rod connected with the bridge, while her sister, after vain attempts to sustain herself by grasping Mrs. B.'s dress, was thrown into the raging waters beneath. The plank fell with her, and after several attempts she grasped it. By the mercy of Providence the plank was thrown into the water diagonally with the shore, and the current, which was bearing her so furiously to destruction, drew the lower end of the plank against the bank, when several persons seized it, and after great exertions finally drew her ashore in a fainting condition. Mrs. Barton, after clinging to the rod for some time, was lifted from her dangerous situation by some persons who had rushed to the spot.

**ARRIVAL OF MONSTER SNAKES.**—The brig Planet, just arrived from Africa, brought to Salem, Mass., several monster snakes—anacondas; one eighteen feet long, and another thirty-five feet in length. These snakes, when at liberty, are ravenous and dangerous, and will seize animals of large size, and after crushing them so as to break all their bones, will swallow them whole. The crew of the Planet report that the larger of these snakes had devoured a woman and a child before it was taken. On Saturday they were preparing to feed it with a good sized dog.—*Palmers Journal.*

The corner stone of the Troy University was laid on the 2d instant. Notwithstanding the bad weather of the previous day, great crowds had poured into the town to see the sight. A spacious tin box, containing a history of the University by Prof. Barber, and the New York City and Troy papers, was placed in the stone. Dr. Baldwin and the Rev. Dr. McClintock of Carlisle, Pa., the President elect of the University, delivered powerful addresses. The buildings were designed by Edson & Egelbert of New York, and will be equally tasteful and commodious.—*Tribune.*

**THE QUAKERS.**—It is said that important changes are in progress among the Quakers, which threaten to do away with much of the staidness which has characterized the sect. The fifth yearly meeting in Chester, Pa., has issued a "testimony" on amusements, which upsets all the old notions of quakerism. It contends earnestly for music and dancing as innocent and useful recreations, and quotes any amount of Scripture to sustain the idea. They oppose public balls and late dancing parties, but recommend the cultivation of both music and dancing as home pleasures.

**STEAM ON THE RED SEA.**—The Viceroy of Egypt has determined to establish steam communication between various points on the shores of the Red Sea, and has chartered a steam navigation company, with a capital of ten millions, of which the Government will furnish three millions. The enterprise will be under the direction of Mustapha Bey, the nephew of the Viceroy.

**TOLERATION IN TURKEY.**—Since the publication of the new law in Turkey, one hundred and six Christian churches have been repaired or constructed. The Sultan alone contributed \$5,000 to one building in the island of Candia. In fact, everything is done by him and his Government to conciliate his Christian subjects, and to improve the condition of the empire.

**MONUMENT TO THE PILGRIM FATHERS.**—The project of erecting a monument to the Pilgrim fathers, at Plymouth, is stated to be progressing with vigor. About \$35,000 have been raised of the \$200,000 required. The legislature of Massachusetts and Connecticut have each appropriated the sum of \$3,000.

**FIRES IN THE WOODS IN NEW YORK.**—Thursday, the 18th of September, says the Elmira Advertiser, will be marked in black in the calendar of many persons in Allegany, Chautauque, Cattaraugus, Erie, Niagara, Steuben, and many other western counties in this State, and M'Kean, Potter and Erie counties in Pennsylvania; for on that day more property was destroyed by fires, in the different localities named, than on any other day within the recollection of the "oldest inhabitant." For many weeks previous to that time an excessive drought had prevailed in all parts of the section of country referred to, and fires had been raging in the woods in all quarters. On Thursday, the 18th, the wind was very high, and the fires spread in every direction, running through the fields, sweeping houses, barns, fences, and everything combustible, before it. All of our exchanges from the western counties of this State contain more or less particulars of the ravages of the fires in their several localities, some of which we have already noticed. In Cattaraugus county the fires seem to have been very destructive.

**TRAPPED HIM.**—Mr. George W. Stell, residing near Petersburg, Va., caught a neighbor in a beaver trap a few mornings since. Mr. S. had experienced considerable difficulty in keeping his watermelons quietly "at home o' nights," and hit upon a beaver trap to solve the mystery of their disappearance. Accordingly he set one, upon the plan of a steel-trap, though larger, without teeth. In the morning, instead of a thieving negro, he found an honest neighbor, fearfully crouching over it—fast. Imagine that neighbor's feelings!

**THE FRENCH RELIEF FUND.**—The Joint Committee appointed to receive funds for the relief of the sufferers by the inundations in France, have finally closed their labors. Most of the amount subscribed has been forwarded, and the balance will be dispatched in the next French steamer. The total sum collected by the Mayor Wood Committee and the Committee of French citizens, is \$20,621 72.

**A MOMENTOUS INQUIRY.**—The old Lutheran Tennessee synod, by its delegate, Rev. Mr. Moser, submitted to the last Missouri synod, the all momentous inquiry, whether the bread, at the communion table must be cut or broken. The conclusion they finally (after solemn consultation and an ample and impressive exchange of opinion) arrived at, was that it was heretodox to break the bread, and that it must be cut.

**DEATH FROM TIGHT BOOTS.**—It is said that Paul Stillman, an employe in the New York Novelty Works, died last week, from the effects of wearing tight boots. He had them on his feet only two hours. Mortification set in, which made amputation necessary, and utter prostration of the system followed.

**TOBACCO GROWING IN OHIO.**—Within a circuit of some sixty or seventy miles in Ohio, 1,500,000 pounds of leaf tobacco is raised annually, and of this 2,300 tons were sent to Louisville last year, while some 2,100 tons went to Cincinnati.

**FEMALE DOCTORS.**—There are at present thirty eight female students in the New England Female Medical College, while eight others have been granted diplomas to practice as physicians, and their services are in great demand.

**A WEDDING.**—A wedding came off at the Court-house one day last week, in which the bride was fourteen and the bridegroom seventy odd years of age. They were both children, the one in her first, and the other in his second childhood. There was present at the nuptial ceremony a daughter of the "old gentleman" as old as the bride's mother.—*Havana (Ill.) Herald.*

**ANOTHER.**—A wedding took place last week, at the Court-house in one of the districts of this State, in which the bride was one hundred and twenty and the bridegroom twelve years old. Both were in the prime of life. There was present at the nuptial ceremony a son of the bride older than the bridegroom's father.—*Charleston (S. C.) Standard.*

## PERSONAL AND SPECIAL NOTICES.

### To Our Friends at the West.

The Editor of this paper proposes to leave New York as early as the first of October, on a lecturing tour through several of the Western States, including Ohio, Michigan, Wisconsin, Indiana and Illinois. The lectures will chiefly relate to the facts, laws and tendencies of Spiritual Intercourse; the spiritual element in all Religions and in the noblest works of genius, ancient and modern; special attention being given to the present living inspiration, and the great Spiritual Reformation of our own time.

S. B. B. will also receive invitations to lecture on literary, philosophical and popular subjects, before Lyceums and scientific institutions. The friends of progress in the numerous cities and villages along the Hudson River, New York Central, Lake Shore or Great Western, and Michigan Central and Southern Railroads, who may desire his services in this capacity, are requested to communicate their wishes, by letter or otherwise, at their earliest convenience. This will be necessary, as we desire to prepare and publish a complete programme of our proposed labors before leaving home.

It will be perceived that this course will render it extremely inconvenient, if not altogether impossible, for the lecturer to accept invitations that may be tendered to him along the route; hence the obvious necessity of making previous arrangements. Address S. B. Brittan, at this office.

### Dodworth's Hall.

T. L. HARRIS will occupy the desk at Dodworth's Hall next Sunday, and for several Sundays following.

### Lectures in Brooklyn.

REV. T. C. BENNING will lecture in the Hall, corner of Clinton and Atlantic-streets, Brooklyn, next Sunday, afternoon and evening. Subjects—Reformation, Regeneration.

### Mr. and Mrs. Clark's Removal.

MR. and MRS. URIAH CLARK have lately removed from Williamsburgh to Auburn, N. Y., where they propose to establish a spiritual Healing Institute at their residence on North-street, fifth door above Seminary-street.

### To Spiritualists Generally.

The Spiritualists of Cincinnati, having effected a permanent organization, have procured for their use a new, large and commodious room, known as National Hall, and they invite the especial attention of speaking mediums and other lecturers on the Spiritual Philosophy and kindred subjects, to the above-mentioned fact.

Those wishing further information on the subject will please call on or address, J. D. Tallmadge, Corresponding Secretary, No. 150 Vine-street, Cincinnati, O.

### REMITTANCES TO THE SPIRITUAL TELEGRAPH,

ENDING OCTOBER 4.

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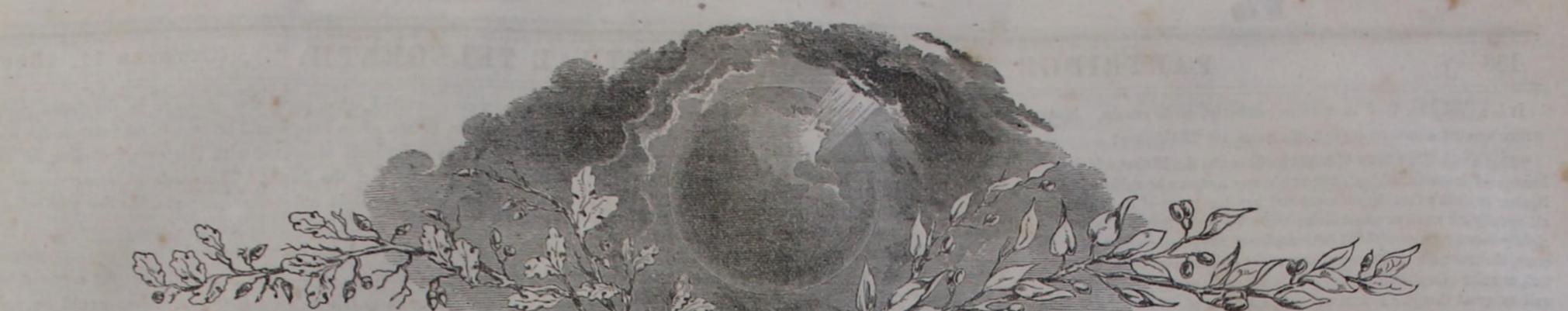
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WHOLE NO. 232.

## The Principles of Nature.

REFLECTIONS ON DR. HARE'S REPLY TO F. J. B.  
NUMBER FOUR.

THIS last number is to be devoted to the subject of Divine Providence; and I find I shall not have space to do anything more than touch briefly on several topics which the subject embraces. I can not elaborate them as I would wish.

### A DEFECTIVE OR IMPERFECT PROVIDENCE.

Such a Providence Dr. Hare has sufficiently described in the following quotations.

"To me it seems idiotic to suppose that the God of a hundred millions of suns, and probably not less than a billion of planets, should ever bestow special favor on any one planet." "Narrowed by their Jewish affiliations, Christians forget the vastness of the universe, that there are a hundred millions of solar systems, that the inhabitants and planets must be almost infinite in number, so that to suppose that each individual is a special object of attention to the Deity, is unreasonable. According to the higher Spirits, God acts only by general laws, and experience is, it seems to me, entirely in favor of that impression. Of species, and still more of genera, great care is taken through the laws; but of individuals none is taken specially."

That heads me. There is an irreconcilable inconsistency here. The sentiment is too plain to be misapprehended: God takes "great care" of species and genera through the laws he has instituted for their care; but "none specially" of individuals that go to make up, and actually do compose, each species and genus; and yet he bestows no "special favor" on any one planet that sustains any of these species and genera. If such teachings are according to higher Spirits, they need to rise higher yet before they will rise out of the depths of inconsistency. I inquire of a neighboring townsman, Have you a good school? He answers Yes; the master governs according to the providence of God. He takes great care of the school as a whole—governing it by general laws, but has no special care for the individuals that go to make up the school; and he does not pay any particular regard to the school-house where the scholars are kept. I ask a man, Have you a good nursery? Yes (he replies); the gardener takes great care of the species and more of the genera of the things he is cultivating, but not of the individuals that compose each species, nor yet of the ground where he has caused them to grow. The principle is contradictory and suicidal, and nothing would justify the teacher and gardener in adopting that principle, which could result only in disaster. Their providence over the school and nursery, when trying to act upon a perfect principle, would necessarily be defective through want of sufficient knowledge, sufficient power, and sufficient foresight on their part to carry a perfect principle out perfectly.

There can be no such defects in the Deity; and Divine Providence, emanating from him, must be as free from all defect, and as perfect, as the source whence it emanates.

"To me it seems idiotic (writes the Doctor) to suppose that the God of a hundred millions of suns, and probably not less than a billion of planets, has ever bestowed special favor on any one planet." Let us explain: If there is any, the least particle

of favor shown to any one planet, that favor, viewed in relation to that planet, is a special favor; if there is the same amount of favor, or favor of any kind or character, shown to each and every other planet, the favor to each of those planets is a special favor to that planet. Now directing our thoughts to God, as the Author and Dispenser of this favor and care to each planet, it becomes a particular Providence, as it is distributed to, and presides over, each particular planet. And it is a general Providence as it reaches to all, and a universal Providence as it embraces the whole; and God is the God of each, the God of all, the God of the whole. But let one planet be omitted, that is, fall short of His favor and care in any way, or by any means, and his Providence is not universal, for it does not embrace the universe—one department of it is left out; it is not general, for it does not reach all; it is not perfect as a particular or special providence, for there is one overlooked. Such a providence as that, viewed in relation to the universe, is neither a particular, special, universal, or general providence; but it is a defective providence, a partial providence, an imperfect providence; and God, in his government, becomes imperfect, defective, partial.

The same reasoning applies also to the creatures of God—to man. When considered in respect to one, it is special or particular; to all, general; to the whole, universal. But destroy its being special or particular, and it is no longer general or universal, but a defective, weak, imperfect providence.

### A PERFECT PROVIDENCE.

From the preceding it must be apparent, that a perfect providence must be a particular and special providence; and each and every individual must, and will have its share, according to the dictates of perfect wisdom, perfect goodness, and perfect love.

This was what Christ taught, Matt. 6: 25-34; and this was what Dr. Smith was illustrating in his words that I quoted on this precept of Christ against distrusting the wise providence of God:

The argument which our Lord here employs is beautiful and affecting. Every one must have felt its force. When in a solitary ramble, our eye has been struck with a little flower blooming in a secluded spot—when we have examined the perfection of all its parts, the richness, the variety, the exquisite beauty of its tints—when we have considered the care which has been taken of this humble plant, and the inimitable skill employed in the construction of it, which of us has not been deeply impressed with the truth which our divine Instructor here teaches? Which of us has not said to himself, "Can so much skill have been lavished in forming—can so much care have been taken in preserving this little flower; and can I, humble and insignificant though I am, be overlooked by the Author of my being? It is impossible. There must be a Providence, and I and the myriads of creatures who in common with me enjoy the boon of existence, have reason to rejoice.

Dr. Hare terms the above "certain canting remarks," and at the same time a "pious sentimental commentary." He has his tastes, you yours, and I mine.

In writing against a special Providence, the writers eternally write as though they thought, if there was a special Providence, it must be confined to one part of the universe, and there must be omission, neglect, defect, in another part. No advocates for

special Providence, that I know of, contend for anything like this. But those who oppose them, and contend for a sort of a general Providence, acting by general laws, which work mighty well and favorably for some individuals and adverse and cruel to others, maintain a sort of Providence which, in its operations, becomes just such a Providence as they write against. Like the car of Juggernaut, this Providence makes some draw, elevates others to ride happily, and mangles and grinds others to powder by its ponderous movement, without regard to their good now or ultimately as individuals.

"To me it seems idiotic to suppose that the God of a hundred millions of suns, and probably not less than a billion of planets, has ever bestowed special favor on any one planet."

It has been quite customary, when some certain ones wished to make others think that the providence of God over this planet, over humanity, over individuals of the human race, must be less definite, less perfect, less effectual, and less good in its result, than they hope for from the Divine perfections, to resort to the plurality of worlds. And the thousands of nebulous systems, each with their thousands of suns, and those suns with their many more thousands of planets, and each planet with its thousands of intelligences and other beings, become "the harp of a thousand strings," on which they sound their extensive knowledge of the extensive universe. And the purport of their "sounding strains" amounts to this: that the providence of God is like gold under the hammer, which, as its surface expands, becomes thinner, lighter, and more porous, till it is almost incalculably less in any given area of its surface, than it would have been if it had not been spread over so large a surface. Suppose there are countless millions of worlds, God's providence is as exhaustless as his being, his power, his wisdom, and his untiring energy

"Spreads undivided, operates unspent."

Throughout those millions of worlds it is just as perfect, just as effective, and just as definite, over and throughout each world as if that world itself were the universe. The perfections of God teach this. We can conceive of the universe being diminished; and suppose one-half of it were removed, God's providence over the remaining half—his special favor toward it—could not be increased. Let the universe be doubled, and it would not be any the less over the oldest half. He bestows no less "special favor" on this planet, than if it were the only planet. Men multiply their cares, and, with them, neglects. But it is not so with God. Pope prayed well:

"Yet not to earth's contracted span  
Thy goodness let me bound,  
Nor think thee Lord alone of man,  
When thousand worlds are round."

But F. J. B. prays better (not that he would boast of his praying powers):

Do not to earth's contracted span  
Let me thy goodness bound,  
Nor think thee less the God of man,  
Since countless worlds are round.

It is as easy for God to govern perfectly, as to create. Some writer quoted Plato as saying in one of his Dialogues :

"That a superior nature of such excellency as the Divine, which sees, hears, and knows all things, can not in any instance be subject to negligence or sloth; that the meanest and greatest parts of the world are all equally his work or possession; that the great things can not be rightly taken care of without taking care of the small; and that in all cases, the more able and perfect any artist is, (as a physician, an architect, or ruler of a state), the more his skill and care appear in little, as well as great things. Let us not then conceive of God as worse than even mortal artists."

Plato has been long in the Spirit-world; and I can not persuade myself he has descended so much to get to the plane of "the higher Spirits," as to teach that "God acts only by general laws," and "that no special care is taken of man's individuality."

#### GOD'S POWER AND PERFECTIONS.

Dr. Hare, in his reply No. 2, speaking of the providence of God, mentions "his *alleged* omnipotency." To understand this we must go to his book. Paragraph 1124 will sufficiently explain it :

"The existence of the universe is not more evident than that of the reasoning power by which it is controlled. The evidence of profound and ingenious contrivance is manifested the more we inquire. Yet the universe, and the reason by which it has been contrived and is regulated, are not one. Neither is the reason the universe, nor the universe the reason. This governing reason, therefore, wherever and however it may exist, is the main attribute of the Deity, whom we can only know and estimate by his works; and surely they are sufficiently sublime, beautiful, magnificent and extensive, to give the idea of a Being who may be considered as infinite in comparison with man. Yet as the existence of evil displays either a deficiency of power or a deficiency of goodness, I adopt the idea of a deficiency of power in preference.

"The universe, as it is presented to my mind, induces a belief that it must have a presiding Deity of commensurate power. As there are millions of suns, each having its planets; as the space which it occupies appears to us little short of infinity; as it must have endured from eternity, and endured eternally, the power and glory of this presiding Deity must be commensurate with his realm, as to extent and magnificence. Yet evil exists, which can only exist from choice on his part, or because it can not be avoided. There must be a want of will or power to prevent or remove evil. Such is the God which my reason obliges me to acknowledge."

It can not be that I misunderstand Dr. H. when I say that he denies that God is omnipotent, that is, that his power is absolute over all and everything, all times and all circumstances. And he denies this on the ground that "evil exists." The existence of evil we must now pass, to remark upon it under another head.

Dr. H. limits God's power to save his goodness. But I am not fully satisfied, after all, that it does it. His goodness, in its practical effects—and is not that all there is of it in reality?—can not transcend his power. And what difference does it make, as far as his own creatures are concerned, and the good of his own rule is secured, whether that defect in his goodness arises from want of will or want of power? Either view destroys the Divine perfections, and neither of them seems rational or consistent.

In admitting the existence of an overruling intelligence, there are several conclusions that necessarily follow this admission :

1st. He is self-existent; therefore he is dependent upon nothing separate from himself for what he is, or what he has. He has derived nothing from any outward source, so to speak, and never can. Being possessed within himself of all resources, they belong to, are in and of him, and therefore he is Omnipotent. There can not be deficiency of power in him, any more than deficiency of life. It is as impossible for a self-existent being to be less than omnipotent, as it is for a created being to be omnipotent. 2d. He must be complete in all the qualities of a perfect being, and perfect in all the qualities of a complete being. Self-existence is the perfection of being; Omnipotence the perfection of power; Omniscience the perfection of mind; perfect justice, of a moral nature; perfect love, of affection; and perfect freedom, of will. We repeat, according to this idea of God, as he is self-existent, there can be no limitations to his existence, his power, his wisdom, his justice, his love, and his freedom, from any outward or inward cause whatever. Therefore he must be perfectly happy; and it is not necessary to add, that such a being is very goodness itself.

#### CREATION AND PROVIDENCE.

This perfect Being wills a creation. Properly speaking, creative energy is the property of Infinite Power alone. God has never bestowed it upon any creature. If creatures could create, they might in process of time, though ever so slowly, make a world of their own; and if they could destroy, they might in

time destroy the world of God's creating. But the creature can neither create nor destroy. As man has not this creative power, he does not comprehend it, as he does not comprehend purely spiritual existence. Hence he is prone to deny this creative power to God, as he is spiritual immortality to man, through systems of philosophy which he frames.

The creation of the universe is something we do not comprehend. We know that it is; and we know that every part of it which we can examine, was not at some past duration; and "the profound and ingenious contrivance" seen everywhere in nature, shows that God, as he is self-existent, must be perfect Creator—the sole and undisputed Author of all there is in nature. So there can be nothing in nature which he did not put into nature, of himself. Therefore, he and his works must be in harmony; and nature, as far as it goes, must represent the will and purpose of God, and nothing but his will and purpose, and tend on, in its movements, toward answering his motive and purpose in creating.

What must have been his motive and purpose in the creation? To diffuse happiness. Nothing less could be compatible with the nature of a perfectly happy and good being. His design in creating must have been to confer such a form and degree of happiness on each creature as is consistent with the character and nature of that creature which his perfect goodness prompted him to create, taking into consideration the whole of the creature's existence. It is not, indeed, to confer that happiness in its completeness to-day, nor to-morrow, or as I would wish, or as you would say ought to be; but according to perfect goodness and unerring wisdom, sustained by infinite power. The providence of God is directed to the achievement of this bliss, and must be perfect everywhere at all times, and negligent or deficient nowhere, at no time. In fact creation is the first act of the providence of God toward the creature; and all that follows is but a continuation of the same providence of which the act of creation was the commencement.

To sum up, then, we conclude that the Infinitely Wise and Good must have created with a perfect motive and a perfect purpose—with perfect means to answer that purpose; for we can not conceive of a perfect God creating with an imperfect purpose, and employing imperfect means to secure that imperfection.

#### EVIL AND PROVIDENCE.

"Yet evil exists, which can only exist from choice on his part, or because it can not be avoided."

True; and it is equally certain that it does not exist because it can not be avoided, that is, there was no *adverse* cause without or within, that occasioned, and that continues, its existence, in opposition to the will of the Most High. It exists from choice on his part, just assuredly as the sun shines from choice on his part, or it would not be here, any more than the sun in the firmament of heaven. Evil is not a principle mightier than God; if so, it is more than God—the main ruling principle. If it is not mightier, it is under his control.

But *evil exists*. Yes. But does evil look to God the same that it does to us? In his sight is it evil as it is in our sight? Is it an end—a final result? or but the *means* to an end—a final result? From the perfections of God, to me there is but one answer to this question, viz., it is but *means* to an end; and that end must be wise and good to God who sees, knows, and overrules all. But it appears hard and evil to us, who see and know but little, and can overrule nothing; and it is wise and good in God that it should so appear to us, as long as it shall so appear.

In entering upon questions that concern the economy of the divine government—which is Divine Providence—we ought to distinguish between those which relate to the measures of that government in the progress of its operations toward the perfection of its purposes, and those which relate to its ultimate results and are permanent principles of that government. As to the means, they are only a part of an infinitely complicated process toward a result. They cease when the process has done its work, and receive their character from the nature and character of the result they have been instrumental in producing. We can judge of the character of results, for there is nothing after or beyond them to affect them, and we see them in their own intrinsic nature; we see them as they are, and they are as they appear. But with regard to means, it is wholly different; their character lies in their result, and they may not be what they seem to our ignorance and weakness.

For instance, we know that we could not tell beforehand, if we

were consulted, what particular measure in the divine government, in any given case, would be best, in reference to the whole and to individuals connected with this case, including all time, the present and the future. Thousands of circumstances, unknown by us, might affect the case; and the few particulars we might know would have countless relations spreading out in all directions beyond our knowledge, and extending into concealed depths of futurity. Our knowledge and foresight does not begin to be enough to tell us what particular means would be perfect means to a perfect result. As we could not tell this beforehand, so we can not tell from their appearance while passing how they are good and will secure the best good; for they all receive their character from their subsequent bearings on all things else in the universal system, which are immensely beyond the power of human comprehension. This is the province of God alone. He does see, and he does know; and his perfections authorize us to believe that he has adopted perfect means, and that his perfect Providence will carry them out to their perfect result. Though we can not now see how they will do this, nor demonstrate from their workings why they will do it, still we can believe nothing less and nothing else of God.

"Evil exists." But only as a means—to us mysterious and perplexing, to God clear and good—to a beneficial result. Effects must be like the cause that produces them; and God, the cause of the order of all things, is all-wise, all-good, and all-love.

I quoted Dr. Smith on the providence of God, because that he, as well as Dr. Hare, is an M. D. and a man of cultivated and refined mental and moral powers, and an ardent philanthropist. I will now quote another, George Moore, M. D., who, with perhaps the exception of one ambiguous sentence, speaks my mind, my feelings, my faith and hope; and I trust the reader will add, that he speaks Divine truth :

"In short, we may hereafter be able to understand the force of circumstances in the development of character, the full weight of education and accountableness, and from the intelligence growing out of the feeling and reflection of the past, to converse without restraint with higher and more advanced intelligences, and to exercise our faculties aright in new and loftier regions where we shall learn that our living Spirits have been exposed in this world of trial and darkness to nothing accidental, to nothing trivial; but that other Spirits have been permitted to be busy with our sensations and ideas for specific purposes of temptation, in just relation to our moral state, for spiritual exaltation, or even, may we not say, for the more mysterious abandonment of the soul to evil, thereby the better to exhibit the awful sublimity of Divine government, which will ultimately subdue to the vengeance of love the most opposing elements, and render darkness itself the medium of glory."—*Power of the Soul over the Body*, p. 144.

#### CONCLUSION.

My space is becoming filled, and I am, as it were, but in the midst of my subject. I have now occupied one full number beyond what I anticipated; and, though the theme is exhaustless in its interest to me, I must not forget that I am writing for others, and they will be judges of the general interest and utility of what I have written. I would scorn to ask any one to read, but would be very happy to interest readers, and thus aid, though but triflingly, the cause of truth.

Our natures, all of our capacities, we derived from God; and consequently, nothing but God—the God that created us—can satisfy us. We can not be satisfied with anything less than a God Almighty, omniscient, all-controlling, and all love, whose care and goodness surround us every moment of our lives, administering what our real interests require as immortal and progressive beings, intellectual, moral and religious. Our ignorance prevents our knowing what would be the best means, and our immediate wishes, for this same reason, are often deceiving us; and we must rely on God to act his own wisdom and dispense the proper allotment for each and for all. And the absolute necessities of our natures can not be satisfied short of the settled conviction, that we live and move, and have our entire being in the ever-faithful Providence of this superior Power, who is able and faithful to work all things together for good. And no system of theology—or philosophy, if you please to prefer that name—can give the needed confidence, that does not teach this God and his providence. Therefore it must be truth.

Such, then, is God; infinite, and eternally good, perfect wisdom, pure, boundless and immutable love. And his Providence is such as has been described, (which only can come up to the perfection of his nature and meet the wants of his creatures,) special, particular, perfect, general, universal, good, and nothing but good. Christ taught it. It is not true because he taught it, but he taught it because it is true.

I am free to admit, that the revelations on which I principally rely as the basis of my hopes respecting the hereafter, are the Gospel of Christ. As to these modern revelations, while some of them, like the crescent of the new moon, reflect a light to earth that is derived from a source of higher and brighter illumination, many of them are like the main disc of the moon at the same time, reflecting to the earth only some of the dim and imperfect light that was thrown off from this same planet. They show they are of the earth—earthly. I do not pretend to actually know much about the spiritual world; I hope for much for myself and for all, and fear nothing. There is no earthly prospect that this tabernacle of my Spirit will hold out but few years at the longest, and then I shall see and know for myself.

I have not given my name to the reader, and choose not to do it. It could add no weight to my productions, as Dr. Hare's rightly does to his. Truth and its moral and intellectual elevation are what we all need, and what we all shall gradually find. "My task is done."

F. J. B.

## STRICTURES OF DR. HARE.

ON THE STATEMENT MADE BY GENERAL WEBB, IN THE NEW YORK COURIER AND ENQUIRER OF SEPTEMBER 8.

On the 5th of September I was urgently requested to give an exposition of my experience in Spiritualism, to some ladies and gentlemen in the saloon at the United States, Saratoga. The request was entirely unexpected on my part, and I declare, upon my honor, that I had neither said nor done anything to induce the invitation.

As on my taking a position near one end of the saloon a large majority seated themselves before me, I had good reason to believe that they concurred in the invitation. I had no idea that there was any disapprobation entertained by the very small number who did not sanction the invitation by becoming listeners, and still less could it have occurred that one who had sought laurels as a conspicuous duelist, could be so vigilant respecting the religion thus publicly violated by him, as to feel himself justified to give me offense by rude queries intended to prevent my speaking with effect. Aware, however, that this defense of Christianity, by persons who act the reverse of the precepts of its founder, is the fault of a class rather than of the individual, when, subsequently at the breakfast-table, General Webb excused his course by his conscientious fear that I might unsettle the faith of my juvenile hearers, I forgave the interruption, as he alleges, and we parted on terms which were not unfriendly. Under these circumstances, was it Christian-like to avail himself of his editorial control of the columns of the *Courier and Enquirer* to publish a one-sided, incomplete and erroneous account of the affair, that he might add to the laurels which he wears as the champion of his own honor, those of a champion of the religion violated in obtaining his said laurels?

I challenge General Webb to meet me in his own city, and to reply, before any respectable audience, to such facts and arguments which I may advance in defense of those of my opinions which are the ground of his interruption of my requested address, on the plea of their injuriousness to morals.

At the dinner-table, General Webb urged, that, since Spiritualism was more indulgent to unbelievers than Christianity, he would suffer less, should my creed prove true, than I should, if his creed were verified. In reply, I urged that since, according to Christ, those who know his will yet do it not, will be beaten with many stripes, and those who neglect it through ignorance, with few stripes, it were far better to be a Pagan than such a nominal Christian as he was, or nine-tenths of those who are called Christians.

In one of his publications respecting a duel, it was not his object to display the "poorness of spirit" which entitles the possessor thereof to the kingdom of Heaven; but, on the contrary, his effort was to prove that his willingness to fight was greater than that of his antagonist.

According to a recent work of Archbishop Wakely, "to believe in Christianity, without knowing why we believe, is not Christian faith, but blind credulity."

How can people entertain opinions, or well know why they believe, unless they are allowed to hear both sides?

Evidently there can be no merit in believing that which is taught, unless our conviction is the result of our reason—not of our "blind credulity."

Of several sectarians, who all owe their opinions to education, should any one happen to be right, has he any more merit than the rest?

If an exchange while infants, from one cradle to another, should have reversed the creed of a Christian and a Mohammedan, would the one who should happen to be of the true religion have any more merit than the other?

Does it not ensue that, agreeably to reason and the opinion of one of the highest dignitaries of the Episcopal Church, "as well as a champion of Calvinism,"\* no Christian can deserve salvation who relies on what that dignitary designates as blind credulity, instead of Christian Faith, founded on due examination?

It follows that, although the Bible be the Word of God, and a belief in it conducive to salvation, I am doing Christians a great service in giving them an opportunity to exchange blind credulity for Christian Faith.

One object of General Webb in his offensive course, was to urge that a discordancy of opinion between Judge Edmonds and myself respecting the agreement of Christianity with Spiritualism, must prove us both wrong in upholding the latter; yet it does not seem to impair his sectarian faith, that there should be the greatest discordancy between the successors of St. Peter, Luther, Calvin, and Fox. The following quotation from the controversy between Archbishop Hughes and the Rev. Mr. Breckenridge, will show that if irreconcilable discordancy between its advocates be an objection to a creed, that of the orthodox General Webb is no less liable to this objection than mine.

Says the Right Reverend Archbishop—

"My fourth argument was that the Protestant rule of faith actually undermines the authority of the Scriptures, by extinguishing the proofs of their *authenticity* and *inspiration*, and consequently terminates in moral suicide. Just imagine to yourself an ordinary will or testament, written but twenty years ago, purporting to be the last will and testament of a wealthy deceased relative, and designating you as *heir*, but without either signature or probate, and ask yourself what it would be worth? Could such a document establish its own authenticity? And yet this is precisely the situation to which the Protestant rule of faith reduced the Scriptures, by which, and *by which alone*, their authenticity could have been established. St. Augustine, of whom Presbyterians are wont to speak with respect, declared that it was the testimony of the church which moved him to believe in the Scriptures. But now the order of belief is 'reformed.' Men pick up (pardon the phrase) the sacred volume, as they find it floating on the sea of two thousand years, and by one great but *gratuitous* act of belief, which flings all intermediate church authority and tradition to the winds, they say, the Bible is the Bible, and we are its interpreters, every man for himself."

To this Mr. Breckenridge, then in controversy with Mr. Hughes rejoins:

"The unwarrantable liberties of your church with the word of God show her fallible to a deplorable degree.

"Your rule, if observed, requires implicit faith in the decretals and interpretations of fallible men, which is subversive of the very nature and end of religion in the soul. Faith supposes knowledge, conviction on evidence, and trust in God, founded on a belief of divine truth; but your rule requires unconditional submission to the dicta of the church in the lump. The '*carbonari fides*,' or faith of the collier, is the very faith required. It is as follows: When asked, 'What do you believe?' he answered, 'I believe what the church believes.' 'What does the church believe?' *Ans.* 'We both believe the same thing.' This is the grand catholicon for believing everything, without knowing anything. In this soil grew the maxim that 'ignorance is the mother of devotion.' It is believing by proxy, or rather not believing at all in the true sense. Here is the secret of the unity of your church."

Am I to be designated by this practical duelist, infidel to the precepts of his Divine Master, as a "scoffer," because concurring severally with Hughes and Breckenridge as to what each alleges of the other's tenets, I have said that there was no indisputable evidence of Christianity?

There is no one who will believe in the evidence of Spiritualism without witnessing it himself. Am I then to blame for believing in those miracles of antiquity which it is impossible that I should myself witness?

During nearly thirty years in which I held the Professorship of Chemistry in the University of Pennsylvania, I instructed more than ten thousand pupils; yet in all that time, as any survivor will bear witness, I never scoffed at any religion before him. It is true that I did not so far act insincerely as to acquiesce in any sectarian arrogance inconsistent with the professed humility of Christ's precepts, when displayed in my presence.

ROBERT HARE.

\* Rev. Dr. Breckenridge. † By abrogating church authority.

THE man of genius and the virtuous man always suggest to our fancy a larger portion of talent and a still more perfect line of conduct than they display to our observation; indeed it may be pronounced, that if there are any who can not imagine something beyond the excellence which they see exemplified in practice, such persons are wholly unable to appreciate its real worth.

## THE FLOOD—A FABLE OR A FACT?

MR. EDITOR:

Such is the title to an article that appeared in the *SPIRITUAL TELEGRAPH* of September 6, under the signature of C. A. W., upon which I wish to make some comments.

The first objection which the writer makes against the credibility of the flood, as related in the Bible, is the impossibility that it could rain for forty days and forty nights—"that Nature could vary her regular course to such a degree as to produce so much rain in so short a period." He says, "that science proves beyond a doubt that the earth supplies its own water—that every drop that falls to the earth at any time has been on the earth at some previous time." And from this fact he draws the conclusion, that as there never had been a sufficiency of water to submerge the earth at any time previous to the flood, it was impossible that a sufficient quantity should exist at the time to produce this effect.

Now the first assumption in this statement which I should deny is, that Nature, as such, has anything to do with producing water. I know of no such thing as nature that is capable of producing anything as separated from the God of nature. Nature, according to my conception of it, is merely the *mode* in which the great Author of nature produces all the effects that take place in the physical universe, in which he exercises a *direct and immediate agency*. And I would inquire whether that Being who in the first instance created water, before what is called nature was known, could not create it again, if he saw fit, in the same way as he did in the first instance. Is it absolutely necessary that he should resort to the evaporation and condensation of the moist particles already existing on the earth or its atmosphere, to produce water, and so be limited to the quantity that they will by this process produce? Why can not he create it again as he did at first, before such a thing as evaporation or condensation took place, or could take place—that is, before water in any form existed? Has he lost the power of creating it, and do we know this to be the fact? This is clearly absurd and can not be maintained a moment. He knows how he produced water at first—what the process was, and what were the materials he used, and he can unquestionably again produce it in the same way, if he chose so to do; and if it required a larger quantity of water to produce the Deluge than there was then in existence, he could again *create* the requisite additional quantity.

The reasoning of the writer commented upon by me, proceeds altogether upon the atheistic notion that nature is something separate from the God of Nature—something which, by its own energy, produces all physical phenomena, and not that it is the mere mode and materials which God himself uses for this purpose. His premises, therefore, being shown to be false, his conclusion that the flood was something which was in itself *impossible for want of water*, falls to the ground.

His next objection to the fact of a flood having taken place, is that "God, in thus destroying his own works, would prove himself to be unequal to the task of completing that which he had commenced, and pronounced to be good." By which I suppose he meant to be understood, that it would prove that God could not so control the characters and conduct of his creatures, as to make them and keep them perfectly wise, upright and good; in other words, that having created them free agents, he could not prevent them from acting as free agents, and so plunging themselves into vice and corruption, if they chose so to do. It is plain that he must either deprive them of their free agency or let them act as free agents, and in so acting, place their conduct beyond his control. Not choosing, then, to deprive them of their free agency, and as they, in the exercise of this free agency, had voluntarily made themselves exceedingly wicked, so that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" as the only resource left to him, then, he determined "to destroy man whom he had created, from the face of the earth." And this he did, as there was no possibility of reclaiming him while he remained on the earth, and for the purpose of preventing him from deeply and indelibly contaminating succeeding generations with the same wickedness. This is my solution of the matter, and my answer to this objection to the flood.

BOSTON, September 23, 1856.

WILLIAM S. ANDREWS.

GENIUS has not the privilege of being tried by its peers. Pope says one misfortune of extraordinary geniuses is, that their very friends are more apt to admire than to love them.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, OCTOBER 11, 1856.

TO CORRESPONDENTS.

A BRIEF letter by E. addressed to John Reynolds, is an ungenerous fling at a large class of persons, among whom are many disinterested friends and earnest supporters of the truth. The publication of E.'s letter would do no good to others, nor would it do any special honor either to the author's head or heart. For these reasons it is rejected.

THE CONTRAST PRESENTED.

THE material philosophy may be rational as far as it goes, but it is confined to the nature and relations of external objects and sensuous phenomena. The universe of invisible principles, forces and beings, is not comprehended in its idea. Instead of attempting a classification of the subtle mysteries and phenomenal manifestations of spiritual presence and power, it makes them all—numerous, wonderful and authentic as they really are—the curious creations of an exuberant fancy, or the monstrous offspring of diseased physical and mental conditions. Materialism clothes itself in saintly habiliments and occupies the chief seats in the synagogues. It has been known to put on the robes of the priesthood, and to declare from the altar that the souls of men are no more inspired; that the Spirit of Inspiration died and was buried—that it has not yet risen from the dead. It points to its sepulcher in the church, and praises the fashion of its garments; it makes the minister declare that the era of revelation and miracle closed forever before the night of Dark Ages obscured the ancient glory; at the same time the minister seriously doubts what he is constrained to say. Thus Materialism rests in mere externals. It has faith first, last, and chiefly, in material forms that perish in a day, and in shadows that vanish ere we have a thought of the substance that is behind them.

The theological materialism contends for the supreme authority of the letter ("the letter killeth"), and sets up the Bible against the present actual experience of mankind. If it be proved to the satisfaction of half the world, that invisible Spirits still hold direct intercourse with mortal men, we must not believe it so long as there is a single Hebrew or Greek manuscript—made supremely sacred by traditionary authority and the votes of ecclesiastical councils—which asserts or vaguely implies that they do not. We must credit the original writing, or some one of the numerous translations thereof; or, we may even be required to accept some *clergyman's explanation* of some particular version; and we must deny the existing fact, though it stares us in the face and speaks audibly to the senses and the soul. It avails nothing with such dogmatists that God made the eye, the ear, and all the senses—that they are all instruments of Divine Wisdom and use, whereby we receive knowledge of the external creation. It avails nothing that the Divine life outflows through all the kingdoms of Nature and inflows through all the avenues of the soul, which is His temple. These oracular teachers virtually tell us that we must not believe our senses, that we must not regard Nature, nor listen to the voice of God speaking from the inmost of our spiritual being. These are all presumed to be imaginary and deceptive means and sources of information. Those who do are said to be following the dim, uncertain light of Nature, Reason and Intuition. Moreover, to follow such lights is declared to be irreligious and profane! as though Nature were a diabolical institution, Reason an unholy thing, to be despised and execrated, and the highest thoughts and deepest convictions of Humanity but distempered dreams. These we must disregard rather than question the supreme authority of the revelations on parchment! All this is not merely unwise and irreverent; it is positively *atheistical*, since it is virtually assuming that the Divine Spirit is not present in all his works; that Nature, as compared with certain Hebrew and Greek manuscripts, is an unclean thing—a gross, disorderly establishment, with the operations of which Deity is but remotely connected. In the Church it is not considered very sinful to violate such of God's laws as are

not comprehended in the Ten Commandments. It is thus plainly implied that Deity is not immanent in those laws and the forms they govern—in Nature, the orderly succession of events, and in man. This is the theological form of practical *atheism*. It has no God. In the most essential sense the Divine Spirit is presumed to be withdrawn from the natural world and the sphere of human activities. It is, therefore, no better than the scientific materialism which is trying to find God in galvanism, and all the powers of thought in the phosphorescence of the human brain.

Theological materialism makes its sacred books, creeds and rituals—at best but poor aids to spiritual development—superior to the soul itself. Its treasures are ancient authorities rather than living ideas. It presents many interesting fossils, and but few fresh flowers. It insists on many ceremonies, to the neglect of Divine charities. Imposing Church establishments are supported at vast expense, but these are too often the garnished sepulchers of the religious idea. They foster the pride of the priesthood, and lead the soul to pay homage to dim shadows and material images instead of living and Divine realities. The splendid temple, the eloquent minister and the cathedral service, as well as sacred relics, solemn memories, and the effigies of the saints, are all useful if they serve to attract the soul to the Infinite source of being. But when the Spirit is divested—is led astray—left to bow before objects unworthy of its adoration; when the religious thought is not quickened by its sacred symbols but *is buried beneath them*; then it is that Religion loses its Spirituality; the faith of the Church is materialized, and its worship becomes unprofitable and idolatrous.

The Spiritual Philosophy regards the soul as a finite imbodiment of the Divine attributes. Not on any extrinsic circumstance or subordinate agency does it propose to rest our claims to the future life. It teaches that the rational mind is *necessarily* immortal, as matter is indestructible. It makes the Divine image in the soul at once the prophecy and the proof of our eternal life. All souls are immortal from the beginning, and every aspiration is a spontaneous declaration of faith in the deathless nature and sublime inheritance of man. Light and Life are Divine emanations that can be extinguished no more forever.

"Darkness and death are but residuum,  
The grosser portions of all human hopes,  
Thoughts, struggles, passions, labors and desires—  
Whence the ethereal essence hath burnt out—  
The ashes of the Past;—yet even this  
Hath made sail for the Future. Not one trace  
Of life can ever perish. 'Mid all changes  
Of mind and matter, every ray of light,  
All hope, all faith, all action, and all thought,  
That hath vitality within itself,  
Lives for a fellowship with purer light—  
With loftier action, thought, and hope, and faith—  
Lives with an ever-concentrating power,  
Which, as it strengthens, reaches centerward."

In the light of Spiritualism—Christianity risen from the dead—the Spirit—the MAN, is the great essential *fact* to which all systems of theology, all forms of worship, all ideal conceptions of the Infinite, all revelations of the Beautiful, all phases of thought and modes of action, are merely phenomenal and instrumental. It teaches that Inspiration is the gift of all ages, but especially of those periods which are characterized by outward simplicity and inward growth. Instead of attempting to satisfy the thirsty Spirit with *mere descriptions* of the waters of life, it points to the river whose banks are clothed with immortal verdure. It is not accustomed to put off the new disciple with a free ticket to Jacob's well, nor does it furnish him with some *old theological bottle*, filled with water that has been standing since the days of Moses; but it realizes to the true believer the truth of the promise: "*It shall be in you a well of water springing up into everlasting life.*" The soul redeemed from ignorance and the dominion of fleshly lusts is above all books, and owes no allegiance to mortal masters. God is immanent and manifest in such a man as he does not exist in any ancient parchment or human institution; for the illuminated Spirit is His temple. Man is not a mere fixture of the Bible, the Church and the Sabbath. On the contrary, the Sabbath was made for man; so, also, was the Bible and all other books. All teachers, whether of science, art, or religion, together with the multifarious means and modes of instruction, including the church, the ritual and the priesthood, are only

important to the individual and the race so far as they develop the spirit in man and promote the moral renovation of the world.

Let no one infer that we undervalue books, or that we have the slightest disposition to dispense with any of the instrumentalities whereby the great thoughts of inspired minds are embalmed. But it is true of all men, that as they grow divinely strong and beautiful in spirit and life, they also become inspired. All verbal authorities and stereotyped instructions gradually give place to the actual realization of the same exalted communion. This appears to be a *law* of general application. The student of Nature leaves his class books and abandons his mortal guides when he is able to go alone to her sublime oracles; Paul left his old "schoolmaster," "the law," when he went to Christ, whose higher inspiration rendered measurably obsolete the ancient authority of Moses. As other minds in the course of their development, whether in this life or that which is to come, are enabled to draw living inspiration from the fountains opened to the early seers, prophets and apostles, the mere records of *their* experience will cease to be of vital interest, save as integral portions of man's spiritual history. Before the *spirit* of Inspiration we reverently bow; we listen with intense delight to its sublime disclosures. We only oppose the Materialism that loses sight of a divine reality while grasping after its earthly forms and shadows. "*The letter killeth, but THE SPIRIT GIVETH LIFE.*"

T. L. HARRIS AT DODWORTH'S.

BRO. T. L. HARRIS occupied the desk at Dodworth's Hall, last Sunday, morning and evening. The eloquent and effective discourse pronounced by him in the morning was upon Spiritualism as it addresses the human affections. He opened with the remark, in substance, that the so-called Christianity of the visible churches is maintained almost exclusively by an external logic. This has more or less been the case ever since the days of Tertullian, Athanasius and Augustine. Very different was the ground on which Christianity rested, and the source from which it derived its power, in its primitive ages, when the affections and intuitions were appealed to by a living inspiration. If we go back still farther in the history of the past, we will find that the religion recognized by the highest and purest minds of the world—by nations, sacerdots and philosophers—always embraced an interior, spiritual love-element, in which consisted all its life and power. The profound and highly spiritual teachings of Plato, so powerful in their appeals to the inner life of man, the beautiful mysteries of the Persian Magi, and the sublimely correspondential myths of old India, were referred to in illustration of this point. It is untrue that the theologies of antiquity, when understood in their interior import, presented only the barbarous elements which their superficial investigators of modern times professed to find in them; and whatever of barbarism, cruelty and superstition had been superinduced upon the basis of the old religions, and particularly of Christianity, has been incidental to a decline and closing up of the interior light of man. Herein consists the philosophy and cause of the extreme externalism (relatively speaking) of modern so-called Christianity, and of the materialism and skepticism whose growth the Church has had no power of argument or persuasion to restrain.

Standing on this external plane, and employing only an external logic, the profoundest theologians have labored in vain to arrest the decline of public faith in regard to a spiritual existence and potency of whose reality they recognized no proofs except what were presented in the facts of past history. The genius of skepticism hovered bat-like over the heads of their auditors, inspiring them with the thought, "All this *may* be true, but we don't believe it." What were the ministers of religion—the advocates of a spiritual existence—the preachers of Christianity—to do, then, to arrest the tide of popular unfaith, while rampant materialism stood up and boldly challenged them to produce one present fact that might be fairly considered demonstrative of an interior and immortal life?

The external wisdom of man having thus proved utterly powerless to produce and maintain conviction of the truths of immortality, and of the preservation of the identity of our departed friends in all their affections, and their memory of and attachment to us whom they have left behind—what comes next? Something very vulgar! Something utterly unworthy to be written in a catechism, and scarcely even worthy to be published in

the columns of a daily newspaper. It was written of old that "God has chosen the foolish things of this world to confound the wise," and this was exemplified in the first simple rap that spelled out, "Dear mother, I am your child in the Spirit-world, and I love you still!" Here was a new and imperishable Gospel from all the infants in heaven, to all the mothers on earth, proclaiming the truth that identical existence and filial affection had not ceased with the last heart-throbs of the earthly body. And simple and despised, and to the worldly-wise apparently despicable, as those little raps were, they have proved of more potency than the awful authority of Rome, the searching logic of Calvinism, the fiery zeal of Methodism, or the polished rhetoric of Unitarianism. The lecturer then dwelt at some length on the happy results which Spiritualism had, within the last ten years, achieved in inspiring the human mind with fixed convictions, and in awakening the purer and holier affections of the soul. But it is impossible in this brief sketch to do justice to the eloquence and simple, pointed clearness with which the speaker expatiated on these and collateral points.

Circumstances rendered it impossible for us to attend the evening meeting, but we understand that an overflowing audience was present, who were apparently pervaded by a most beautiful and harmonious sphere, and listened with the greatest attention and seeming profit to a discourse on the directness of the revelations of Spiritualism in respect to the concerns of man for time and eternity, in contrast with the vagueness and unsatisfactoriness of the teachings of the sectarian religions of the day.

One day last week a spiritual influence descended on Bro. Harris and dictated the following hymns to be sung at the meetings on Sunday. They were sung with much effect by the newly organized choir under the efficient conduct of Miss Emma Har- dinge :

## LOOKING INTO HEAVEN.

L. M.

This common earth, by mortals trod,  
Is hallowed by the present God ;  
And still great Heaven is all unfurled  
In light and beauty o'er the world.

Look up, O Man ! behold the same  
Celestial throngs of old who came.  
For thee descend the Spirit Host ;  
Thine all the tongues of Pentecost.

Let worldlings toil for golden ore ;  
Do thou the Angel Heaven explore.  
Thy heart shall then, seraphic, sing,  
And dwell for aye with Morn and Spring.

While others see but chance and change,  
Thy soul through Heavenly spheres shall range,  
And there discern with Spirit sense,  
The heart of God's great Providence.

The lonely chamber of thy rest  
Shall beam with many an Angel guest ;  
And Nature lay her tribute sweet  
Of health and beauty at thy feet.

No creed shall bind thy free-born might ;  
No shadow veil the heavenly light ;  
But sorrow from thy soul debase,  
And God's own presence give thee peace,

## MUSIC FROM THE SPIRIT SHORE.

L. M.

The outward world is dark and drear -  
When friends we love are seen no more ;  
But hark ! their happy songs we hear  
In music from the Spirit shore.

We wake no more by night to mourn.  
They are not lost, but gone before ;  
And still their loving thoughts are borne  
In music from the Spirit shore.

With cheerful steps to heaven we move—  
Our mortal toils will soon be o'er ;  
Then all the Angels of our love  
Will greet us on the Spirit shore.

Our Father God, for this we pray :  
That we may bear thine image more,  
And do thy will in love alway—  
Like Angels on the Spirit shore.

## LOVE IN HEAVEN.

G. I. L. M.

Beneath the churchyard's grassy mold  
Thy lambs, O Lord, thou dost not fold ;  
They sleep not while the world is made  
For them one huge sepulchral shade ;  
With ashes on the forehead pressed,  
And grave mold heaped upon the breast.

They rise ! they shine ! with ravished ears  
They list the music of the spheres ;  
For them the stars make roundelay,  
The rosy Hours attend their way,  
The Heavenly Loves their brows entwine,  
Death's cup of tears is turned to wine.

Up to thy courts, O Lord ! they tread,  
With beauty clothed, with blessings fed.  
Nor, Father, is it wrong for those  
Who loved on earth, despite its woes—  
Long parted—there to meet, and blend  
In hallowed raptures without end.

## SABBATH EVENING.

C. M.

Night prays with rosary of stars ;  
Heaven and the earth are still,  
And Prayer the Eden-world unbars  
To men of loving will.

We leave the city's shady streets,  
And seek the home of prayer ;  
And there the soul its Father meets ;  
And Angels lead us there.

Before the evening lamps were lit  
The loving Angels came,  
With us to seek the Infinite,  
And own the Savior's name.

Still, as we worship, they adore ;  
In silent grace they stand ;  
And still our Spirits they employ  
To seek the Happy Land.

We are happy to learn that the Committee have secured the services of Bro. Harris for several consecutive Sundays.

## Rev. Henry Weller.

SEVERAL years ago this gentleman, who is a Swedenborgian clergyman, became personally subject to the sensible influence and open communications of Spirits of the other world. He, indeed, had the temerity to publish a somewhat minute account of his experiences, in consequence of which, together with the subsequent manifestation of a liberality somewhat unusual among the clerical fraternity to which he belonged, he has, we believe, somewhat lost cast with the more sectarian portions of New Church people. Mr W. was formerly the editor and proprietor of *The Crisis*, a well conducted little sheet published at La Porte, Ia., but has lately transferred the responsible editorial conduct of that paper to his sons, J. S. and W. Weller. From a series of articles in the *Crisis* in which Mr. W. the elder, is detailing his experiences in public religious life for the last forty years, we make the following extract, which, as an exemplification of a truly catholic and rational spirit, we commend to the attention of all Swedenborgians, and to our readers generally.

In the formation of religious opinions, how few, alas ! take any trouble or feel any responsibility. And herein lies the cause of that imbecility of thought, and want of discrimination and judgment, which pervade the general mind upon all subjects of religion. The common affairs of life go on prospering, and acquiring new facilities and improvements from year to year ; while religion hangs, a dead weight, on the sluggish energies which have to be roused up and kept alive by some outside mechanical process ; showing that a living spirit dwells not in the midst. For a strong, vigorous, discriminating intellect must have a foundation laid in early years, and on this account I have ever been led to look with suspicion upon the practice of teaching doctrine, by catechisms or creeds, to children—even in the New Church. This point I have debated with a *conservative convention* N. C. minister who contended that as the N. C. taught nothing but truth, therefore it was right its doctrines should be taught to children ; but on the contrary, I maintained, that truth itself loses its hold and influence on the mind unless it be acquired by inquiry in a state of freedom. Every mind must feel the want of Divine Truth before it will receive and appropriate it to life.

The general mode of forming religious opinions is from *our own selfhood*, with but little reference to their *intrinsic* truth. According to our natural organizations, we take hold of doctrines most suitable to us ; that is, most suited to our natural tastes and inclinations. Men do not investigate from a desire to acquire new light which shall elevate them above their present state, but they adopt doctrines which suits them—applying as a garment to fit their disordered spiritual bodies. Hence the common expression—I *like* this doctrine or that teaching, instead of thinking—Is it true ? and will it help me to conquer my hereditary and acquired evils ? And hence arises that state among the hearers in our churches so graphically described in Ezekiel 33 ; 31—32 : " And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them ; for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument ; for they hear thy words, but they do them not."

## CALL FOR FACTS.

THERE are perhaps hundreds of test-facts of spiritual manifestation occurring weekly within the circle of our patrons and correspondents, which would be perused with interest and profit by the readers of the TELEGRAPH ; but, seemingly satisfied themselves, and in some cases almost surfeited, with proofs of an hereafter state, and of an existing communication between the present and the unseen worlds, few among those who witness or are knowing to remarkable spiritual demonstrations, seem to consider the facts of sufficient importance to warrant the labor of writing them out and transmitting them to us for publication. We would respectfully remind such of our readers as are favored with convincing spiritual demonstrations, that there are *several* persons in the world yet—honest, earnest inquirers after the truth—who are not convinced of the reality of spiritual intercourse, and who might receive important aid in their investigations from just such facts as *they* might relate. Beside, there are many weak and wavering Spiritualists whose faith would be strengthened and confirmed in the same manner, while the most staunch believers in the modern unfoldings generally peruse the records of any new phenomena, with interest, and employ them as new weapons to meet the opposition. Send on your facts, then, friends, and let us put them in type, and scatter them broadcast to the world. Remember that the great providential object for which those facts are now being developed, is that they may be *known*—known to all the world, if possible, and not that their light may be shut up under a bushel. We are aware that many persons shrink from the attempt to record their facts and observations on paper, from the consideration that they are "not accustomed to writing for the press," and fear that they will commit some grammatical inaccuracy. If such, however, will write out any important spiritual tests they may have had, in such a manner that *we* can understand them (which they can always do) we will see that all necessary corrections are made as to grammar, orthography, punctuation, etc.

## "Give to him that asketh."

A WEEK ago last Sunday, dropping in at Dodworth's Hall during the session of the New York Conference, we observed an elderly gentleman sitting conspicuously on one of the front seats, and listening with apparent interest to the speakers who were relating facts and commenting upon them. In two or three instances she gave utterance to sundry sneering and caviling remarks, and among other things favored us with his opinion that Spiritualism was "scientific ignorance." It was perfectly apparent to us that he did not come there as an inquirer, but that his object was simply to embarrass those who were inquiring. He was, however, seriously replied to by two or three of the speakers, who met his cavils by facts and sound arguments. The effect upon his mind was such as to justify the rule which it is the object of this paragraph to submit to all propagators of Spiritualism, viz., Give truths to those and to those only who ask of thee, or who show a preparation to receive them ; for all others will most certainly reject and profane them.

## Mrs. Hatch in Baltimore.

MRS. CORA L. V. HATCH, formerly Cora L. V. Scott, now of this city, lectured (as we suppose, according to appointment) to the Spiritualists in Baltimore, last Sunday, and will lecture in the same city on Sunday next. Mrs. Hatch is well known in Buffalo and Cleveland, where report speaks in the highest terms of her public discourses. She is, we believe, universally appreciated by those who have heard her, as one of the most efficient speaking mediums who have yet come before the Spiritualistic public ; and although we have not had the pleasure of hearing her address a public audience, the superior natural intelligence and gentle suavity of manner which characterize her as a woman, prepare us to believe that the highest encomiums which have been bestowed upon her as a speaking medium, are not exaggerations. Some idea of Mrs. Hatch's qualifications as a *writing* medium may be obtained from her excellent article on the Spheres, published in our last issue but one. She will respond to the calls of Spiritualists in places accessible to New York, and who may demand her services as a lecturer.

## Tiffany's Monthly for October.

THE October Number of Tiffany's Monthly will be ready for delivery by the middle or latter part of the present week. Each Number of this publication contains 96 octavo pages of reading matter, and the aggregate issues for the year will form two volumes of 576 pages each, or 1,152 pages in all, which is afforded to subscribers for the sum of \$3, in advance. The Number for the present month contains articles with the following titles : "Worship," "Falsity of Bible Morality, according to Orthodoxy," "The Resurrection of the Body," "Philosophy of Sympathy," "Plea for Christianity," "Different Spheres of Existence and Perception," "Presentiments," "Propositions" and "Current Items."

## Original Communications.

## THE GOOD ANGELS.

I.  
A CHAMBER there is named Silence,  
In the dark demesnes of gloom—  
In the regions that Saints called gloom—  
And once there assailed the chamber  
The fierce-eyed bird of Doom—  
The bird of the evil plume,  
Of the sinful and ominous plume—  
Named Doom;  
While a soul within  
Sate lonesomely in sin,  
And heard him whet his beak  
Around the eaves, and shriek!

II.  
And the sorrowful soul in the Silence  
Wept piteously and sighed:  
"Ah, woe's the night!" he sighed;  
"Alas, that I have ever lived,  
Or that I had not died!"  
As he heard the Doom bird whet his beak  
Around the eaves and shriek!  
But the *Good Angels* that dwell on high  
Heard only that sorrowful sigh.

III.  
And a holy and happy company,  
Descending again and again—  
To that chamber again and again—  
Have triumphed at last, for a radiance  
Streams on the lowland plain!  
And the soul is freed from pain—  
From the shame of sin and the pain;  
And the terrible bird of Doom  
Is banished along with the gloom,  
While the chambers are luminous and blest  
With many a gentle guest.

NEW ALBANY, IND.

B. S. W.

## SPIRITUALISM IN NEWPORT, R. I.

THERE has been a growing interest felt in the spiritual unfolding during the past year; but even the time preceding this there was not a total eclipse of spiritual light. A few souls were looking for light from the other side of Jordan. Some half a dozen copies of the SPIRITUAL TELEGRAPH had, from its beginning, been circulated here, besides a small amount of spiritual literature in books. About a year since, Dr. Mayhew gave three lectures to very good acceptance, so far as they were heard. There have also been other labors in the vineyard by citizens zealous in the cause. Twelve subscribers to the *Christian Spiritualist* were procured, read and circulated. Mr. J. B. Conklin has been here this summer, and wrought a work unto salvation by proofs not to be gainsaid by any philosophy on this side of Jordan. Mr. Thomas R. Hazard has also told his experience in some nine columns of the *Providence Advertiser*. This, too, has brought forth good fruit. Recently, a young gentleman by the name of Ladd has shown some of the usual gifts in the way of manifestations, and would develop to a plane of high order were he to practice much and keep his mind elevated. He even now does some mighty works, as a moving, tipping, rapping, but mostly as a writing medium; and our hearts are made glad even thus rudimentally by these angel visits, no longer few and far between.

All these things have but prepared the way for the reception of Mrs. R. M. Henderson, of Newtown, Conn. She has given five lectures in the State House. These lectures were capital; and so intense was the interest felt in them, that the last one given was not heard, it is supposed, by more than one half of those who sought admittance. Those who remained were in a perfect jam. She spoke in a state of entrancement; and John Calvin, Martin Luther, John Adams, Lorenzo Dow, Samuel West, and John Wesley spoke eloquently for truth and the right. Calvin was terse, vigorous and awfully sublime. His allusion to the burning of Servetus was frank, manly, and pertinent; and he otherwise exhibited a change of views since he occupied the earth-sphere. Luther was more rambling in his style, but full of radical truths, and upon the whole very good. We knew Dow almost in the first sentence, so perfectly characteristic was it of the man according to the remembrance of our childhood—it being thirty-six years last April since we heard him in the tabernacle of clay.

Adams, in his parallel of ancient and modern Spiritualism, made good his points, and rose to great heights of eloquence and poetic beauty. He announced the presence of Walter Scott, who opened and garnished the discourse with poetic pearls, which we trust were not wholly cast before swine. What was said by all

the angels was perfectly consonant with true Christianity, which is simply Christian Spiritualism with its high moral duties, enjoined some 1800 years ago.

These lectures have done great good here. Very many of the dead in the old theologies, came out of their graves and were seen of many, having experienced that their creeds and sects in the letter killed them, while the manifestation of the Spirit quickened and gave them life.

We shall not rest from our labors, but work while it is yet day; and inasmuch as God and the good angels minister unto us, so will we minister unto the least of those who still sit in the dark valley and shadow of death.

NEWPORT, R. I., September 24, 1856.

C. B. PECKHAM.

## FOREIGN CORRESPONDENCE.

WESTGATE, (NEWCASTLE-UPON-TYNE), ENG., September 11, 1856.

MR. EDITOR:

As you will be interested to know the progress of Spiritualism on this side the Atlantic, I beg to submit a few of our experiences and observations on the subject. Probably they may appear to wear a different aspect to some you have had in America; but Spiritualism is a wide field, and it must be looked at and known in all its multiform phases and bearings—its lights and shades. I need say nothing of the low Spirits we have sometimes encountered, as their tricks are familiar to all, and could only prove interesting to a very few of your readers. The first Spirit that came to us was no less a personage than David, the son of Jesse and king of Israel, who has brought with him a perfect host of great intelligences from the heavens—many of them his own lineal descendants, and most of them, I believe, descendants of the twelve tribes of Israel. At the last meeting held in my house, there were present between eight and nine thousand Spirits, among whom were twenty kings and seven queens, with the founders of most of the Protestant denominations of Christians, and many of the most celebrated poets, orators, statesmen and philosophers of ancient and modern times. But that number has been increased at another friend's house to upward of forty thousand. I was wont to look at Spiritualism chiefly as a means of acquiring moral, intellectual and religious instruction. But our last meetings have been turned into seasons of hilarity and amusement, in which music, table-dancing and wit were displayed in a rare degree. The Spirits have broke here one table, and kindly promised to do the same thing by a new one I shall have to get for their accommodation. I may simply state, that table-tipping with us is perhaps as perfect as needs be. Our mediums write with great facility, and some are beginning to play on musical instruments by the agency of the Spirits. This is not to be wondered at, when it was announced that Handel was present with us on the last occasion, beside many other sweet singers in Israel. As yet we have had no rapping or entranced mediums for speaking; they will come in their own time. To-night I requested my nephew, who is a medium, to put the pencil on the slate and try to get me a communication; and David announced himself, with seventy three of our usual visitants—among the number Samson was present. As we had not had a communication from him, I requested him to give us a motto, and a non-understandable one, to me at least, was given—"ge vonko ezur;" it may be either Hebrew or Dutch, for what I know. I asked the meaning, and the answer was, "Haw haw, that is it!" We are to have six weeks of festivity and amusement, and I am told to put my questions to them before the amusement begins, or I need not expect to be answered after. I have already prepared and asked about three hundred questions on obscure and difficult subjects, most of which have been satisfactorily answered; sometimes they have said they did not know, and at other times they would not say, but generally a prompt and satisfactory solution was given.

They tell us there are eight heavens and eight hells, and that Spirits rise in the heavens, and even from hell, by a belief in the atonement of Christ, and that there are no Spirits in the heavens that deny that doctrine. Those that deny it are in the hells, and have not begun to make any progress. The real Spirit of Thomas Paine, for instance, will not deny it, for he is now in the first or lowest heaven, though at his death he descended to the fifth hell. Demosthenes and Dr. Johnson are in the seventh heaven; and so is the penitent thief, although he only went to the third heaven, or paradise, when he died. David is in the sixth heaven, while Luther, Wesley, and most of the reformers, are only in the fifth. Spirits from the first four, or higher hells, may minister in spiritual circles, but not from any lower state. The evil or fallen angels are in the eighth hell, and I believe there is little danger of their personal presence in our meetings, though they may influence low Spirits to a state of hostility against any good work. Spirits from hell, so far as my experience shows, have very little knowledge; and though they sometimes try to get over St. John's test, and actually confess that Jesus Christ is come in the flesh, yet they soon prove themselves ignorant of any saving knowledge through him. We are told not to deny them all access to us, as there is a possibility of doing them good by explaining unto them the way of salvation; but we must not be led by them, nor believe all they say. All the cardinal doctrines of the Christian religion have been confirmed to us in the most explicit and positive manner; but the minor differences of the sects they treat with total indifference. For instance, we asked whether sprinkling, pouring, or immersion was the right form of baptism, and they said they were all right. The doctrine of the first and second resurrection has been enforced and authenticated, though they acknowledge that only some of them have attained to the faith of rising at the first re-

surrection. All the fine-spun theories of man's endless progress in the Spirit spheres, without a body, they treat as mere fabulous inventions of low and lying Spirits. They tell us that the kingdom of Christ will not only be extended over this earth, but that the spiritual heavens, with all the planets and the sun, will be inhabited by immortal men redeemed from the corruptions of the fall, to which we are now subject. The planets are now inhabited by lower animals, and not by intelligent creatures capable of immortality, as is asserted in Dr. Hare's book. Neither do the Spirits of the lower animals live for ever as he presumes, but we are told they go downward and commingle with the dust, which accords with the doctrine of the Bible on this subject, as I believe all our teachings have hitherto done.

Yours respectfully,

ANDREW GARDNER.

## LETTER FROM IRELAND.

We regret that the following communication from our friend, Captain Casement, which was received some time ago, was mislaid, and has just come to light. We insert it now in accordance with the rule, "better late than never."

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—Permit me to give you a brief sketch of the progress of Spiritualism lately in Belfast, where I have been for some time past, as well as of a mission to Edinburgh which I undertook very lately in concert with a Belfast friend, for the purpose of bringing the subject of Spiritualism before the public there. Last spring an Association was formed for the investigation of Clairvoyance and Spiritualism, in Belfast. The numbers were few, however, but some have since been very successful in meeting with good clairvoyants and other mediums.

I paid a visit to Keighley, in Yorkshire, last summer, to meet the friends of Spiritualism there, who had started a small spiritual monthly paper in that place, and on my return, I and Mr. Scott of Belfast, advertised a public meeting, at mere nominal charges, to hear statements and enter into arrangements for the formation of circles. I had to leave Belfast with my regiment immediately after, but in keeping up a correspondence with several of the new inquirers after truth, I found that something was being done in the development of mediums, and in procuring spiritual works from the United States. Two very excellent medical clairvoyants had been developed under Mr. Scott's manipulations, and Mr. Rice, bookseller, had been active in discussing the spiritual philosophy among his numerous acquaintances.

Having had, when at Keighley, some interesting communications from the poet Burns, we inquired of him regarding the best place he could see for making an attempt to bring Spiritualism prominently forward, and Edinburgh was the place very decidedly recommended. This accorded quite with my own views, and so I obtained leave of absence for a few weeks from this place during last month to visit Scotland. Mr. Scott and I got a Keighley medium over, and also the editor of the little *Spiritual Telegraph* there, when, with two Belfast mediums whom we induced to accompany us, we started on an expedition which reminded us somewhat of the old evangelical journeys of former days. I was determined to do as much gratis as possible, and not to attempt more than the defraying of mere local expenses for halls and advertisements. We had three meetings at Edinburgh, and one at Glasgow, besides three at Belfast on our return, in concert with the Rev. Nixon Porter, of Carrickfergus, near Belfast. At Edinburgh, although the meetings were not well attended, we succeeded in bringing the subject, apparently for the first time, before several highly intelligent and inquiring men, who promised to commence a general investigation among themselves. A charge for admission at the first meeting, yielding but a few pounds sterling, was applied to the purchase of spiritual books for Edinburgh libraries, and in advertising them, etc. The other meetings were free in Scotland. In accordance with a communication from Walter Scott and Burns, as follows, we met with extreme impediments with part of the Press. Not a single report could be obtained; but I succeeded at last in inducing one paper, the *North Briton*, to insert a letter from myself, explaining the nature of our mission, and also giving one or two spiritual communications. Here is the communication first alluded to:

Special friends, promoters of substantial good, of peaceful harmony and immortal hope, be encouraged—fear not silent cowardice. Eternal truth is our intelligence, the fixed order of nature our perpetual providence, the unborn possibility of extending love, happiness and hope in every sphere our unwearied labor.

ROBERT BURNS, WALTER SCOTT.

The foregoing is but an extract. We are getting all the communications received published in various ways. Mr. Scott had a joint one from "Benjamin Franklin of America, and Thomas Dalton, author of the *Automatic Philosophy of Chemistry*," inserted as an advertisement in a Belfast paper the other day; but we are getting all into the Yorkshire *Spiritual Telegraph*, where they will find their way to you. I sent you a Belfast paper, with a very fair report of the first Belfast meeting, and of Mr. Porter's lecture. We had clairvoyants entranced, and table tipping communications in public at as many meetings as possible. At Edinburgh, Robert Bruce and William Wallace gave a joint one in public through one of our clairvoyants, and Burns repeated by the telegraphic movements of a table. At Glasgow, several of Mr. Robert Owen's admirers have taken the matter up under the guardianship of Burns. Indeed, I never met with a Spirit so well adapted to the difficulties which usually occur at young circles, and in the presence of skeptics.

At Belfast, Martin Luther, Robert Emmett and John Wesley astonished the natives, for the communications in each instance carried in themselves much evidence of the sources from which they came. The idea of collusion or imposition, I am happy to say, was on all the occasions I have noticed, scarcely ever entertained, or at least, I think,

abandoned by all before the breaking up of a meeting. Our Spirit-friends styled our expedition "our adventurous mission," adding that we were now only plowing up the fallow ground, but after a time we should see rich fruit growing on the soil we were cultivating.

I write hurriedly, my time being much occupied; but if this is the case with military duties, which I dislike, I am happy to say it is also a good deal taken up in newspaper correspondence on spiritual topics. Should my regiment remain here during the winter, I hope to be able to get one of the Keighley mediums across, and so to make an inroad upon the bigotry and superstition of the Dubliners. However, I shall not say that to them, for I have been taught, during my intercourse with the spiritual world, to make due allowance for the difficulties which educational bias has placed in the way of free thought and investigation.

ROGER CASEMENT.

DUBLIN, IRELAND.

## SPIRITUALISM IN WINDSOR, CONN.

WINDSOR, CONN., September 21, 1856.

MESSRS. PARTRIDGE AND BRITTAN :

Thinking a few facts in relation to Spiritualism from this place might be interesting to a portion of the readers of the TELEGRAPH, I have thought it a sufficient reason for sending them. The first Number of your valuable paper that I ever saw came around a shroud for our young and beautiful daughter, Mary Jane, who left the sphere of her earthly existence three years ago last August. Before and at the time of her decease, a veil of obscurity hung over the picture; all beyond the grave was shrouded in impenetrable gloom, and I had serious doubts whether man existed at all after death. But thanks be to a higher Power than man, a great change has taken place in my mind. I now think that we can say with Paul, that "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This is some of the good resulting from this heaven-born doctrine.

The first manifestations that I witnessed were through Miss F. Howe, a very good clairvoyant and writing medium, and a resident of this town. Through her instrumentality, many wonderful things have been done which for a time excited the curiosity of great numbers, who filled the house to overflowing almost every night for a long time. Many were convinced of the spiritual origin of these wonders; but few, very few of this number, have been able to withstand the tide of popular opinion, or have possessed the freedom to espouse a cause that is so unpopular. But there is here and there a sincere person who has more regard for what he is convinced is true than for anything else.

Miss Howe, while in a trance, predicted that we should have mediums developed in our own family and hold daily communion with the world of Spirits. At that time, and for several weeks after, we saw no signs of any such result, and were almost ready to place her name on the list of false prophets, when two of our girls were developed as clairvoyants and writing mediums. Since that time we have not been wanting in evidence of the existence and identity of most of our relatives and friends to whom we were strongly attached. I can see that the feeblest mind is rapidly changing, and as a last resort the opposition charges all the manifestations upon the Devil. All I have got to say about this charge against his Satanic Majesty is, that if he has conducted himself as well at other places as he has here, he is a most excellent fellow. His conduct is what we should expect of a saint of the most exalted virtue, going about doing good, healing the sick, opening the eyes of the blind, and making the lame to walk. We are made doubly sensible of this by several cures being effected in our own family, and can not but be grateful to those of our Spirit friends who have used their exertions in our behalf. The light of heaven is shining upon us. Let us not walk in darkness, but put on the whole armor of light.

We have some spiritual tests to send, which I shall defer till some other time.

L. S. MERRITT.

## GEMS FROM A SPIRIT.

THERE are many gems of Spirit poetry locked up in private cabinets, that should be given to the world. I send you the following, not so much for their intrinsic beauty as for the singular incident attending them.

I was sitting, May 23, with Mrs. Morrell, a well-known public medium in Baltimore, receiving communications from my Spirit-friends, when suddenly her hand flew to her forehead and for a moment seemed paralysed. She then wrote some lines which were signed "Sir H. Davy," and which, on being subsequently corrected by their Spirit author by means of the dial, read thus:

There's not an hour of anguish,  
But an arm of love is near;  
There's not an hour of sorrow  
Heaven has no balm to cheer—  
Which comes like living waters,  
From fountains crystal clear.

Hope on and cheer thy Spirit,  
With a promise truly given;  
Earth-ties, though ties of sadness,  
Are written "Blessed" in heaven.

Mrs. Morrell writes automatically. It is doing her no injustice to say that she is utterly incapable of writing a single line of the above.

FRANCIS H. SMITH.

## PRACTICAL SPIRITUALISM.

THE question is often asked me, "What practical good can result from Spiritualism?" Those who have realized its truths, and enjoyed its harmonious effects, need no enumeration of facts beneficial to us, arising from intercourse with our Spirit-friends—but to those who would repeat the above question, one fact which has lately come under my observation, may serve as a substitute for many of like significance.

I was to leave Buffalo, September 1st, to continue my western tour. After attending an evening circle with my friend Dr. B. S. Brown, and arranging my baggage, we proceeded to the dépôt. I was to take the half-past nine Lightning Express train for Cincinnati. After waiting for the disposition of baggage, and the turmoil to cease, occasioned by the arrival of a train, we proceeded to find the cars which were to forward me to my place of destination, which we had some little difficulty in doing, but were relieved by the conductor, who told us the cars for Cincinnati were some few rods in advance of the dépôt. Upon finding them my position was not much better, for every seat was filled to its utmost capacity, and I was obliged to either stand, or sit upon the floor. I was not alone, however, for one by one began to complain for want of room; but our anxiety was relieved by the conductor, who bade us fill a vacant car upon the opposite track, which was done in less time than it takes in writing this. I had a strange feeling come over me, as I stepped upon the car, but my anxiety to find a seat overcame that, and I found myself comfortably seated near the door, in the forward part of the car. It was quite late, and the duties of the day had made me somewhat weary, so I sat myself about preparing a temporary resting-place for my head, which would serve as a defense against the jolting of the car. This I succeeded in accomplishing to my satisfaction, so bidding my friend B. adieu, he left me, leaving his good wishes for my safe arrival at Cincinnati. We were soon connected with our neighbor train, and were only twenty minutes behind time, when we sped on our way.

Being satisfied with our progress, I took the advantage of my conveniences, and was soon between a sleeping and waking state, though sufficiently the former to feel careless of outward objects. How long I remained in this position I could not tell, but I was suddenly awakened by my arm being jerked from under my head, bringing my face in contact with the arm of the seat—enough so to cause some little sensation. I looked for the cause, but could perceive none, till my arm began to twitch, as it is wont to do. The unceremonious manner to disturb one in a pleasant dream, did not render my mind any too passive, and after a little resentment, I resumed my position, at the same time making all allowances for another such manifestation. I tried to pass off again; but no. Impressions began to flow into my mind of a very decided character, and my arms also felt quite at liberty, for they began to make manipulations as if to pull the bell-rope of the car. With all my resistance I could not fail to observe that something was required of me. So, placing myself in as passive a condition as possible, both of body and mind, I awaited the wish of my friends. It came quick and strong. The impression was this: "Arise, go into the forward car—danger! danger! danger!"

I obeyed the warning, arose and went to the door, but perceiving that the car in advance of us was a baggage car, I immediately closed the door again, and was about to resume my former seat, when by force I was turned round, made to open the door, and step across the platform, and take my position in the baggage car. I found two young men seated upon something, I could not tell what, for I was confounded at the singularity of the manifestation through which I had passed.

Again an impression came, "Stay where you are." I was content. Seating myself upon a bag of some kind I awaited a farther direction, but I received no other. All seemed passive, and my friends satisfied. I remained in these comfortable quarters, as far as I can judge, about half an hour, when we were suddenly startled by an extraordinary twitching, and then a great increase of speed, a sharp whistle, and after a short distance we stopped; my company rushed to the door, and upon opening it we were amazed to find that we had been disconnected from the passenger train, and by straining our vision, saw that the car directly in our rear had broken down, and had forced itself into a wood pile by the road side, one end of the car being partially demolished! I immediately realized the object of my former impressions, and hastily getting out of the car we proceeded to the scene of disaster, where we learned that a wheel had been broken, as we were going at the usual speed, and in an instant the car had been disconnected, and with all the force occasioned by such power, came in contact with the wood. Efforts were immediately made to ascertain the extent of the damage. But three were materially injured, one an Indian, whose shoulder was dislocated, with some internal injuries; one whose ankle was sprained, occasioned by a stick of wood being thrust through the bottom of the car; the other was similarly injured in the knee. Upon inquiry, I found that the Indian had taken my seat upon its being vacated, directly over the broken wheel, and had it not been for the interference of the pile of wood the car would have been precipitated down an embankment of some thirty feet or more.

Surely here is some practicality. My Spirit-friends seeing the weakness of the wheel, labored to remove me from danger. They could not tell when or at what point this accident would occur, undoubtedly; but they knew the danger, and hence removed me from my critical position. Had the car detached itself five minutes later it would have been thrown from a high bridge, at a risk of the lives of all the passengers. I felt thankful for my deliverance, and by my own feelings could discern the satisfaction of my friends. The pile of wood was removed, the injured car tipped down the embankment, and after leaving a second, partially disabled, we proceeded on our way; but sleep was far from the lids of the passengers, for the remainder of the night was

passed congratulating themselves upon their narrow escape from death, and wishing for the immediate coming of the morning.

Such is one instance of deliverance from danger, which is often termed Providential, but if fairly understood may be traced to the divine interference of those guardian friends who so kindly labor with and teach us.

—Spiritual Universe.

G. A. REDMAN.

## DEFENSE OF DR. SANFORD.

WISCONSIN, September 15, 1856.

MESSRS. PARTRIDGE AND BRITTAN :

In answer to a piece in the TELEGRAPH of August 30th, headed "Engines, Fuel, and Oil," another honest inquirer takes the liberty of telling "Honest Inquirer" that the lecturer who visited Portage City, whom "Honest Inquirer" is pleased to designate as "a traveling humbug," was Dr. C. P. Sanford, of Pardeeville, who has lectured once a fortnight at Marcellon, ten miles distant from that city, for sixteen months. He is a medium of extraordinary power, both as a public lecturer and test-medium, in circles where harmony prevails. No longer ago than yesterday, a few honest inquirers held a circle at Marcellon. Mr. Sanford was influenced for nearly two hours. During that time three different Spirits manifested themselves to their friends present, and gave decided tests of their identity. The "Honest Inquirer" shall have all the history of this meeting if he wishes it, corroborated by the testimony of ten or twelve witnesses, and of several other meetings, previous and equally interesting. In addition to this, I refer all honest inquirers to "A Letter from Central Wisconsin," in the Universe of June 7th. Will the Editor of the TELEGRAPH please copy, if he can spare so much room?

M. H.

We are unable to comply with our correspondent's request so far as it relates to the article in the Universe, as the Number designated is missing from our file.—Ed.

## REMARKABLE ESCAPE FROM INJURY.

BRIDGEPORT, CONN., September 15, 1856.

MESSRS. PARTRIDGE AND BRITTAN :

Sir: As you wish nothing but facts relating to spiritual manifestations, I will give you the particulars of a case in which myself and others who know anything of the circumstances think there must have been an interposition of our Spirit friends. I will state the following, and you can judge for yourselves. On Friday last, September 12, my son, a boy about ten years of age, was run over on the side of the street opposite to where we live, by a heavy two-horse carriage containing three or four persons. My wife, sitting at the front window, on looking out, saw that Charley had just been run over, and with maternal solicitude screamed out (I being in the next room at the time) that our boy had been run over and fatally injured. But after this paroxysm of feeling, she received immediate assurance from her Spirit friends that he was not seriously injured. I was with him immediately after the accident, and found him perfectly helpless. After carrying him in, two physicians were called, who examined him and found no bones broken, or any internal injury visible. Every one who knows of the circumstances, considers it one of the most fortunate escapes on record. My wife the same evening received the information from our Spirit friends, that two Spirits relieved the weight of the carriage from the pressure on his body. The carriage with those inside could not have weighed short of two thousand pounds. This, together with those wheels passing over him just below the ribs, would, I think show the above to be the only plausible reason why he escaped with his life.

Yours with respect,

J. D. MEEKER.

## PILOTED BY SPIRITS.

BURLINGTON COUNTY, N. Y., September, 1856.

EDITORS OF TELEGRAPH :

A few days ago my daughter, who is about fifteen years of age, accompanied me to Philadelphia, and she not being at all acquainted with the city, I left her at the corner of Second and Market-streets, to purchase some little articles, charging her to meet me three hours after at the corner of Second and Chestnut-streets, one square below. She met me as agreed upon, but was brought there by an invisible agency.

It appears from her statement, that she got into Arch-street, and thence into Ninth-street, one mile from where I left her, and then got, as she says, "lost," and did not know which way to go. Suddenly she felt her eyes closing, and her hand drawing her veil over her face, and this was the last thing she could recollect, until she found herself standing on the corner of Chestnut and Second-streets, having come through the crowd of Market, and some one of the crowded streets which are at right angles thereto, with her eyes closed.

On another occasion she was put under the same influence, and with her eyes closed, washed and dressed herself in an unconscious manner.

J. C.

HELP YOURSELF.—I think it is Dr. Franklin who says, "God helps them who help themselves," or it may be a proverb; but be it as it may, it is certain that Esop has a fable illustrating the same point. But perhaps, my young friend, you have never seen Esop, so I will give it according to the best of my recollection, as an old man's memory may be: As a wagoner was going to Rome with a load of wheat, he chanced to get into a bad place, and his oxen failed to draw him out. Without attempting to get out of his difficulty as he might be able, the lusty wagoner fell upon his knees and prayed vigorously to Hercules, who perhaps you know was like our Samson. He had not, however, (the fable runs) continued the exercise long, when Jupiter appeared in the clouds and exhorted him to put his shoulder to the wheel.

## Interesting Miscellany.

## EMERSON IN THE ENGLISH GALLERY.

In these comments on an old journey now revised, after seven busy years have much changed men and things in England, I have abstained from reference to persons, except in the last chapter, and in one or two cases where the fame of the parties seemed to have given the public a property in all that concerned them. I must farther allow myself a few notices, if only as an acknowledgment of debts that can not be paid. My journeys were cheered by so much kindness from new friends that my impression of the island is bright with agreeable memories both of public societies and of households: and, what is nowhere better found than in England, a cultivated person fitly surrounded by a happy home, "with honor, love, obedience, troops of friends," is of all institutions the best. At the landing in Liverpool, I found my Manchester correspondent awaiting me, a gentleman whose kind reception was followed by a train of friendly and effective attentions which never rested while I remained in the country. A man of sense and of letters: the editor of a powerful local journal, he added to solid virtues an infinite sweetness and *bon homie*. There seemed a pool of honey about his heart which lubricated all his speech and action with fine jets of mead. An equal good fortune attended many later incidents of my journey, until the sincerity of English kindness ceased to surprise. My visit fell in the fortunate days when Mr. Bancroft was the American Minister in London, and at his house, or through his good offices, I had easy access to excellent persons and privileged places. At the house of Mr. Carlyle, I met persons eminent in society and in letters. The privileges of the Athenæum and the Reform Clubs were hospitably opened to me, and I found much advantage in the circles of the "Geologic," the "Antiquarian" and the "Royal Societies." Every day in London gave me new opportunities of meeting men and women who give splendor to society. I saw Rogers, Hallam, Macaulay, Mines, Millman, Barry Cornwall, Dickens, Thackeray, Tennyson, Leigh Hunt, D'Israeli, Helps, Wilkinson, Bailey, Kenyon and Forster; the younger poets, Clough, Arnold and Patmore; and, among the men of science, Robert Brown, Owen, Sedgwick, Faraday, Buckland, Lyell, De La Beche, Hooker, Carpenter, Babbage and Edward Forbes. It was my privilege also to converse with Miss Bailie, with Lady Morgan, with Mrs. Jameson and Mrs. Somerville. A finer hospitality made many private houses not less known and dear. It is not in distinguished circles that wisdom and elevated characters are usually found—or, if found, not confined thereto; and my recollections of the best hours go back to private conversations in different parts of the kingdom, with persons little known. Nor am I insensible to the courtesy which frankly opened to me some noble mansions, if I do not adorn my page with their names. Among the privileges of London, I recall with pleasure two or three signal days—one at Kew, where Sir William Hooker showed me all the riches of the vast botanic garden; one at the Museum, where Sir Charles Fellowes explained in detail the history of his Ionic trophy monument; and still another, on which Mr. Owen accompanied my countryman Mr. H. and myself through the Hunterian Museum.

The like frank hospitality, bent on real service, I found among the great and the humble, wherever I went: in Birmingham, in Oxford, in Leicester, in Nottingham, in Sheffield, in Manchester, in Liverpool. At Edinburgh, through the kindness of Dr. Samuel Brown, I made the acquaintance of De Quincy, of Lord Jeffrey, of Wilson, of Mrs. Crowe, of the Messrs. Chambers, and of a man of high character and genius, the short-lived painter, David Scott.

At Ambleside, in March, 1848, I was for a couple of days the guest of Miss Martineau, then newly returned from her Egyptian tour. On Sunday afternoon I accompanied her to Rydal Mount. And as I have recorded a visit to Wordsworth, many years before, I must not forget this second interview. We found Mr. Wordsworth asleep on the sofa. He was at first silent and indisposed, as an old man suddenly waked before he had ended his nap; but soon became full of talk on the French news. He was nationally bitter on the French; bitter on the Scotchmen, too. No Scotchman, he said, can write English. He detailed the two models, on one or the other of which all the sentences of the historian Robertson are framed. Nor could Jeffrey, nor the Edinburgh Reviewers write English, nor can \* \* \*, who is a pest to the English tongue. Incidentally he added, Gibbon can not write English. The *Edinburgh Review* wrote what would tell and what would sell. It had, however, changed the tone of its literary criticism from the time when a certain letter was written to the editor by Coleridge. Mrs. Wordsworth had the Editor's answer in her possession. Tennyson he thinks a right poetic genius, though with some affectation. He had thought an elder brother of Tennyson at first the better poet, but must now reckon Alfred the true one. \* \* \* In speaking of I know not what style, he said, "to be sure, it was the manner, but then you know the matter always comes out of the manner." \* \* \* He thought Rio Janeiro the best place in the world for a great capital city. \* \* \* We talked of English national character. I told him, it was not creditable that no one in all the country knew anything of Thomas Taylor, the Platonist, whilst in every American library his translations are found. I said, if Plato's Republic were published in England as a new book to-day, do you think it would find any readers? He confessed it would not; "and yet," he added after a pause, with that complacency which never deserts a true-born Englishman, "and yet we have embodied it all."

His opinions of French, English, Irish and Scotch, seemed rashly formulated from little anecdotes of what had befallen himself and members of his family, in a diligence or stage-coach. His face lighted up, but his conversation was not marked by special force or elevation.

Yet perhaps it is a high compliment to the cultivation of the English generally, when we find such a man not distinguished. He had a healthy look, with a weather-beaten face, his face corrugated, especially the large nose.

Miss Martineau, who lived near him, praised him to me, not for his poetry, but for thrift and economy; for having afforded to his country neighbors an example of a modest household, where comfort and culture were secured without any display. She said that in his early house-keeping at the cottage where he first lived, he was accustomed to offer his friends bread and plainest fare: if they wanted anything more, they must pay him for their board. It was the rule of the house. I replied that it evinced English pluck more than any anecdote I ever knew. A gentleman in the neighborhood told the story of Walter Scott's staying once for a week with Wordsworth, and slipping out every day under pretence of a walk, to the Swan Inn, for cold out and port; and one day passing with Wordsworth the inn, he was betrayed by the landlord's asking him if he had come for his porter. Of course, this trait would have another look in London, and there you will hear from different literary men, that Wordsworth had no personal friend, that he was not amiable, that he was parsimonious, etc. Lander, always generous, says that he never praised anybody. A gentleman in London showed me a watch that once belonged to Milton, whose initials are engraved on its face. He said, he once showed this to Wordsworth, who took it in one hand, then drew out his own watch, and held it up with the other before the company, but no one making the expected remark he put back his own in silence. I do not attach much importance to the disparagement of Wordsworth among London scholars. Who reads him well will know, that in following the strong bent of his genius, he was careless of the many, careless of the few, self-assured that he should "create the taste by which he is to be enjoyed." He lived long enough to witness the revolution he had wrought, and "to see what he foresaw." There are torpid places in his mind, there is something hard and sterile in his poetry, want of grace and variety, want of due catholicity and cosmopolitan scope; he had conformities to English politics and traditions; he had egotistic puerilities in the choice and treatment of his subjects; but let us say of him, that alone in his time he treated the human mind well, and with an absolute trust. His adherence to his poetic creed rested on real inspirations. The Ode on Immortality is the high-water-mark which the intellect has reached at this age. New means were employed, and new realms added to the empire of the muse, by his courage.—From "English Traits."

**AFRICAN SPIRITUALISM.**—Dred was under the inspiring belief that he was the subject of visions and supernatural communications. The African race are said by mesmerists to possess, in the fullest degree, that peculiar temperament which fits them for the evolution of mesmeric phenomena; and hence the existence among them, to this day, of men and women who are supposed to have peculiar magical powers. The grandfather of Dred, on his mother's side, had been one of those reputed African sorcerers; and he had early discovered in the boy this peculiar species of temperament. He had taught him the secret of snake-charming, and had possessed his mind from childhood with expectations of prophetic and supernatural impulses. That mysterious and singular gift, whatever it may be, which Highlanders denominate second sight, is a very common tradition among the negroes; and there are not wanting thousands of reputed instances among them to confirm their belief in it. What this faculty may be, we shall not pretend to say. Whether there be in the soul a yet undeveloped attribute, which is to be to the future what memory is to the past, or whether in some individuals an extremely high and perfect condition of the sensuous organization endows them with something of that certainty of instinctive discrimination which belongs to animals, are things which we shall not venture to decide upon. It was, however, an absolute fact with regard to Dred, that he had often escaped danger by means of a peculiarity of this kind. He had been warned from particular places where the hunters had lain in wait for him; had foreseen in times of want where game might be ensnared, and received intimations where persons were to be found in whom he might safely confide; and his predictions with regard to persons and things had often chanced to be so strikingly true, as to invest his sayings with a singular awe and importance among his associates.—Dred.

**EFFECTS OF CIVILIZATION ON HEATHEN POPULATION.**—In 1777, Captain Cook found 200,000 people inhabiting Tahiti. He declared his estimate to be rather under than over the mark. These were the days of wars, human sacrifices, infanticide, and that ordinary recklessness of life which the missionaries profess to have, generally speaking, cured. Aged natives at that time remember the high priest Tearmoor, who uttered the prophecy which the people caught up for its strangeness at first, and repeat now for its dread pathos. It is at this day sung in the depth of retreat, where the missionaries can not overhear.

"The palm tree shall grow,  
The coral shall spread  
But man shall cease."

A census taken just before the American Exploring Expedition was there, showed the indigenous population to be 9,000. The missionaries called it 8,000. In the Sandwich Islands, the decline of the population is such as history can scarcely parallel, and as every hearer at Exeter Hall May meeting should be informed of. We are told, not only by native tradition, but by the early navigators of the Pacific, that there were once human abodes wherever there was good soil and water, and that the population of this group was not less than 500,000. Now it is under 65,000. Twenty-five years ago—within the period of strenuous missionary effort—it was double this.—*Westminster Review*.

**MUSICAL FISH.**—A writer in the *Bombay Times* states that while sailing in a boat on a stream near Bombay, the party of which he was one were startled by the sound of music, which they believed to proceed from the near shore, but which proved subsequently to come from the surface of the water all around the vessel. The sound was like a musical bell or the strain of an Æolian harp. The boatmen at once intimated that the sounds were produced by fish abounding in the muddy creeks and shoals around Bombay and Salsette, perfectly well known and very often heard. Accordingly on inclining the ear toward the water—or by placing it close to the planks of the vessel—the notes appeared loud and distinct, and followed each other in constant succession. The boatmen next day produced specimens of the fish—a creature closely resembling in size and shape the fresh water perch of the north of Europe—spoke of them as plentiful and perfectly well known. It is hoped that they may be procured alive, and the means afforded of determining how the musical sounds are produced and emitted, with other particulars of interest supposed new in ichthyology. Of the perfect accuracy with which the singular facts above related have been given, no doubt will be entertained, when it is mentioned that the writer of the account was one of a party of five intelligent persons, by all of whom they were most carefully observed, and the impressions of all of whom in regard to them were uniform. It is supposed that the fish are confined to particular localities—shallows, estuaries and muddy creeks, rarely visited by Europeans; and that is the reason why hitherto no mention, so far as we know, has been made of the peculiarity in any work on natural history.

**ABUSE OF EMINENT TALENTS.**—There were Spirits seen by me, whom it may be expedient to call corporeal Spirits; they arose from a depth at the side of the sole of the right foot, and appeared to the sight of my spirit as in a gross body. When I asked who they were that are of such a quality, it was said, that they are those who in the world have been distinguished by their talents, and also by their proficiency in the sciences, and have thereby confirmed themselves entirely against the Divine, thus against those things that are of the church; and because they have absolutely persuaded themselves that all things were to be attributed to nature, they have closed interior things to themselves, and thus the things which appertain to the Spirit, more than others; hence they appear grossly corporeal. Among them was one, who, during his life in the world, had been known to me, and who at that time was eminent for his gifts of genius and his erudition; but these things, which are the means of thinking well concerning things Divine, were to him the means of thinking against them, and of persuading himself that they are nothing; for he who excels in genius and learning, has more things than others, by which he may confirm; hence he was interiorly obsessed, but in the external form he appeared as a man of civility and good morals.—A. C. 5901.

**THE BLESSED HOME.**—Home! To see home is the wish of the seaman on stormy seas and lonely watch. Home is the wish of the soldier, and tender visions mingle with the troubled dreams of trench and tented field. Where the palm tree waves his graceful plumes, and birds of jewelled lustre flash and flicker among gorgeous flowers, the exile sits staring upon vacancy, a far-away home lies on his heart; and borne on the wings of fancy over intervening seas and lands, he has swept away home, and hears the lark singing above his father's fields, and sees his fair haired boy brother, with light foot and childhood's glee chasing the butterfly by his native stream. And in his best hours home, his own sinless home, a home with his father above that starry sky, will be the wish of every Christian man. He looks around him—the world is full of suffering; he is distressed by its sorrows and vexed with its sins. He looks within him—he finds much in his own corruptions to grieve for. In the language of a heart repelled, grieved, vexed, he often turns his eye upwards, saying, "I would not live here always. No: not for all the gold of the world's mines—not for all the pearls of her seas—not for all the crowns of her kingdoms—would I live here always." Like a bird about to migrate to a sunny land where no winter sheds her snows, or strips the grove, or binds the dancing streams, he will often in spirit be pluming his wing for the hour of his flight to glory.—Guthrie.

**MAN AND HIS ATTRIBUTES.**—The horse has eight times the strength of a man. Yet man holds the horse in subjection. The bull can toss the stoutest Goliath on his horns. Yet the whole bovine race bows its neck to the yoke which man imposes. Air, water, heat, cold, and lightning all seem to be his masters. Yet, he makes the winds his ministers, the ocean becomes his play-ground, the summer sun ripens all his harvest, the cold builds for him bridges and high-ways without cost, and the very lightning meekly travels along the wires, bearing his message of business or love. Truly man is weak, but with what an opulence of dignity and power is his weakness counterpoised! As the radiance of the sun gleams in a drop of dew, so in the man's soul shines the responsiveness of the God in whose image he was made.

A GOOD STORY is told by the *New Haven Register* of "Bishop," who was sent down to New York with one of his patent fly-trap machines which makes the fly catch himself by a revolving cylinder. A butcher was very desirous he should set it going in his shop, and in the course of half an hour something less than a peck of flies had been "lived." The butcher was pleased, but concluded, as his flies were all "trapped," he didn't want the machine. "Very well, said Bishop; 'I'm a Yankee, and I won't take any advantage of you by carrying off your flies,' and drawing the slide he liberated the whole swarm about the butcher's ears, and beat a retreat under cover of a little the loudest buzzing ever heard in that vicinity.

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**Mrs. E. J. French**, 780 Broadway, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

**Mrs. Harriet Porter**, Clairvoyant Physician and Spirit-Medium, 109 West Twenty-fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

**Mrs. J. E. Kellogg**, Spirit Medium, Rooms, No. 925 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12 1/2 P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

**Mrs. Lorin L. Platt**, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

**Mrs. Bradley**, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

**Miss Katy Fox**, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

**Mrs. M. B. Gourlay**, the Medium through whom Dr. Hare made most of his experiments, No. 77 Lexington Avenue, near Twenty-sixth street.

**Miss Seabring** can be seen daily at 115 1/2 Grand street. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

**Mrs. Beck**, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

**J. B. Conklin**, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

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**Mrs. R. M. Henderson** is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

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**Miss Frank Burbank**, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

**G. A. Redman**, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

**Mrs. B. K. Little**, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

**Miss A. W. Snow**, No. 104 Tyler-street, Writing and Trance Medium, propose to answer sealed letters, and describe persons that have left the form.

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Mr. and Mrs. CLARK have just removed from Williamsburgh to Auburn, N. Y., where they will labor part of the time, and make Central and Western New York their principal field of labor. They will answer calls together, or Mr. Clark will be in readiness to officiate at marriages and funerals, or as Lecturer, Psychometer and Healing Medium. After the 25th they will also be prepared to receive a few visitors who may desire to test the spiritual cure. 225-1f

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**MRS. JULIA A. JOHNSON, M. D.,**

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**TIFFANY'S MONTHLY.**

The Subscriber's Monthly is devoted to the investigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

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He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and WISDOM, thereby begetting in man true action in respect to himself, his NEIGHBOR and his GOD.

To be published at the office of the SPIRITUAL TELEGRAPH, New York. Each Number contain ninety-six octavo pages, Small Pica type. This work commenced on the 1st of March, 1856. It is issued monthly, at \$3 per annum, in advance. Subscriptions and remittances received by PARTRIDGE AND BRITTAN, Telegraph Office, 342 Broadway, New York. JOEL TIFFANY.

**STATE OF NEW YORK, SECRETARY'S OFFICE,**  
ALBANY, August 12, 1856.

TO THE SHERIFF OF THE CITY AND COUNTY OF NEW YORK:

Sir: Notice is hereby given that at the General Election to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

- A Governor in the place of Myron H. Clark.
- A Lieutenant Governor in the place of Henry J. Raymond.
- A Canal Commissioner in the place of Cornelius Gardner.
- An Inspector of State Prisons in the place of Thomas Kirkpatrick.
- A Clerk of the Court of Appeals in the place of Benjamin F. Harwood, deceased.
- All whose terms of office will expire on the last day of December next.
- Thirty-five Electors of President and Vice President of the United States.

A Representative in the Thirty-fifth Congress of the United States for the Third Congressional District, composed of the First, Second, Third, Fifth and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of the said City and County, and the Thirteenth, Fourteenth, Fifteenth and Sixteenth Wards in the City of Brooklyn, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth and Seventeenth Wards of the City of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth and Twentieth Wards of the City of New York.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twentieth, Twenty-first and Twenty-second Wards of the City of New York.

City and County officers also to be elected;

A Mayor in the place of Fernando Wood;

A City Judge in the place of Elisha S. Capron;

Two Governors of the Alms House in place of Isaac Bell, Jr., and Simeon Draper;

Also, Sixteen Members of Assembly for said City and County;

All whose terms of office will expire on the last day of December next.

Yours respectfully, N. P. STANTON, Jr., Deputy Secretary of State.

SHERIFF'S OFFICE, New York, August 20, 1856.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such case made and provided.

JAMES C. WILLET, Sheriff of the City and County of New York.

All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I, chap. 6, title 3, article 3, part 1, page 149. 130-1f

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No Males received. Displacements treated with remarkable success. Such patients, whether bed-ridden or not, will find our course of treatment a cure, when medication has entirely failed. Our method must and will supersede all others, in the treatment of this class of patients. Terms \$7 and \$10 per week. Address W. SHEPARD, M. D., Columbus, O.

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ANALYSIS BY PROF. HENRY CROFT.

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