

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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The Principles of Nature.

"DARK SPIRITS."

The condition of the spirit of man after it has passed behind the mysterious veil of the tomb, presents a question of such mighty import, that all minds who have once recognized the sound of the word of power from the Spirit-land, "Search," involuntarily find their footsteps impelled into the field of investigation, however the motive-power to the pursuit may vary in individual cases. The Spirits themselves have proclaimed this word of power, and we who are obeying the voice, have a full right, in doing so, to call into action every available means of information as well as to question every authoritative declaration which is made on this subject.

One of the chief features of interest which has arisen in our recent discussions, is the condition of those whose earthly career might, according to all preconceived notions, subject them to states of punishment or retribution; and out of these discussions has grown the inquiry of what is meant by "dark Spirits," and more recently still, whether there are in reality any "dark Spirits" at all? Without having myself taken any active share in these discussions, it appears to me that the differences of opinion existing on this subject have resolved the opponents into two distinct parties, namely, mediums and non-mediums. I think I may venture to assume that all mediums as a general rule (making allowance of course for the few exceptions which are necessary to prove the rule itself), are pretty unanimous in their belief of the existence and prejudicial influence of "dark," "evil," or "undeveloped" Spirits, as these terms are generally applied in contradistinction to those pious and seraphic communicants whose meanest figure of speech is a flower, a sunbeam, or a star; while the non-mediums (including a numerous amount of learned, scientific, logical, and highly-cultivated minds) are those who more or less deny the existence of evil, suffering, or above all retrogression in spheres of life beyond the grave.

We shall not now pause to consider how far the neutrality of mediums (who, as a class, are not overbountifully touched with those golden externalities which are popularly supposed to reflect a golden hue on the mind), may affect the character of the communications, nor whether any definite conceptions of the Spirit-world can be formed outside of their experience; neither shall we ask whether the learned and philosophic would take a less wrong view of Spirit-life if the means which enabled them to acquire learning and philosophy, namely, the sunshine of prosperity, were to be shorn of its illuminating beams; nor even question their ability to form a single theory which did not originate from the specter-haunted mediums, but at once proceed to ask the light of wisdom to turn the bull's eye of its illumination, upon some of the mysterious revelations which clairvoyance and mesmerism disclose.

The experiences of such ancient men as Kerner, Mesmer, and a host of other German experimentalists who have passed away with the dark ages of the last century and a half, would hardly

be credible evidence in these fast days, when the world has grown so much better that we can not send to Spirit-land materials dark enough to manufacture dragons out of. We must therefore look for fresh solutions for the fresh enigmas which this same wonderfully progressive age are occasionally thrusting up into our faces, with the evident intention of marring that polite society which is disposed to become so very harmonious.

No one can be more anxious to get rid of the stupid old foggy notions of "evil" and "demons," and all manner of discomfort, whether in this world or the next, than myself. None can appreciate more highly than myself, the privilege which the grave would afford of casting off all our little peccadilloes with our old coat of clay, and jumping upward into a glorious state of progression without the trouble of laboring for it; and if any progressive mind would kindly unravel for me the tangled web of difficulties which the revelations of clairvoyance sometimes intrude upon us, none will more willingly than myself indulge in such peccadilloes as I might find myself inclined to commit, divested of the fear of becoming a "dark Spirit" for my pains.

As I have promised not to plunge into the barbarous experiences of fifty or even twenty years ago, and as one case is as good as a thousand, I beg to offer (from a very numerous assortment of facts which have occurred within the last twenty years—facts which will find their confirmatory testimony every day)—one case of modern clairvoyance which of itself alone, is sufficient to befog my dull intellect, anxiously straining after the knowledge of an entirely tranquil and radiantly happy state of progress in the Spirit-world. In the fair city of Philadelphia, resides a gentleman of equal standing in moral worth, and eminence as a dental surgeon. Some ten or twelve years ago, he received into his family a young German girl as a servant, and being about that time much interested in the subject of magnetism, he was accustomed to experiment on such persons as expediency would allow; among others, the young German girl, in whom he found an excellent magnetic subject. From a very hasty and imperfect sketch recently obtained of this gentleman's experience, from his own lips, I gleaned the following particulars.

The girl appeared by nature to be of a very retiring, quiet temperament. Under the influence of the magnetic current, however, she would become very talkative, intelligent and communicative. She could, in her magnetic condition, to any place desired, and accurately report not only scenes and circumstances unknown to herself, but often those unknown to the parties by whom she was surrounded, until subsequent inquiry verified her accuracy. The most remarkable tests of her power as a clairvoyant were multiplied during a series of many years experiences; but it is the stumbling-block to the satisfactory part of the story. The girl, be it remembered, was ignorant, and though not unintelligent, quite uneducated. The phenomena, as well as the science of Spiritualism, was entirely unknown at that time to the family of her magnetizer. She never, therefore, could have gleaned from those around her any

theories to build up the following descriptions of her interior condition, as revealed by herself. She stated that she passed through regular successions of what she called "degrees,"—namely, a first, second, third, and so on. She insisted that each degree was a locality, and peopled with innumerable Spirits, who were progressively dark, darker, darkest. She described each of the localities and their inhabitants minutely, and never, through years of experience, and despite the incredulity, reason and arguments of those by whom she was surrounded, could be made to vary in her statements. She exhibited much fear and dislike of the first three degrees and their inhabitants—complained that they plagued her, tried to detain her, and often repeated their expressions, some of which were profane and even shocking. Sometimes she would read on a blank sheet of paper words which she said appeared to her like letters of fire, long communications from these Spirits, often, in her ignorance of language, being obliged to spell "hard words."

The communications always varied, according to the "degree" in which she was put by her magnetizer, but always evinced an intelligence TOTALLY FOREIGN to her own mind, capacity, education, or possible means of information. The terror which she expressed of the dark, or as she would insist upon phrasing it, the evil Spirits, through whom she was obliged to pass, was so invariable, yet so strange and opposed to the ideas of her magnetizer, that he determined upon trying to combat what he sometimes believed was a mere hallucination. Despite her earnest remonstrances to the contrary, he insisted, one day, when she described herself as usual in the third degree, and much persecuted by the Spirits around her to remain, that she should yield to them, and see what they wanted. Having entire control of the subject, the magnetizer then executed those manipulations which were necessary to recall her down; she seemed much frightened in her descent, because she said "Lizzy, (as she spoke of herself in her trance,) has company down now, and it the very darkest one amongst them." On awaking she appeared as usual quite unconscious of what had passed, and set about her ordinary occupations, but in these a marked change became visible.

She was perpetually running to her mistress, screaming, deathly pale, and frightened by somebody who "pulled her," pinched her, appeared a frightful object in her way, and on one occasion threw her violently into a tub of lime. The "influence" would come over her at meals, and on every occasion when quiet, when the poor child would start up, and run out to work at something, singing loudly to try and keep off the "dark Spirit." Sometimes she would utter horrible oaths, and spell out most profane words, and the next moment declare, with tears, that it was not herself but the "dark Spirit," who had made her say it.

When put into the state again, there was much difficulty and remarkable policy used by the medium to shake off the dark fiend whom she had thus linked herself to. She used to say, that in the higher degrees there were very bright and beautiful Spirits; but that these could not come down to the lower de-

greets to fetch her; yet after she had once ascended to them, they could return with her to protect her out. It is almost impossible to describe the system and order which this girl manifested through her description, always consecutive, derivable, apparently from no source but intuition or inspiration, and followed up during a period of several years, amounting to an experience quite equal, in many of its details, to that of the celebrated Seeress of Prevorst, and often strikingly similar in character, although the subject was, in this case, free from the objections which have been urged against the Prevorst case—namely, that of a morbid condition of the physical system.

The experiment of leaving the clairvoyant in what she termed her first, second or third degrees, was invariably disastrous, entailing on the family most painful scenes, and on the young girl an apparent but very marked struggle between herself and a power which appeared to possess her, of which she was herself conscious, by marking the distinction between the revolting utterances and actions of an irresistible influence, and herself. Sometimes, after these magnetic experiments, if, as she asserted, she had not risen to the protecting spheres of the good Spirits, fits of insanity would ensue, keeping the family in terror and anxiety night and day. She would abstain from food, and when her magnetizer, worn out for want of sleep, would endeavor to take repose, she would stealthily approach him, and at the bidding of some power who seemed to control her, strive to magnetize him, evincing great delight at the hope of subjecting him to the power in whose hands she was acting.

Two or three years after the commencement of her magnetic treatment, the famous "Rochester knockings" began to be discussed, when in mere curiosity rather than any understanding of the cause, her magnetizer sent her, in the trance state, to inquire into the nature of the affair. She reported that it was all caused by "dark, very dark Spirits," and that she had rather not go among them; but she afterward inquired still further, and predicted not only the immediate and universal spread of the same manifestations, but also the interposition and agency of brighter Spirits, and the whole subsequent course which their then wonderful erratic movement was to take.

Now this girl's experiences (enough to fill a volume), together with those of the family with whom she resided, have come upon us in our own time. A large portion of them bear no resemblance to anything more than to the descriptions in ancient times of those possessed of devils, while an equally large portion abound with the flowery beauty, and starlike glory with which our theorists love to invest all the realms of Spirit-land. The test-facts of her mediumship are innumerable, and the whole history has been in active circulation for years in Philadelphia, and can still be verified by the living actors in the drama—men and women of science, learning, strict integrity, and high moral standing. Careful inquiry will of course elicit a thousand details which I, in this brief article, can not even glance at, nor do I attempt to offer any explanation of the facts, beyond a bull-doggish, old-fogyish determination to believe that the oaths and the terror, the mischief, malice, injury to health, loss of appetite, fear, and a host of profanities and annoyances, had as palpable an existence, as palpable a manifestation, and as palpable an origin foreign to the medium, as the sunshine, the flowers, the happiness, the test-facts, the intelligence, sublimity, and learning. Will any of those savans who walk in the light of perpetual Spirit-sunshine, please to enlighten the night which occupies so large a share in the Spirit-experience of poor mediums in general, and among the number, my unworthy self in particular.

EZRA.

NATURE'S DEFINITION OF HER LAWS.

NUMBER TEN.

I proposed, in my last number, to attempt showing how and why the races of man known as black, red and yellow, are lower types or rudimental forms of human animal life, from whence was evolved the higher complex form or white race, which in due time culminated and became the base of the perfected and ultimate human Spirit unfoldment and form, constituting "the kingdom of heaven." I am free to confess my conviction that the white race thus evolved, and figuratively denominated "Abraham" in our ancient history, was, alike with the lower types of man, destitute of the element of immortality as identities; but I concede that this higher and culminated form in due time became the germ from whence was born the ultimate human Spirit-form, in which the element of immortality was

first individualized, called in ancient times "a manifestation of God in the flesh."

In my early numbers, I endeavored to show, on the authority of science, that both the vegetable and animal kingdoms were born on earth through a limited number of simple rudimental forms of organic life, and that from them were gradually unfolded the varied complex forms of the kingdoms, while I also ventured to present in detail the law of such gradual advancement, contending that all individualized life-entities did often reappear as such in external nature, and that two or more thereof did, at times, unitedly attract unto themselves a kindred undeveloped form-principle to individualize in, thus introducing on earth a corresponding combined or complex form of organic life, through the laws of conception and progression alone.

I beg to refer my readers thereto for the details presented, and submit that on this hypothesis the character of those lower kingdoms in their infancy on earth, analogy will teach that the birth and growth also of the human kingdom were alike characterized, for nature is harmonious in all her labors and laws. As the birth and growth of complex forms did not supersede the germ-forms from whence they originated in those lower kingdoms, the inference is, that the continued birth and maintenance of those germ-forms were necessary for the attainment of the end sought for in nature's progression, and analogy would teach that this same phenomenon should occur in the human kingdom, provided the primitive forms thereof were alike rudimental as in the lower kingdoms. Hence, if it should appear that the black, yellow and red races preceded the birth of the white, their continued existence as a type of mankind would follow. Science teaches that while in the vegetable and animal kingdoms the rudimental forms thereof did progress in refinement of constitution and organization, yet they so progressed within fixed lines and marks characterizing them as forms of organic life; and analogy therefore demands that the same phenomenon should be found in the human kingdom. The law of progression is witnessed both in the gradual refinement of all organic forms of life, and in the successive births of complex forms representing, in combination, the rudimental forms of the lower kingdoms, and analogy demands this same effect to be found in the higher or human kingdom.

If this reasoning is sound, then we must try to comprehend what special distinctions should characterize the rudimental and the complex forms of the human kingdom, and when we thus address our inquiries, we are led to suppose that the general form of the human body has not been materially changed, however much it may have been refined in the constituents of its being; but as it is conceded that there has been, through the ages of the past, an absolute growth and enlargement of the human mind; and as science clearly demonstrates that the character and powers of the human mind depend greatly on the form and unfoldment of the human brain, the inference seems inevitable that the unfoldment and perfection of this is the ultimate of the human body or form, and that the special characteristic of the rudimental and the complex forms of the human kingdom would be found in the lines and marks of the brain forms thereof.

If we apply this test to the different races of men, there seems to be a strong conformation in the shape and development of the brain forms characterizing them.

It will, I judge, be generally conceded that the cranium of the four types referred to do differ so materially as to suggest the doctrine of the diversity of the human races, and there is a difficulty in ascribing their origin to a single pair in harmony with the universally-conceded natural law of "Like begets like."

If we concede that vegetable forms of life originated through law by unorganized life in earth, attaining union with form principles to individualize in, and thus became the germs from whence in due time animal forms were evolved, and that from these again in due time was evolved the higher or human form—then the inference follows of the diversity of vegetable and animal rudimental forms as the germs of those kingdoms, and both analogy and induction will teach that if we regard man as one of Nature's unfoldments, we must also accept as true the diversity of the germs of the human kingdom alike evolved from lower forms in nature. Thus I am led to reason that the black, red and yellow races, are different rudimental forms of the human kingdom, and as such are limited in brain organization by lines and limits characterizing them as rudimental forms in nature. Why they should thus differ, I think

may be accounted for on the hypothesis that unorganized life in the mineral kingdom, when first attaining unto individuality in vegetable forms, was not alike progressed in different sections or zoological regions of earth, and hence we find the peculiar flora and fauna of distinct regions.

Now, if it can be conceded that in the lower kingdoms the complex forms result from the union of kindred life entities, seeking progression, as contended for, then analogy will teach that the life entities ultimated in, the rudimental forms of the human kingdom would have, in due time, united also in seeking and obtaining progression, exhibiting, as the result, a development or birth of a more perfected complex form, and warrants this conclusion, that if the indigenous races of earth consist of the black, red and yellow, then the white is a higher complex form, in combination representing them.

The fact that the unfoldment of the brain-form of the black, yellow and red races, seems to have been stationary for ages past, as far as science has data to judge, while the white race has been steadily progressive, and is deemed to be still advancing in development, may, it seems to me, find a rational explanation in the hypothesis of the diversity of the races, while this diversity also finds an explanation in the theory of rudimental and complex forms of the human kingdom. And I respectfully submit that it is the only hypothesis yet broached which can be harmonized with the accepted laws of nature and the demonstrated teachings of science.

I know it is confidently affirmed, on the authority of "Revelation," that all the races sprang from a single pair; and it is equally positively asserted in Spirit teachings, that man, being the ultimate of nature, must necessarily have ever been immortal because he now is so. But these theories are not reconcilable with the facts seen to exist at this time, and therefore challenge our doubts, because Truth is an unit; hence I have felt free to seek for a clearer perception of the principles disclosed in nature's revelations, and thus have been led to inductively conclude as to the origin and nature of man, as well as his probable destiny.

In answer, then, to the questions proposed in the commencement of this number, I reply that the "how" consists in the fact, that in different zoological regions of earth, the progression of life, as an external manifestation of the will attribute or power of God, after introducing thereon the series of varied forms characterizing the flora and fauna, eventually progressed unto the human animal form; while the special degree of unfolded refinement of life's innate nature, when thus emerging from the mineral kingdom unto individuality or vegetable forms, specially marked in its progression the character of the varied flora and fauna as well as of man. Hence we have the black, the red and the yellow races, each belonging specially to certain "zoological" sections of earth, and equally indigenous with the flora and fauna found therein. Let me here also suggest that the peculiar mental characters of these races seem to harmonize greatly with the special disposition and animal instincts characterizing the lower animal forms of life belonging to those zoological regions, and may find an explanation in the theory that life-entities have and do progress from these lower to the higher or human animal forms, wherein they can further unfold their innate and undeveloped nature and attributes.

To the "why" propounded at the commencement of this article I answer, as the varied forms in nature's unfoldment are adapted for special development of the powers of life's indwelling therein, and as particular brain organs are essential for unfolding particular mental characteristics, hence rudimental forms of the human animal kingdom were necessary, that life-entities progressing thereunto might therein specially develop the germ of reflective faculties, preliminary to the birth of the higher or moral organs of the human brain-form, and from thence (that is, their rudimental forms) in due time combine and give birth to the complex form or white race. Thus science affirms that the "type" of the black, yellow and red races, is as marked and as distinct in their respective crania as in anything else, and ever has been thus, so far as there are data to determine this question.

If this reasoning is sound, then the inference follows, that instead of the unity of the races, the probability is that the several "types" of mankind originated in nations, as latterly suggested by the savans, and it seems to me, will explain the historic accounts of the rise and fall of the learned Egyptians, Greeks, etc., they being but the culminating representatives of

the rudimental forms of the human animal kingdom, and the necessary preliminary to higher unfoldments in nature. But the rationale of the proposition, that there has been in the infancy of the races on earth, a gradual progressive birth of successive brain-organs leading unto the birth of a complex and higher form, or the white race, and that this in time became a base form whence was born the highest or the human Spirit-form, will be incidentally discussed in considering, as I propose to do in my next, the duality of man as an immortal Spirit—as an union of the human and the divine, or of life as a manifestation of the will-power of deity and soul as the emanation of the love-attribute of God, constituting him in this union a personalized and finite man and "God."

FUTURE PUNISHMENT.

The only object of punishment which is sanctioned by justice, wisdom or benevolence, is either the reformation of the individual punished, or as an example to others to deter them from sin. As a mere retribution, to inflict so much suffering for so much sin, without regard to these two purposes to be accomplished by it, it is not only entirely useless in itself, but can proceed from nothing but a malignant disposition in the being who inflicts it. Of what possible use, I would ask, would it be, either in this world or the next, to inflict punishment as a mere retribution? It would only be adding a fresh amount of misery to that which has already been produced by the sin that has occasioned it, without, by the supposition, diminishing sin of any kind—either in the person suffering or any body else. What is it that makes an act sinful? It is the production of misery to the person sinning or some one else, either directly or indirectly, in its immediate or its remote consequences, which might have been avoided. And if it was not for this effect, it would not have been sinful. And what is retribution merely as such? It is also the production of misery, without diminishing at all that which before existed, or preventing it in future. How, then, can it be either just, wise or benevolent to inflict it?

If, then, the foregoing views be sound, it follows that any punishment in a future state will proceed upon the fact that that state will be a continuation of this, in being in itself a state of probation, where mankind will have the power again to sin, and for this reason be the subjects of punishment. For if the future state be one where the character and condition are permanently and unalterably fixed, so that nothing can by possibility alter either, it is manifest that punishment can not effect either of the purposes which alone can justify it. It can not either reform the individual himself nor be an example to others. For by the supposition, neither the one nor the other can undergo any change, either in their character or condition. What a spectacle, then, under this view of the case, would punishment, and especially eternal punishment, present!—a portion of mankind having their existence continued and perpetuated for the mere purpose of making them miserable, without doing themselves or any one else any good. What would be thought of a parent whose child had led a life of vice and misery in this world, who should desire that the existence of this child should be again restored to him, on this earth, for the mere purpose that he should again endure misery—a misery that should have no tendency to reform him or any one else, but to be his unalterable and fixed condition? Would you impute to such a parent benevolence, or a parental affection for his children, or a desire for their happiness? Certainly not; but, on the contrary, a malignant, a diabolical disposition, the worst feelings of the human heart, which could be gratified with the sight of suffering, when this suffering can do no good. And yet this is but the doctrine of retribution merely as such, carried out by a human being and a human parent. What, then, should alter its moral character when applied to the Divine Being, and our Heavenly Parent?

But it will be said as an objection to this view of the subject, will you allow a man to go on and sin up to the time of his death in this world, and then not punish him at all for it in the other world, but place him in the same condition as one who has led a virtuous life? By no means; and the ground taken involves no such conclusion. The supposition is, that a future state is but the continuation of this as a state of probation, and that punishment is to be inflicted there for the purpose of effecting, if possible, a reformation of the sinner. And if a person leave this world a sinner, and with a sinful character, he will

need the infliction of punishment to reform him and change his character. And I can see no good reason why a man in another world should not have the opportunity to repent and reform, as well as in this world, nor why, if he should so repent and reform, he should not avoid a further continuance of punishment as much as if he repented and reformed in this world. A man may live to the age of sixty years here, and sin fifty-nine of them; and yet, if he repent and reform the last year, he will, under the system adopted by any Christian denomination, avoid future punishment; and evidently on the ground that his character being changed, it becomes unnecessary and useless to punish him. The idea of punishing him as a mere retribution for the sin he has already committed, is abandoned, and the true use and object of punishment is alone regarded. Why, then, if a man should repent and reform in another world, should not his punishment cease, as well as if he repents and reforms here? Why should the doctrine of retribution be held up in regard to him in the former case, when it is admitted not to apply in the latter one? The principle is evidently the same in both cases, and if it is consistent with justice and wisdom to disregard it in one case, it must also be in the other.

If the foregoing views be correct, the doctrine of the Atonement, as a vicarious substitution, aside from its absurdity on other grounds, must fall to the ground; for it proceeds altogether upon the doctrine of retribution—the inflicting of future and endless punishment as a penalty, and not for its remedial and reformatory influence and character.

FACTS AGAINST THEORY.

A REJOINDER TO Z. H. H.

Z. H. H. professes to give a theory of the spiritual powers of man. As a reader of the TELEGRAPH, I called for his facts. Forthwith, instead of giving his facts, he says, You don't understand me. When we speak of the physical powers of man, we point you to his works as proof of his capability. "By their fruits shall ye know them." If there is ever a theory established of the spiritual powers of man, it must submit to the same rule, and be measured by the same standard.

Z. H. H. quotes from G.'s strictures thus: "We suppose the Spirit of a man is material;" then he adds, "If that were so, it would indeed be necessary that material or corporeal persons should be present with a musical instrument to play on it;" thus admitting, that if Spirits are material, his theory is without foundation. One word, then, upon this point. The Spirit is the man, manifesting itself through physical organs. It (that is, the Spirit) was once an infant, and has attained manhood by growth. Now, then, we know from whence the physical organs have derived their sustenance—from the earth beneath our feet. The Spirit has derived its sustenance from an invisible source, inasmuch as the Spirit-body is invisible to natural eyes, but there is a growth, else the Spirit of an infant would always remain an infant. The Spirit is the germ of the person; of course the Spirit must develop and grow, else there would be no body; consequently, in the growth of the Spirit there is an accumulation of particles which adds to the form of the Spirit. I believe even Z. H. H. will not claim there can be a form without materiality. I assert that there can not be an individual without form. Pray, how could Z. H. H. have a conscious existence here or hereafter, without the power to identify himself? He can only do this by his form; and if our friend can build a form out of nothing, the process would interest and enlighten the readers of the TELEGRAPH.

Furthermore, Spirits have been seen by clairvoyants in our day, and by seers in the olden times, and all agree that they possess form, and if form, they are material. If I am about the last person entertaining these ideas, it is of no consequence. When we leave facts for speculation, the soul has nothing to rely upon, but there is a void, an empty nothing, an immateriality.

Z. H. H. says, "Unbelievers may operate by their spiritual powers upon and by a medium, and unconsciously, to the natural degree of their minds, cause such manifestations as oppose their unbelief, and thus be the spiritual cause of their own conversion to Spiritualism." It may be possible for a man, under favorable circumstances, to bite off his own nose, and it may not. Now how a man can have a leading idea of his mind derived by inheritance, or from any other source, unconsciously to himself, is not to be accounted for; and a leading idea to be overwhelmed and set aside by one unconsciously entertained by the unbeliever, indicates to my mind an effect without sufficient cause.

Z. H. H. claims that "spiritual telegraphing is in operation between similarly developed natural Spirits." That impressions are transmitted by some means from one mind to another widely separated, I do not deny; but the mere assertion by Z. H. H., that it is done by Spirits in the form, is no evidence to my understanding that it is so; and if it is done by Spirits in the form, that is no reason why it is not effected by Spirits out of the form.

I will close by giving a fact for the consideration of "schoolmen" who have the faculty of making something out of nothing. Mr. and Mrs. S. were at my residence a few evenings gone by, and related the following incident. It must be understood that Mrs. S. is a medium, and this incident is abridged as much as possible on account of space. She receives communications by the alphabet through the dial, and had a daughter living from home. Their Spirits-friends had communicated to them that when their daughter was expected home, they (the Spirits) would manifest their joy by moving the furniture. One day Mrs. S. being in the cellar, her mind occupied in getting some apples, she heard an unaccountable clatter in the room over her head. She first thought that the swine had invaded her parlor, and expected to find her carpet ruined. The children were frightened, and the furniture of the room seemed to be animated with joy. Mrs. S. came up as soon as possible, when to her amazement she beheld a work-stand dancing, being raised at least two feet from the floor. She had a communication through the dial, saying her Spirit-friends rejoiced in anticipation of the return of their daughter, but that they would not find her at the depot at the time anticipated, as she was detained, but she would be there at a subsequent time. However, they went to the depot, but she did not come; they then went at the time indicated by the Spirits, and found her as we reported.

OUR SPIRITUAL HANDS,

BY WHICH WE PRODUCE THE SPIRITUAL MANIFESTATIONS. It is rationally seen that our natural hands are ultimations or incarnations of our spiritual powers, and that the shapes of our natural hands are the natural shape of our spiritual powers. And we know that our natural mind is the power by which our natural hands are moved into doing natural uses, and that in a corresponding manner our spiritual mind moves our spiritual hands, or our spiritual powers, into doing spiritual uses, while we are yet in the life of the body. For it may here be remarked, that our spiritual powers are our spiritual hands; and as to our spiritual powers, see the article on that subject in the TELEGRAPH, September 5th.

By our spiritual hands we flow into things; that is, the spiritual degree of our minds determines our spiritual powers or hands into things, and thereby spiritually animates them, which is subjecting them to our spiritual mind or spirit, and then, as it were, we mentally or spiritually handle them, and carry or throw them from place to place.

And our Spirit, or the spiritual degree of our mind, can, by its spiritual hands and fingers, (i. e., by our spiritual powers, which our hands and fingers are the natural forms of,) make finger-marks upon a lump of butter, or dent a dropsical swelling. For the shape of our natural fingers are determined by the spiritual of their shape, which is the spiritual form of their use; hence the print of our spiritual fingers or powers upon butter, etc. must be of the same shape as the print of our natural fingers.

By our spiritual hands and fingers we can, therefore, snap or vibrate the strings of a harp or other instrument, by way of producing sound, as well as by our natural fingers. And it seems evident that our Spirits in the body operate by the same spiritual hands and fingers as Spirits do who are out of the body in the other life. I submit, therefore, that the senses of Spirits out of the body being spiritual, can be impressed only by spiritual things, and hence it seems that their minds can not be affected to do use, or manifest themselves by natural things.

INHUMAN SUPERSTITION.—"Perhaps the most cruel punishment of all in ordinary use is that of making the cross upon the ground with the tongue. I have seen this penance performed through the length and breadth of the refectory—a large hall capable of seating two hundred persons—at tables placed in single rows, by the side of the walls. The tongue must leave a trace along the entire surface, so that the cross is entirely visible. The natural moisture of the tongue being exhausted, it is at last lacerated, and made one mass of sores. The track begins to be red with blood—but the cross must be completed. The blood flows copiously; but there is no pity, no respite; and long before the task is completed, the miserable sufferer presents an appearance calculated to arouse the indignation of every spectator not altogether brutalized by fanaticism." [Memoirs of an ex-Capuchin, by Girolama Volge, a converted priest, p. 49.] It will be remembered that this was the penance enforced on Miss Selon.



SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, DECEMBER 12, 1857.

Reception Evenings.

Charles Partridge will be happy to see his friends, whether residents in the city or visitors from the country, who wish (not to gossip, but) to confer with him relative to Spiritualism, or any subject involving human progress, each succeeding Monday evening, at No. 26 West Fifteenth-street, between Fifth and Sixth avenues, New York, at half past 7 o'clock.

T. L. NICHOLS' LETTER WITH REPLY.

CINCINNATI, November 21, 1857.

MR. PARTRIDGE:

"A friend at St. Louis has sent me your paper of November 7, with the leading article marked, for my benefit. I have read it. I also read, in another article, these words: "This paper ought to be unobjectionable to every one who is willing that truth should prevail—even to sectarians, since its columns are open to them—to every body who has an earnest thought to utter." I am not a sectarian, but a Catholic. I am not only willing that truth should prevail, but I am somewhat unwilling that falsehood should be disseminated without contradiction. Therefore I write you a few earnest thoughts respecting your article, to test your fairness, and correct some of your misapprehensions."

People are so schooled and drilled in sectarianism that it is one of the most difficult things in the world to make them believe that anybody has "a single eye to truth," or that a perfectly tolerant newspaper—one in which everybody can utter his or her earnest thought—does or can exist. It is taken for granted that the correspondents to newspapers must echo the general thought of its conductor, and that everybody's manuscript is carved or trimmed to the creed of the sect or party to which it is specially devoted; and our neighbor has written his "earnest thoughts to test our fairness," to know whether we really mean what we say, and will carry it out.

Well, friend, here is your letter entire; and now, as toleration, fair dealing and "willingness that truth should prevail" are tested by comparison, will you try to get some paper in the faith and interest of the Catholic Church to publish this article and send us the result. We should then be pleased to have your views as to whether "this paper should be unobjectionable to every one who is willing that truth should prevail—even to sectarians."

But you say you "are not a sectarian, but a Catholic." We did not suppose you would play on the universality of the significance of the word "Catholic," or have the audacity to apply such significance to the Catholic Church. If Catholics and the Church can show themselves not to be sectarian, we think the word may be stricken from our vocabulary as one for which there will be no farther use. With these remarks we pass to your next paragraph:

IS PAUL AN AUTHORITY OR EXEMPLAR?

"Your arguments against the Catholic Church might be well enough, if your facts were right. Have you ever taken the trouble to read any authorized statement of Catholic doctrine? If you have, you have forgotten, or misunderstood, or willfully mis-stated it. I am charitable enough to believe that you are as ignorant of it as you seem to be, as nearly all Protestants are, and as I was one year ago. Then let me set you right on a few points. You say, 'Catholicism does not admit its votaries to have opinions.' I say, in no other communion is there so much freedom of opinion as in the Catholic Church. You censure two Bishops for saying of certain writings, that they do not come from God, since they contradict the doctrines of the Church. St. Paul said, 'But though I or an angel from heaven teach any other doctrine, let him be anathema.'"

We do not know whether you quote Paul as an exemplar of human rights, reason and righteousness, or as an authority to be obeyed; as a veto, a prohibition of all subsequent unfoldings of nature—the abnegation of human observation, reason and judgment. We do not see how you can quote him in the latter sense, because his language, "any other doctrine," challenges our observation, experience and reason, to discriminate as to what is the true doctrine, and which is that "other doctrine." Beside, what reason had Paul to presume that he had all wisdom, and the right to determine the religion for all subsequent generations? Although the spiritual manifestation to him was then

rare, it gave him no reason or right to suppose that he alone was selected for spiritual manifestations, and to give a religion for all subsequent human beings. He did so suppose, he was most certainly mistaken. Paul evidently did not know that you and I should live and witness greater spiritual manifestations than he, and be as capable of rightly comprehending and interpreting their significance as himself. In the above saying, Paul is quite catholic, especially in the "anathema" he is willing should be inflicted on others, or doing just what he had done and was doing—namely, examining and judging for himself what is right and true, and saying to others the same privileges.

Paul was just as sure he possessed the truth before he became a Christian, as he was afterward. He reasoned and judged well from his limited observations and experience, both when he persecuted and also when he defended the Christians, and there was no other reason for the change in his conduct, character, and opinions, than a spiritual manifestation, a larger experience, a deeper reflection. Paul had one rare virtue; he was honest with himself; he changed his course of action, and his opinions, whenever his observation, experience, and meditations warranted. But why should he pronounce "anathema" on those who had not his experience and observations? Did he not therein condemn himself? Before he had any spiritual experience, he persecuted, unto death, those who had his subsequent faith; he was determined people should believe as he did, or die. But after his spiritual experience, he was willing persons who did not believe as he did should live, and only be damned. Spiritualists of modern times have made, we think, a decided improvement on Paul, for they are willing people should live who do not believe as they do, and yet not be damned; on the contrary, they gladly help them to believe. They are willing, also, that truth shall prevail, and are not to be deterred from a diligent search for it by anathemas, threats, and authorities from any source whatsoever; they are indomitable, and rare Christians.

Modern Spiritualists are willing to take Paul as an exemplar, (save his errors,) and examine and determine for themselves as he did for himself as to what is right and true.

The foregoing may be a sufficient answer to your remark in the above paragraph respecting my "censure of two bishops for saying of certain writings that they do not come from God, since they contradict the doctrines of the Church;" and we allow you again to proceed:

CAN CATHOLICS REASON?

"You say, 'No Catholic can have an opinion.' Well, I am a Catholic, and I have an opinion of this statement, and of you who make it, and opinions of thousands of things with which my Church does not seek to interfere. The Catholic Church asserts no right to govern opinions; only to define faith, and settle discipline. In regard to the whole universe of things aside from this, Catholics are free, and may hold, and do hold, the most various opinions."

We did not mean to be understood as saying that Catholics can have no opinion as to minor matters—for example, whom they shall work for, and what particular kind of food they shall eat, except one day in seven which is defined. But we happen to know a poor Catholic, who sought to make an honest livelihood by purchasing this paper and serving it to his customers, and who, through Catholic anathemas, was forced to quit this vocation to the more Catholic one of begging for a living. It may be possible that Friend Nichols may conjure up a thousand things on which he can think, and hold private opinions "with which his Church does not seek to interfere," and these may at present be satisfactory latitude for him; but it would not be to us. We can suffer no restraint, and we advise our correspondent not to name these thousand things to the Church, since it might interfere with some of them, and circumscribe him. In this connection, we beg to invoke him to inform us if his Church, or any member of it, should hereafter interfere to stop his future communications to this paper? This right you are now freely exercising, and we think the question of Catholic toleration may ere long be sufficiently settled, if you will answer frankly this inquiry. Another test may be put, and a candid answer might decide our question; You say you have an opinion of my statements. Suppose, then, it were possible for you or any other Catholic to believe my statements substantially true, would you or they, as Catholics, dare to say so? We have no doubt your answer to this will be, that it is not a supposable case. But, after all, you admit my assertions to be true, and condemn yourself when you say that the Catholic church "defines faith

and settles discipline," since it does not admit there is anything of importance outside of faith and discipline. Of these, then, you can have no opinion; you have only to obey without knowing the why or wherefore. But why do you yield to the Church to define these for you? How do you know whether the Church defines them in consonance with observation, principle and experience, or to promote a private purpose? Remember, you are prohibited from thinking on this question. How, then, can you answer? We are particularly interested to know your reply.

IS CATHOLICISM BASED ON THE BIBLE?

"You say, 'Catholics and Protestants all claim to have derived their doctrines from the Bible.' This is not true of Catholics; but the reverse. The Catholic Church was established, and its doctrines preached over most of the then known world, before there was a Bible. Neither Gospels, Acts, or Epistles, were written. The Bible rests on the authority of the Church, not the Church on that of the Bible. Catholics do not pin their faith on a book. The Bible derives all its authenticity and authority from the Church, which is 'the pillar and ground of truth.'"

"You say, 'Catholics repudiate human reason.' This is not true. Luther and Calvin did so; but the Catholic Church has always asserted the essential dignity of human reason, and constantly appealed to it. It is the boast of Catholic theologians that no doctrine of the Church is contrary to reason, and that she only demands a reasonable obedience."

We thank our correspondent for his candor in this statement. But we do not see that shifting his authority from the letter, or priestly interpretation of the Bible, to tradition, evades the force of our remarks in the article on the "Maricao Bull," in this paper, under date of the 7th November, of which he complains. We were speaking of Catholics repudiating reason, and enforcing pure dogmatic authority, and said: "Somebody has made your doctrine who could not, in the nature of the case, have been a Catholic, since human reason was used to extract and put them in the form in which you accept and present them; but you have certainly no better right to use another's reason than you have your own. The substitution of another's reason gives him who repudiates it no right to its use." This position stands unanswered.

But Catholics do not agree as to the source of their faith and authority. An intelligent Catholic in Boston writes, relative to our article on the "Maricao Bull," to a Catholic in this city, who has placed the letter in our hands, from which we make the following extract:

"Catholicity teaches us that by faith alone are we saved. Its doctrines are taken from a Bible which Catholics and Protestants allow to be (not as Mr. P. asserts) the effort of human reason, but the effect of inspiration which must have been Divine. Therefore, if we do not acknowledge the Bible as inspired, we have no faith, and without that, we are infidels." According to this brother, Friend Nichols is an infidel; but we leave both these brethren to the further discipline of the Church.

IS THE CHURCH PROTECTION AGAINST BEING MISLED?

"Catholics know that Spirits rap. You can not open any historical or biographical Catholic work, without finding abundant evidence of Spirit communication. The only question with the Church is, as to the propriety of Catholics allowing themselves to be misled and deceived by bad Spirits. What you are trying to prove—the existence and communicating power of Spirits—the Church has known for ages. Why should Catholics, then, be listening for ever to a set of whimsical, deceptive, contradictory, or malicious Spirits, who can teach them no truth or good they have not already, and who may, if permitted, fill their minds with delusions?"

We should be very glad if it were true that Catholics generally as Mr. Nichols supposes, believe that Spirits communicate with mortals. We quote the following from the Maricao Bishop's Bull: "It has appeared to us impossible, beloved diocesans, that persons of sound judgment could believe in the supposed revelations of the Spirits," etc. We leave this for the faith and discipline of the Church to reconcile. "But," says Mr. Nichols, "the only question with the Church is as to the propriety of Catholics allowing themselves to be misled and deceived by the Spirits." If Catholics have common sense, and use it, there is no danger of being misled or deceived by Spirits or mortals. But if they prostitute it to authority, they are deceived already, and can not be worse off. How is it possible for an authoritarian ever to know whether the assumed dictator is deceived, or is deceiving others? or how is it possible for them to detect truth?

It is a most singular phenomenon in human nature, that extremes sometimes meet in the lives of individuals. Men like Nichols and Brownson, who have spent the better part of their

earth-lives in defense of the widest mental and physical liberty—the broadest toleration—suddenly yield up the ghost of individuality and freedom, gather themselves into a shell of bigotry, and sell their bodies to the scavengers of a priestly hierarchy, and occasionally peep out to ask what has become of their friends, and whether anybody outside was saved. Some persons account for this phenomenon by the hypothesis that a timid spirit takes possession of these noble bodies. We maintain that none but authoritarians are ever misled, and that these are always deceived. A man in the proper exercise of the perceptive and discretionary faculties incorporated in his being, may withstand all the duplicity of devils (if there be any), of Spirits (if any are deceptive), of mortals, and the whole Catholic hierarchy. No deception can overreach native human dignity; and the eternal call is come to yourselves, and fear not. The Catholic Church has ever subjugated the nobility of manhood to its paltry threats and terrible tyranny, and has thus destroyed the better manhood, for which it proffers its duplicity as a substitute. If the priests know that Spirits communicate, or are themselves in constant communication with them, why do they stand between the Spirits and the people? Why do they assume not to be deceived, but affirm that the people would be? There is but one answer: It is a part of the system to keep the people in ignorance and fear, for the base purpose of power and a livelihood.

CATHOLICS COMMUNICANTS WITH SPIRITS.

"You think Spiritualism the subtle, deadly enemy of the Church. Perhaps; but not always. In the narrow circle of my acquaintance, I know of several who have been brought into the Catholic Church by Spirit manifestations. I will give you the last case that has come to my knowledge. Some months ago, in Cincinnati, a Catholic girl was married to an unbeliever. Her friends were troubled, but she trusted and prayed. After a time the rappings commenced in the house, on the walls, furniture, all about them, night and day. Nothing would stop them, until the husband went to a Jesuit priest, was instructed, and baptized into the Church. From the time he determined to seek instruction, the rappings ceased, and have never troubled them since."

We do not see in this case any evidence that it was an evil spirit; neither do we esteem it any credit to the Catholic Church, that Spirits do not consider those who join it longer worthy of their solicitude. But what has become of that Spirit who subjugated you to the Catholic hierarchy. Does he continue to rap to you? How do you know whether it was or was not an evil spirit? And how do you account for the fact, that those who preach evil spirits are seldom if ever troubled by them? that it is always the neighbor who is obsessed with evil spirits, and acts bad, while our spirits are always saints? You say the Catholic Church has always known that Spirits communicate with mortals, and we know that many Catholic Priests are now constant communicants with the Spirit-world, and from this source they derive much of their wisdom, and all their power of healing. Why, then, do they constantly cry out against the peoples investigating it? Why do they conjure up and magnify scarecrows to frighten the people? Have they been injured, deceived, or misled? Then why do they assume that others would be? We think the best way to prevent people from being misled, deceived, or imposed upon, is to allow them to investigate, and to educate them in all things.

IS CATHOLICISM CHARITABLE?

"When you know more of the faith and charities of the Catholic Church, you will no longer talk of 'beastliness,' or an 'infernal traffic in human souls,' and 'money wrung from widows and orphans,' etc. If you know what this Church has always done, and is every where doing for the poor, even what you might easily know of its charities in your own city, you would be ashamed of using such language."

"This is not meant in unkindness, nor to be uncourteous. If you read over your article, you will not think so. You are misinformed, and therefore unjust."

"I have heard that some one has challenged me, through the TELEGRAPH, to discuss certain propositions respecting the Church. I have not seen the paper, but if you will send it to me, I will see. I intend to spend the winter lecturing on the History and Doctrines of Catholicity, and hope to have many Spiritualists among my hearers."

"Your friend, T. L. NICHOLS."

We confess that we do not know much of the charity of the Catholic Church in this city, for the simple reason that there is not much to be known. We do know, however, that Catholics decline to co-operate with Protestants in charitable enterprises which are for the benefit of destitute persons without respect to their religion.

We know the Catholics have many schools and churches, but these are a part of their machinery to make Catholics; hence there is in them no element of charity. We do not know

of any Catholic institution here where the aged destitute Catholics can go and be provided for. If there is such, we apprehend they are a mere show, for the Catholic beggars are (to use a common phrase) as "thick as blackberries" in our streets.

Finally, brother, abandon the assumption that the Church is a proper keeper of the neighbor, or is more honest or capable of rightly comprehending and interpreting phenomenon for us than we ourselves are, and that what is good for the priests is bad for the people. But magnify human dignity, and invite all the people to come and be filled from the fountains of wisdom we and the Church drink from.

AN UNEXPECTED LETTER.

An epistle, of which the following is a copy, was unexpectedly dictated through a lady-medium the other day, and directed to a gentleman of this city. Its publication, we think, may be serviceable to others, as well as the party addressed. Of him it is only necessary to say that, like many other well-meaning men and professed Christians, he has, from the first, been within sight of the moving waters and inflowing light which, in God's providence, mark the present era; but refusing to see, and declining to hear, like an ancient Pharisee—until recently, at least—has wrapped his church-cloak around him, and from beneath it, pointed the finger of scorn at the whole matter of the new Spiritual Movement. Of late, he has deigned to ask some questions. We should not wonder if the questions below, put to him in return, have troubled him; or if they trouble others who are occupying a similar position with himself. The letter, as will be seen, purports to come from Channing:

SM—As your curiosity with regard to Spiritualism has prompted you to question, I here propose a change of proceedings with you from our usual course, and reverse the order entirely. I shall presume by your desire to inquire, that you wish to be informed. Possibly my manner will enlighten, and probably instruct, others, if not yourself.

First. I would ask, What are your objections to Spiritualism, in its true phase, as given by regenerate Spirits, whose numerous communications have, in every instance, served to dignify, purify and elevate?

Second. In what way will belief in Spirit-manifestations interfere with your worldly affairs to your detriment, financially, socially, physically, or spiritually?

Third. Have you the high, manly integrity, and true moral courage, to strip your heart of the musty, mouldy drapery which has wound and bound its windows—as the upholsterer, who would tack up each new style, allowing the old ones there to remain until God's true light is shut out—leaving you no chance to grow in the warmth of that genial sunlight which your Father in heaven intended for each and every one of his children?

Fourth. Have you found solace in the idol you have made of your Seventh-day Church? and has it proved, to your entire satisfaction, the balm which the overburdened need?

Fifth. Do you, in your present view of your so-termed religion, give God the glory of your salvation (as yet, not sure)? or do you not take to yourself the chances of saving your own soul, by some mysterious, undefined process, hardly known to yourself; which process consists in the fashionable worship of the latter days?

Sixth. Are you a Christian after the type of Christ? If you answer me, yes, and justify yourself in this, I will say, then is God's Spirit within you.

CHANNING.

Mrs. Hatch at Lynn, Mass.

We learn from the *New England Spiritualist*, that Mrs. Cora Hatch has been subjected to a rather severe, and, we think, somewhat unfair ordeal by a public audience at Lynn, Mass., on the 19th ult. Dr. Hatch, it seems, had publicly announced that the audience would be permitted to select for her remarks, "any subject in philosophy, science, or moral and religious ethics." The Committee appointed by the audience, selected "The Pythagorean Proposition." The medium inquired what particular "proposition" was referred to; but an answer being refused, she proceeded to speak of the general teachings of Pythagoras. The Committee afterward announced that the famous 47th proposition in Euclid was what they referred to, and her discourse, after much exciting discussion, was voted unsatisfactory. In our opinion, they should have distinctly named the proposition, and Dr. Hatch should have been a little more guarded in setting forth her claims.

Information received through Spirits.

Mr. A. P. Conant, of Leomster, Mass., writing to the *New England Spiritualist*, details a test fact, of which this is the gist: Capt. Kallock, of the bark *Pathfinder*, being detained at sea a month beyond his time, Mr. Conant (the writer) applied to Spirits for an explanation. He was informed by them that Capt. K. did not sail from Constantinople at the time he expected to when he last wrote; that he was detained two weeks; that he had had a very rough passage; that he had lost one of his men, and that he would be home in a few days. Some four or five days after, Capt. K. arrived in Boston, and confirmed every particular of the above information.

Communications have been received from H. H. Stauffer (Poetry); W. S. A.; "Joshua"; L. M.; D.; L. Bartolotto; J. B. Conklin ("the sick cured"); Z. V. T. W. on Mphammed and his relations, etc.

NEW YORK CONFERENCE.

SESSION OF DECEMBER 1.

Mr. LEVY propounded the following question: Has Spiritualism developed the love principle or affectional nature, to the same extent that it has quickened the intellect or wisdom principle in its votaries?

Dr. GRAY said: Mr. Levy's question had revived a train of thought which had pleasantly occupied his mind that morning. The impression was this: That no human being ever existed, or can exist, without the love of some other human being; and the same is true of the Divine love, which is but a higher manifestation of the human. With respect to that kind of love which Mr. Levy speaks of, it brings with it all the wisdom there is in the universe, and there is no wisdom apart from this love. Truth is indissolubly allied to good.

Mr. J. J. SMITH submitted the following statement in writing: "At the house of Miss Fox, corner of Twenty-second street and Fourth avenue, Friday, November 27. Present—Miss C. Fox, a little girl, and myself."

"After sitting not over five minutes, we were directed by the raps to place paper and pencil under the table, which was done. Immediately the paper was placed there, it began to be violently agitated. Shortly, the raps directed me to place my hand under the table. My hand was apparently magnetised, as I suppose, for it became very cold; the paper doubled, or folded up; after playing about my hand a little time, it was placed within it; the paper itself was at that time extremely cold—much more than other paper that was under the table at the same time. This occurred in a well-lighted room. I sat very close to Miss Fox, conversing with her, and of course seeing her hands distinctly, and altogether under circumstances which preclude the possibility of any trick. I had been repeatedly touched upon the knee by fingers, and my toes touched and pinched hard by what appeared to me to be iron fingers. The communication had direct reference to the conversation at that moment going on between Miss Fox and myself. The letter J. at the bottom is the initial of my father's name."

"My SON—You must not let the opinions of others change your own belief. Be faithful to your own belief, and the dark clouds will all be removed from this great truth. Let not your mind be darkened by mistrust. I am your Spirit-guide and protector, your father. We shall meet in heaven."

Dr. GRAY said: He was present the latter portion of the evening of the above occurrence, and could testify as to the temperature of the paper, for the purpose of other manifestations similar to such as he had witnessed on former occasions at the house of Miss Fox. The room was prepared; and the doors locked by himself, (not that he had any doubt of the integrity of the medium, but that he might be able to testify of his own knowledge that no deception was possible,) and the light extinguished. The alphabet was called for, and there was spelled out—"My son, I will shew myself to you in a light." The party then sang by request, and during the singing, a light, globular in form, and as large as his fist, was produced in their presence, visible to all. It seemed to arise from without the circle, moving in a curved line over their heads until it became suspended above the table in their midst. It emitted no observable rays, nor did it produce any sensible effect upon the darkness of the room.

Dr. WELLINGTON accords with the idea that celestial love and celestial wisdom are in perpetual rapport; but to profit by a consideration of this question, it is necessary to bear in mind the fact that there are many loves, and that the acts of each individual are from the love of each. We must learn to discriminate between the love which is celestial and that which is terrestrial. God, in his conception, is a perpetual outgoing or bestowment of himself in divine uses, from his divine love. Terrestrial love proceeds in a direction precisely opposite. It covets a perpetual incoming of the uses of others to itself, from self-love.

Mr. QUERR said: The question belongs to the moralist rather than the Spiritualist; but this he would say—the laws of nature are dual. Attraction and repulsion act in concert to produce the highest results. Shall we call one an angel and the other a devil, or shall we not say, rather, that one is just as holy as the other? True progress consists in the comprehension of natural laws rather than in the manufacture of angels and devils out of our common brotherhood.

Mr. PARTRIDGE said: Without discussing the asserted union between celestial love and wisdom, he must answer the question as to the effect of modern Spiritualism upon the affectional nature, compared with its influence upon the understanding, by the frank admission that its effects have been much less apparent upon the heart than upon the head as a general fact, though, of course, to this there are thousands of noble exceptions. With regard to the subject of Spiritualism itself, there is felt as much fear as love. Some are kept away from it through fear; others approach it with such fear and trembling, and holy precaution to guard against the devil, that their spiritual communion amounts to an incarnation of "Bunyan's Holy War," in which the probationer is afraid to cease for one moment to fight and ostracise, lest the Devil get him at a disadvantage. Now, we read that perfect love casts out all fear; and if this be so, we may judge, perhaps, how far the love-element is likely to be developed through spiritual intercourse conducted upon that method. Still, there is use in fear, for it may and often does excite thought and investigation, which, in the result, casts out fear and emancipates the mind from its thralldom. But he must admit, that as he has witnessed it, there is not that hearty overflow of celestial affection, and concern for the physical welfare of our fellow-beings manifested on the part of modern Spiritualists, that might be naturally expected. They do not manifest any more regard for the rights of others than those who repudiate Spiritualism. He has often been pained to see the apathy with which they regard the humanitarian efforts being made for the temporary and permanent advantage of the suffering and neglected poor of our city, with winter and its inevitable wants now upon us. The understanding has been appealed to. Every rap is a direct knock upon the door which leads to that department of the mind, and is a peremptory hint for the intellect to open its eyes to

LIBERALISM AT FOND DU LAC.

FOND DU LAC, WIS., October 7, 1857.

Mr. Editor: Every thing that shows progress in the popular ideas on theology becomes interesting to the general reader; therefore I take the liberty to relate the circumstances of a movement in this city, that can not fail to have a good influence in the cause of Reform.

During the past year, Rev. T. Rutchin was stationed in this city as a Methodist minister by the Annual Conference. The congregation was small in the beginning, but rapidly increased during the year, by the attraction of liberal and enlightened preaching, so as to fill the large house. Last winter, Mr. Rutchin, by invitation, delivered a course of three lectures, one of which was on the subject of "SUPERSTITION," in which the orthodox theology was roughly handled, and many of its dogmas classed as baseless superstitions. Sectarianism, especially, was set down as a clog to progression, and a virtual denial of the doctrines taught and practised by Christ and his apostles. This raised up vindictive enemies to the man, who, from that moment, determined his destruction as a preacher.

During the whole time of his ministry in the church, he labored incessantly to promulgate liberal doctrines, and to assert and maintain the right of free and untrammelled speech.

The General Conference met some six weeks ago, and, without preferring charges, and in his absence from the room, discontinued him as a minister, (he being yet on probation.) This action aroused a spirit in this city, which would not be still at their bidding. The official board of the church desired to retain him, despite the action of the Conference; but the new appointee finally obtained the house. At this juncture, the "outsiders"—the sinners—held a meeting—effected a business organization—raised the necessary funds, and employed him to preach in Amory Hall for one year. This independent movement was participated in by many of the members of the church from which he was expelled.

Mr. Rutchin adopts the broad platform of "God and Humanity," and demands the fullest liberty of opinion for himself and for all mankind. His style is forcible and pleasing; his arguments are drawn from Nature, science and reason, as well as the Bible, all of which he considers in the light of revelation of the Divine will. A more fearless and daring advocate of man's right to reason does not exist.

During the four weeks past, his audiences have been very large, varying from seven hundred to one thousand in this small city, which shows that the public mind demands something better than the threadbare and exploded theories of past ages. And I have been thus particular in my description, that you may thereby judge of the measure of progress to which our citizens have attained.

Mr. R. is not a Spiritualist, but accepts and advocates many of the doctrines of the New Philosophy, among which I may name the Eternal Progress toward God of all Spirits, and the final triumph of truth and righteousness.

It is not to be supposed that so important a movement as this would be suffered to go on without an effort to stay its progress. The combined influence of the regular clergy is against it, by every means that holds out the promise of crippling it; and you can easily imagine what those means are. But their efforts will not avail them. As well might they attempt to stop the flow of the Mississippi by a brush dam across its channel. Yours, etc., E. BEESON.

NEURALGIA SUDDENLY CURED.

DETROIT, MICH., Nov. 26, 1857.

"Can such things be, And overcome us like a summer cloud, And not excite our special wonder?"

Mr. Editor—I do not recollect what particular demonstration it was which drew the above outburst from the old poet; but had he had an experience like a recent one of mine, his exclamations of wonder would have been beautifully appropriate.

I will preface what I have to say with the remark, that I am something of a medium, Spirits having been able to control me to speak on various occasions, but not in a public way for three years past. I feel their kindly presence in many ways, and they evidently are able to exercise much power over my system.

On November 3, I was hindered in the morning from proceeding with my work at my trade by a sudden attack of toothache and neuralgia in my face. My face began to swell; the

pains grew intense, and in two or three hours were utterly excruciating, the half and more of my face badly inflamed, and I was almost frantic with agony. I was a pitiable object to see, and my old Spirit friends momentarily forgotten, and the dentist only thought of. Suddenly both hands and arms were seized by invisible forces and drawn backward, bringing my hands up near each jaw of the face, and then as rigorously thrusting them out horizontally at full length. This was repeated almost with lightning speed nine or ten times; and note this—at every approach of my hand to my face I could feel the pain leaving me. After a few of the more common Spirit manifestations about my head—I was well.

As there are objectors, who say there is no good in Spiritualism, I with gratitude add my testimony. It is very easy to shut one's eyes, and say the sun does not shine; and opposers see nothing to admire in the thousands of "miraculous" cures taking place in our country—nothing to raise in them an honest, pleasurable smile of approbation, even. If it be not irreverent, I will say, "let those laugh who win." J. M. MANNING.

INTERVIEW WITH A SPIRIT.

BELLOTT, WIS., —, 1857.

MR. C. PARTRIDGE:

Sir—As you were kind enough to notice my communication, I will send you more of the extracts from my diary. I herewith send you the commencement of the communications given by Henry Clay through William Bishop as medium, who is not a Spiritualist in sentiment, notwithstanding his medial powers:

February 25, 1855.—I am happy to meet you once more. What do you want to-night?

Ques. Do Spirits talk with each other, as we do? Ans. They are transparent, and all their thoughts are known to each other as soon as conceived.

Ques. Are Spirits tangible to each other? Ans. I told you the other evening they were. H. CLAY. I would give you information on several subjects, but I do not know what to commence with. If you will ask, I will write.

Ques. Where is the Spirit world? Ans. All space is our world; we can travel through it, or remain at rest in it.

Ques. Do Spirits of all grades have free intercourse, as good and bad persons can commingle on this earth? Ans. Spirits of a higher sphere can communicate with those of a lower sphere, if those below them desire it, the same as Spirits can communicate with those in the form, only with much greater facility.

Ques. Can undeveloped Spirits see those of the higher spheres? Ans. They can not, any more than an undeveloped medium can.

Ques. Do you feel the same abiding interest for the welfare of your country that you did when in the form? Ans. Spirits, when they leave the form, for a time have the same feelings in regard to such matter; but after a length of time, they lose them to a certain extent; they love their country, as it were, but to the exclusion of no other nation.

Ques. Can Spirits communicate their ideas by sounds, talking, singing, etc.? Ans. Spirits certainly communicate their ideas by sounds; but, as I said before, it is not necessary; but they do sometimes use them; that is, sound and motion to communicate to those in the form.

Ques. Do Spirits require food and drink? Ans. They do. Food and drink of a spiritual nature, which, if I was to explain the nature of, you would not understand it; but I can tell you that there is a substance, to you unknown, which exists throughout all space, and pervades all substances.

Ques. Do they imbibe or absorb their food from the atmosphere that surrounds them, or do they eat and drink as we do in the body? Ans. We absorb it, as it were. It is the base of all things material, and in connection with another fluid known as electricity. They are the only elements.

Ques. Have Spirits all the organs peculiar to the body? Ans. A Spirit is the simile of a man or woman, as the case may be.

Ques. Do Spirits become fatigued by motion, and require rest? Ans. Spirits, like everything else, are governed by action and rest. A Spirit becomes fatigued the same as the mind does, but is never at rest completely, but in action in some respect.

Ques. In what does the happiness of Spirits consist? Ans. That is owing to their constituted habits; some are happy in teaching others; some are happy in roving (as it were) through space, to seek out new beauties; some instruct those in the form; others are indolent—in fact there is as much diversity in pursuits of happiness here as there is with you, with the exception that none seek after animal enjoyments.

Ques. Do Spirits encounter the same difficulties in obtaining knowledge that we do in the body? Ans. In proportion as you ascend in any branch of study, you progress faster and easier than you did in the beginning, until finally you can grasp ideas with a simple action of the mind, that at a less advanced state of learning would have looked stupendous.

Ques. Are there animals, birds, trees, rivers, mountains, etc., in the Spirit-land? Ans. There are on the orb that you inhabit, and on others that are slightly beyond your range of travel, but we have nothing of the kind

see what is wanted. Our female lectures give ample indication of a healthy growth of the reasoning faculties through their spiritual communications. This effect is naturally the first result of spiritual interminglings. This effect is naturally the first result of spiritual interminglings. This effect is naturally the first result of spiritual interminglings.

Dr. GOULD expressed himself much edified by the remarks of Mr. Partridge. The insufficiency of knowledge had been his theme for years. It is the prevailing error of modern Spiritualists, that they seek to better themselves by simply knowing. A knowledge of the fact that man is immortal does not make him any better. Knowledge puffeth up. What we need is to feel (for we know well enough) the want of a savior from the impending evil that awaits us in the spiritual world.

Dr. GRAY said: The question was best answered by each individual for himself. He thinks, on consulting his own experience, that he has greatly profited through intercourse with the spiritual world, and he thinks, also, that such is the general experience. It is the law of the case—the inevitable result. The Spirit-world has not made a mistake; its conscious presence is a source of strength.

Mrs. FRENCH could say from her experience as a medium, that her sympathy for the suffering poor was being constantly appealed to by Spirits, and she was thankful for it. This she illustrated by several anecdotes.

Dr. WARNER said: This is a question of fact, to be settled like all other facts, by careful observation. To judge from the amount of money paid for the support of public meetings and lecturers, would lead to a very imperfect, if not erroneous, opinion of the effects of Spiritualism as a power on earth. His profession as a physician had given him many opportunities for observing its unobtrusive influence upon the affections and sympathies of many individuals who are not publicly known as Spiritualists at all. He knew of a scheme of active benevolence now on foot, the prime movers of which are never seen in the public ranks of Spiritualism, who are, nevertheless, enacting the "good Samaritan," not to one sufferer, but to hundreds. Judging, therefore, from this observed effect of Spiritualism upon others, as well as from its conscious influence upon his own life, he concludes that orderly intercourse with the Spirit world is rich in the happiest consequences to the whole man; that the light which can penetrate and subdue the most thorough analysis of the reason, and clearly establish itself as of heaven, must, of necessity, awaken the love also; for it is impossible that the heart should not feel and sympathize with that which the understanding clearly perceives to be both true and beautiful.

Dr. WELLINGTON thinks that the influence of Spiritualism upon media is to develop more love than wisdom, as a general fact, and that some of them would be more useful to themselves and others, if they had more of the earth element of prudence in their composition, by way of ballast to their generous impulses.

Dr. GRAY read a letter from Mr. Queru (laid over, for want of room, till next week), on the subject of Spirit voices being heard by media. After reading the letter, he remarked that he had been misunderstood. He had never taken the ground that manifestations of spoken words are never heard, but simply that a persuasion on the part of media, that they hear spoken words, may exist when they do not hear them. A conviction, like an electric flash from the spiritual side of the individual, in passing outwardly through the sensuous plane, may take on the form of words, when in fact, no words have been uttered.

Adjourned, until tomorrow to be read by E. T. HALLOCK.

The Communion of Spirits.

Mrs. H. B. Stowe, recently afflicted in the sudden death of her son, holds the following language:—

Walter Scott, after the death of his wife, wrote, "What shall I do with that portion of my thoughts that I have always been in the habit of telling only to her? And after death for many and many a weary day, the heart throbs and aches with things unsaid—and which can be said to no other—for each friend takes away a portion of ourselves. There was some part of our being related to him as to no other, and we had things to say to him which no other would understand or appreciate. A portion of our thoughts has become useless and burdensome; and again and again, with involuntary yearning, we turn to the stone at the door of the sepulchre. We lean against the cold, silent marble—but there is no answer—no voice—neither any that regardeth.

There are those who would have us think that in our day this doom is reversed—that there are means which have the power to restore us to the communion of our lost ones. How many a heart, wrung and tortured with the anguish of this fearful silence, has throbbled with strange vague hopes at the suggestion! When we hear, sometimes of persons of the strongest and clearest minds becoming credulous votaries of certain Spiritualistic circles, let us not wonder. If we inquire, we shall almost always find that the belief has followed some stroke of death—it is only the indication of the desperation of that heart-hunger which in part it appeases.

in space. All the planets and their satellites have mountains, hills and valleys; some are inhabited and some are not. The moon is not inhabited; it is a bleak and mountainous country. Mars, Jupiter and Saturn are inhabited with beings more highly developed than those on the earth; but science and art are not perfected to such an extent as they are on the earth.

Ques. Are the inhabitants of the other planets formed like those on this earth?

Ans. They are, but they are more comely in their build, better proportioned, and more graceful in their conversation, and their females much more beautiful than those of earth. When this earth that you inhabit, and I am communicating to, is as highly developed as those others are, then your inhabitants will be as good as theirs; and when the same number of years shall have passed over your earth that have passed over theirs, you will be far superior to what they are now.

Ques. Have the inhabitants of other planets wars, and other calamities that we have?

Ans. They have wars, earthquakes, deluges, and volcanoes.

Ques. Can Spirits prophesy or foretell future events?

Ans. Only by judging from the past; we have no more the gift of prophecy than you have.

Ques. Are you as happy in the Spirit-life as you were in the body?

Ans. Oh, a great deal more.

Ques. Will you give us a description of your feelings, sensations, and thoughts as you passed through the scene of death, or your transition from the body into the Spirit-life?

Ans. I will do that at some future time, but I desire you not to ask too much at this time, as the medium is unwell, and too much of this will weaken him so much that it will be injurious.

Ques. Will you meet us on Tuesday evening?

Ans. I can not promise to meet you at any stated time, as I do not know what I may be engaged in at any particular time, but if am not otherwise engaged, I will.

H. CLAY.

INFORMATION IN A DREAM.

CLAYTON'S MILLS, PICKEN'S DISTRICT, S. C., Nov. 20, 1857.

EDITOR TELEGRAPH:

As you desire facts in the spiritual phenomena, I send you this: In the spring of 1848, there lived a young man in the city of Mobile, Ala., who was requested by his friend Dr. Williams of that place, to spend the summer with him, while his (the Doctor's) wife was gone on a visit to her parents in this State, the first time after her marriage and removal to Mobile. After she had been away some seven or eight weeks, one night about one or two o'clock, the Doctor had a dreadful dream about his wife. He dreamed that she was very ill, and about to die; that she gave birth to a child and had dashed its brains out against the wall, in the paroxysms of her dreadful pains. He awoke, trembling and unhappy, and could not shake the awful vision off. He went to the room and awoke the young man, to whom he related his dreadful dream, and asked him what it meant. The young man was unable to console his mind, but advised him to note the day and hour he had had the dream. He did so, by putting it on the plastering of the house behind a window-curtain, with a pencil. The next mail from Carolina brought a letter from his wife's friends, stating her illness and the loss of a child, almost as he had dreamed, save that she did not beat its brains out against the wall; and that all took place precisely at the time he had the dream, as the letter and the pencil-mark behind the window-curtain showed.

Now, "how was this?" was always a question in the minds of both the young man and the Doctor, and neither of them, at the time, was wise enough to explain. Years rolled away, and they were still unable to explain the dream. At length, in the year 1855, the young man became acquainted with the philosophy of Spiritualism, and then all was explained. What had remained in his mind for years as an unsolvable mystery, was now scientifically and satisfactorily understood. The guardian Spirits of the husband and wife transmitted this information concerning the wife, and impressed it upon the mind of the husband, although they were hundreds of miles apart. This is the simplest way of accounting for it, though there are others, perhaps, more philosophical and better unfolding the laws of nature. Be it as it may, the young man was then convinced that it was caused by Spirit-agency, and without it it could not be accounted for. Whether the Doctor is yet able to account for the mysterious dream or not, I have not learned. If he be a Spiritualist, that is, a scientific one (and he must be of that sort if any, for he is a somewhat scientific man), he thoroughly comprehends the causes of the dream, to him once so profound a mystery; for to Spiritualists there are no very great mysteries, and they can say of them, as St. Paul said to the Athenians, which was thus, save that I have altered the original to suit the occasion, "For as I passed by, and beheld your puzzles, I found an altar with this inscription: To THE UNKNOWN POWER. What therefore ye ignorantly puzzle yourselves at, declares Spiritualism unto you." Yours, most respectfully and fraternally,

JOEL H. CLAYTON.

HEALING SPIRITS AT SCHENECTADY.

MR. CHARLES PARTRIDGE: SCHENECTADY, Nov. 28, 1857.

A curious phenomenon, of a spiritual nature, in my opinion, has taken place several times in my family. My daughter, fourteen years old, being somewhat of a rapping, seeing, and personating medium, sometimes claims the services of certain spirits now out of the form, who, when in the form, were practicing physicians, some of the homeopathic, and some of the allopathic order. They will come at her bidding, show themselves to her seemingly in their natural form when on earth,

all with clothes on, some with plain faces and others with nicely-combed whiskers—always ready and willing to perform any kind act in the healing line that can be performed by them. If she requests them to go and visit some of her distant friends or connections, they start at once on their errand of mercy, and in due time come back and report progress. Some times they seem to be successful, and at other times not.

One case I may mention in particular, which took place yesterday, concerning herself. She was taken at the breakfast table with very severe chills, and was obliged to take to her bed very sick. Her throat swelled in a short time, so that she was very much troubled to swallow water in order to quench her violent thirst. She called a number of times for her medical spiritual friends and advisers, as likewise did her mother, but for some hours they did not report. But about three o'clock in the afternoon of the same day, their presence was made manifest to her mother and myself, through the instrumentality of her hands, removing mustard plasters, flannels, etc., and then using her own hands in rubbing the swollen neck. In five minutes from their first appearance, the swelling was out of her neck, and the soreness gone from the inside of the throat. The appetite soon became ready for a good dish of tea and the usual accompaniments. She was in perfect health again. Now, if you have come across anything similar in your many investigations, please let us know, either through your publishing columns, or by letter.

P. S.—All this is done in her normal state. LORENZO BARKER. (Wife) MARIAH BARKER. (Daughter) EMILY JANE.

We have not witnessed any case precisely like the above, but have witnessed cases of healing, where more time was required. We have heard of several cases performed suddenly by what purported to be Spirits; and we trust this statement may incite others, who have a similar experience, to make it known.—Ed.

A POPULAR ERROR REPROVED BY THE SPIRITS.

15 LAIGHT STREET, N. Y., Nov. 22, 1857.

A short time ago Miss Emma Hardinge, so well and so extensively known for her skill as a pianist, as well as for her clearness as a trance-speaker, was conversing at the house of a friend on the treatment of the Indians, and not being "posted up," expressed herself in accordance with the current opinion, that Indians are destined to perish; at the same time she observed, that perhaps there was some wisdom manifest in their extermination, in order that the arts and sciences, and a higher civilization might be introduced upon this continent. Whilst the sentence was upon her lips, and without preliminary warning, there came as from near her feet, two of the loudest raps she had ever heard. So strongly was the disapprobation expressed, that she felt, as well as heard, its meaning. Trembling and pale as death, she fled into another room; soon it was whispered to her inner ear, to go home and she would find the subject all explained. She obeyed the motion, and had not been long at home before her mother proposed to read the article in the TELEGRAPH of Nov. 14, 1857, under the caption of "OREGON METHODISTS AND THE INDIANS." The article alluded to, it will be recollected, was a quotation from the N. Y. Christian Advocate, showing the ample means for education and religion the people of Oregon enjoyed under the Methodist Church, notwithstanding which it was shown from the local papers of that section, that the Indians received no treatment truly Christian, and that it is not civilization but savagism before which they perish. The present condition of the Indian appeals to the humanity and justice of the country for redress, and it is earnestly hoped that the appeal will not be made in vain; there is but a remnant of them left. Surely the nation will try to save them.

JOHN BEESON.

BORN INTO THE SPIRIT-WORLD.

At the city of Schenectady, November 28, 1857, CHARLES W. BARKER, aged 2 years and 8 months, son of William and Catharine Barker.

Weep not for my parents dear; I am here with angels bright, Round you hovering, ever near, Clad in robes of heaven's light. See ye not the glittering gem, Sparkling bright on Charley's brow 'Tis an angel's diadem That is worn by Charley now. Dry those tears, dispel that sadness, Listen to my seraph songs; All your grief shall turn to gladness, As my harp the strain prolongs. See! I bring you beautiful flowers, Such as ne'er on earth have blown; Gathered from my angel bowers In the radiance of God's throne.

I was once a plant of earth, Cherished with a tender care, Fragile bud of human birth, Suffered not to blossom there. But that tender, budding flower, Cherished by a parent's love, Is transferred by angel power To the Paradise above.

THE HAGAR OF OUR DAY.

As Hagar roamed o'er barren sands, And careful sought the gushing spring, So we will toil with earnest hands To blunt life's piercing, quickening sting. As Hagar, when her heart was faint And sad, but quailed such lot to bear, So we pour out our soul's complaint, When trial makes us quail and fear. But Hagar was not doomed to die Even in the wilderness there rose A spring. She saw the source on high, In Him from whom each blessing flows. So in life's toilsome, tedious way, As we plod on and fear the gloom, The fount of love soon opens nigh, With blessings from Our Father's Home. We nurse the child our God has given, And careful cherish with our love, And fear that "trials sent by Heaven" Will slake the life-stream from above. But no—ere we can faint or fall, Or sink beneath the weary load, Some dear sustaining voice will call, And show new blessings from our God. Though now in desert paths we tread, Nor streams of true affection see, Yet by a love Divine we're led Toward springs of living purity. And when our hearts almost despair, An angel beckons from on high, And shows our needs recorded there, And gushing love-fountains bubbling nigh.

LETTER FROM W. R. PRINCE.

FRESHING, L. I., Nov. 28, 1857.

CHARLES PARTRIDGE, Esq.

Enclosed find \$2, advance subscription to your most invaluable pioneer in the enlightened, and ever-brightening and extending path of Eternal Truth. To me the rays of Spiritual Light, entwined as they are with transcendent vivifying truth, have, during the brief period of eighteen months of investigation, imparted more pure and unswerving joy, a more genial, hopeful and ever-reliable knowledge of man's destiny, and of that inappreciable love, co-extensive with all space, which an omniscient Father has developed in the never-ending sequences of existences that await us, than all the studies, all the theological investigations, all the searchings after truth amid the prejudiced and bigoted influences of sectarianism, during fifty years, could accomplish. A sectarian theology which, although darkened by the grossest superstition, ignorance, and I may even say stupidity, had nevertheless assumed such a prerogative of dictation to the conscience of man, even from his very birth, that children have imbibed from their mothers' breasts, and from the first ideas their parents impressed upon their infant minds, the most false, the most pernicious, the most baneful, and I might almost say, the most infamous ideas in regard to the great paternal Creator. But now, when the lights of the future are being unrolled, and the somber clouds of ignorance, with the delusions of a false theology are vanishing from our view, we can fully realize the all-glorious habitations which God has prepared for man, to which we are all fast journeying, and which, extending throughout all space, entrance the mind by their sublimity, and the conviction is forced upon the soul, that an all-transcendent progress awaits us—a progress ever in unison with Divine Love—resulting in humanity's utmost good, and God's utmost glory.

THE CAUSE IN ST. LOUIS, MO.

R. P. Ambler has just concluded a course of twenty lectures here, the interest gaining with every lecture, the latter ones being attended by full houses and quiet and appreciative audiences. The old year having closed, it became necessary to see what might be done for the future; but considering the "exigencies of the times," it was found that as we had no devil to scare it out of them, the amount could not be raised. Last year we paid six hundred dollars by subscription, payable quarterly; but this year the Library Hall Committee offered to take five hundred dollars cash down. This proposition was submitted to the friends in council, and much to the surprise of the writer, was voted "Aye," and what is more, they walked up and paid it; so that we now have a fine Hall paid for, for another year. We shall commence Sunday, 29th inst., with H. B. Storer, and follow with Cora Hatch, Miss Beebe, T. G. Foster, A. J. and Mary Davis, Gov. Tallmadge, Judge Edmonds, R. P. Ambler, if we can get them to visit this benighted region, and they will please take notice and hold themselves open for a "call" from the south-west. We pursue some such course as is done at Dodworth's Hall, taking up a collection each lecture, and giving the same entire to the speaker, guaranteeing the amount something larger than is done in New York. The cause is on the increase here, slowly but surely, and full as fast as it ought to spread to avoid fanaticism, of which we have had enough, but are now clear of it entirely, and free-love as well, for which the Spirits be thanked. A. MILTENBERGER. Nov. 19, 1857.

Interesting Miscellany

OVER THE WAY.

BY CHARLES MACKAY.

When cold-hearted Poverty knocks at my door,
And robs me of blessings I gathered before,
Takes a glass from my table, a coal from my fire,
And robs my dear Nelly in meaner attire,
In envy sometimes, in the heat of the day,
My very good friend who lives over the way.

But when I sit down at my pleasant fireside,
And count o'er the joys I was never denied—
My sweet little wife, and the babes at her knee,
My health and my conscience unsullied and free;
No longer I suffer my wishes to stray,
Or envy my friend who lives over the way.

He's wealthy, but feeble; he's titled, but old;
His son is a spendthrift, his wife is a scold;
Suspicious of others, ill-pleased with himself,
His only delight is to reckon his pelf.
Were he ten times as rich, I'd refuse, night or day,
To change with my friend who lives over the way.

Though Poverty, frowning, peeps in at my door,
I'll neither be beaten nor vainly deplore;
I'll scare him away by hard work if I can,
And look in his face with the heart of a man;
And, having at home, all the joys that I may,
Forget my poor friend who lives over the way.

INTERESTING IN RELATION TO JAPAN.

W. H. Dozy delivered a lecture on Japan, in Philadelphia, on Thursday evening, and from a sketch given in the *Ledger* we take the following:

The government of Japan is shared by ecclesiastical and military sovereigns. The spiritual sovereign's court is held at Macao, the religious capital of the country, and consists of 20,000 priests, who have in charge 4,000 temples in that immense city. His council is composed of 200 grand high priests of the first rank, who occupy with him a portion of the palace.

The Siogun, or Emperor, resides at Jeddo, and is assisted by a council of hereditary princes, who form the legislative body, who regulate taxation, commerce, public works, police, criminal justice, military affairs and religion.

The country is divided into 8 provinces, 23 principalities, 68 departments and 622 districts. The provinces and principalities are governed by hereditary princes, among whom a kind of feudal system prevails. The departments and districts are governed by a chief and four vice-governors, who are assisted by as many secretaries, and watched by as many spies. Government spies pervade every portion of the empire, and are attached to every imperial office, and are always kept in their presence. The imperial officers are kept in office during good behavior, and are promoted according to merit, without regard to dates.

The higher class of people are generally of a light olive complexion, medium stature, very muscular, small hands and feet, black hair and eyes, and have beautiful teeth. Their custom of going about with their heads uncovered, and exposed to the rays of the sun, makes their complexion appear much darker than is natural to their race.

There are several distinct classes or grades of society: Hereditary princes and high military officers stand highest in the order of nobility. Government and imperial officers stand next. Magistrates, spies, and soldiers stand next in the order mentioned. The nobility always wear their insignia or coat of arms on their dress.

The city of Jeddo is said to be, without exception, the largest city in the world: It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 of people. Some of the streets are sixteen Japanese miles in length, which is equal to thirty-two English miles. The commerce of Japan is immense, and the sea all along their coasts is covered with their ships. Their vessels are laden in the southern portions of the empire with rice, tea, sea-coal, tobacco, silk, cotton, and tropical fruits, all of which find a market in the north, and then return freighted with corn, salt, oil, isinglass, and other productions of the north, which find a market in the south.

Under our present treaty with Japan, our trade with that empire will be limited, inasmuch as all our business transactions with their merchants have to be made through government agents; but with a liberal commercial treaty, our trade will, in importance, be next to China, and second to none other in the world.

QUICKSILVER.—California, though noted in every quarter of the globe where commerce holds dominion, for her rich and inexhaustible gold deposits, is becoming no less celebrated for her mines of quicksilver. The mines of New Almaden, in the county of Santa Clara, are among the richest, if indeed, they are not the richest, in the world. The cinnabar or ore found in them, often produces eighty per cent. of quicksilver. They are easily worked, and the company can furnish annually enough to supply the world's demand. The profits of the proprietors are indeed enormous. The lowest price at which the quicksilver has been sold in California, is sixty cents per pound, yet it is sent on to New York and disposed of there, after paying the expenses of freight and insurance, for forty-five cents per pound. This fact will furnish some idea of the profits made on that consumed in this State.

When the Santa Clara quicksilver mines—lying in the same mountains, and some twelve miles further south, and now in full operation—were prospected and proved to be rich and extensive, this New Almaden Company offered the sum of \$1,200,000 for them. The Santa Clara Company refused, and now both send quicksilver into the market to be disposed of at standard rates—sixty cents per pound. The New Almaden Company have a contract with Mexico, to furnish nearly all the numerous silver mines at \$50 per quintal (one hundred pounds). These silver mines of Mexico are being worked to a very large extent, and principally because of this great reduction. Formerly the Mexicans had to pay the Rothschilds \$120 to \$150 per quintal for quicksilver from Old Almaden, but now they get it from the mines of New Almaden at less than half that price, and still pay nearly double what it is worth in New York.

This, it will be seen, is a great monopoly, and must continue to be, from the very nature of things, because quicksilver mines are scarce, much scarcer than gold mines. While gold mines of vast extent are found in Russia, Australia and California, and silver mines almost anywhere on this continent, from Arizona to Patagonia, there are but a few quicksilver mines in the world—and their extent is limited.—*Sac. Bee.*

Write without wrong or evil in thy mind, and thy writing will injure no one.

THE ELEPHANT AND THE NABOB.

The favorite elephant of the grand vizier under Rajah Dowlah, was the hero of a noble feat. This great nabob was about to make the diversion of a mighty hunt in the neighborhood of Lucknow, where the game is rather plentiful. The preparations being completed, and a train of Indian nobility assembled, the procession of Nimrods began to move off for the field. After passing through a ravine, the gorgeous sportsmen entered the meadow, which was covered with sick people, who were lying exposed to get the benefit of the pure and fresh air; they were so distributed as to obstruct the course of the beasts of burden. Rajah Dowlah was intent upon feeding his cruel eyes with the sight that the mangling of the bodies of the miserable creatures would produce, by compelling the huge elephants to trample them under foot. The grand vizier rode upon his own beast, and the nabob ordered the driver to goad him on, and he went at a quick pace, but when he arrived at the spot of the indisposed people, though in a trot, the sagacious animal stopped short before the first invalid. The vizier cursed him: the driver goaded him; and the nabob cried, "Stick him in the ear!" All, however, was in vain. More humane than his superior, the elephant stood firm, and refused to violate his better feelings. At length, seeing the poor creatures helpless, and unable to move themselves out of the way, he took up the first with his trunk and laid him gently down again out of his path. He did the same with the second, and third, and so on, until he had made a clear passage, along which the retinue could pass without doing injury to any one of them. The brute and the man made an exchange of their proper sentiments, and humanity triumphed gloriously in the brute.

THE OLD NEGRO'S LOGIC.

A clergyman asked an old servant his reasons for believing in the existence of a God.

"Sir, says he, 'I see one man gets sick. The doctor comes to him, gives him medicine; the next day he's better; he gives him another dose, it does him good; he keeps of till he gets about his business. Another man gets sick like the first one; the doctor comes to see him; he gives him the same sort of medicine; it does him no good; he gets worse; gives him more; but he gets worse all the time till he dies. Now that man's time to die had come, and all the doctors in the world couldn't cure him. One year I work in the cornfield, plough deep, dig up grass, and make nothing but nubbins. Next year I work the same way; the rain and dew comes, and I must make a crop. I have been here going hard upon fifty years. Every day since I have been in this world, I see the sun rise in the east and set in the west. The North Star stands where it did the first time I ever saw it; the seven stars in Job's coffin keep in the same path in the sky, and never turn out. It ain't so with man's works. He makes clocks and watches; they run well for a while, but they get out of fix and stand stock still. But the sun, moon, and stars keep on the same way all the while. There is a power which makes one man die, and another get well—that sends the rain and keeps everything in motion.'

What a beautiful comment is here furnished by an unlettered African on the language of the psalmist: "The heavens declare the glory of God, and the firmament avoweth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—*New Yorker.*

INDIA RUBBER SHOES.—As an illustration of the magical celerity with which India rubber shoes are now made by machinery, it may be stated that the sheets of rubber are cut up one day, the shoes are made next, and these are packed ready for the market on the next again. There is no sewing or stitching in the operation. Such is the adhesive nature of the substance, that whenever two surfaces are brought together, they unite as firmly as if they were never separated. The only thing requisite after this, is to give them a coat of varnish, which is done in the following manner: a platform is brought by the lifting machine up to the railway, which intersects the floor devoted to this purpose, and on the platform are stuck some three hundred pairs of the shoes, by means of spikes passing into the lasts. The whole thing is now rolled into the varnish apartment, where each shoe is coated with a particular kind of resinous varnish, and then it is thrust into an oven, where it remains until its exterior is thoroughly dried.

IOWA.—The census returns of Iowa for 1856 have just been published. From them we learn that the total population of the State is 509,414. The most populous county is Lee, which has 27,273 inhabitants, and Dubuque is next, with 25,871. Number of dwelling houses in the State, 83,906. Number of native voters, 86,815; of naturalized voters, 14,492; total, 101,307. Colored population, 271; deaf and dumb, 371; blind, 103; insane, 120; idiotic, 261; paupers, 132. The number of acres of improved land is reported to be 2,043,958; unimproved, 6,127,329. The total number of bushels of wheat harvested is 5,460,516; oats, 6,127,329; corn, 31,163,362. Number of hogs sold, 403,584, valued at \$3,127,531. Number of cattle sold, 125,779, valued at \$2,923,253. Number of pounds of butter made, 6,099,208; cheese, 732,323. Number of pounds of wool, 517,441. Value of domestic manufactures, \$428,900; general manufactures, \$4,096,961.—*National Intelligencer.*

REMARKABLE INSTANCES OF HEROISM.—The Rev. Mr. Scudder, of India, in a letter to the *Intelligencer* gives the following instances of heroism, called forth by the India mutinies:—Let Americans never be ashamed that Englishmen are their forefathers. England is a noble country. Her sons are heroes and her daughters are heroines. This rebellion has brought on deeds that deserve to be associated with those valorous actions which we, with throbbing pulse, read in history. In one place a lady and her husband died in their carriage. He stood upright. She lashed the horses through a band of mutineers, while he, with a cool aim, shot dead one who seized the horses' heads, and another who climbed upon the carriage behind to cut him down. On they fled, till again they found themselves among foes, and a rope stretched across the road made further progress appear impossible. True to herself, she dashed the horses at full speed against the rope, and as they, bearing it down, stumbled, she, by rein and whip, raised them, while her husband's weapons again freed them from those who succeeded in leaping upon them. He was wounded, but both escaped with their lives. In another place, a young lady, the daughter of an officer, shot seven before they killed her. A captain, pressed by his Sepoys, with his good sword, slew twenty-six of them before he fell!

SUNFLOWERS.—Lieut. Maury maintains that the growing of sunflowers around a dwelling near an ague region, neutralizes the miasma in which that disease originates. He says that an acre of sunflowers will absorb during their growth many thousand gallons of water more than supplied by the rains. They are of very easy cultivation, and the seeds meet with a ready sale. The theory or science of the practice is this: The ague and fever poison is set free during the progress of vegetable decay, which poison is absorbed by the rank growing sunflower, again elaborated into vegetable matter and so retained till cold weather.—*Boston Post.*

DANIEL BOON.

Of all men saving Seylla the man-slayer,
Who passes for in life and death most lucky,
Of the great names which in our faces stare,
The General Boon, backwoodsman of Kentucky,
Was happiest in life and death he,
For killing nothing but a bear or a buck—he,
Enjoyed the lonely vigorous harmless days
Of his old age in wilds of deepest maze.

So says Byron. Bancroft gives the following sketch of the Kentucky patriarch:

In his peaceful habitation on the banks of the Yadkin river, in North Carolina, Daniel Boon, the illustrious hunter, had heard Finley, a trader, so memorable as the pioneer, describe a tract of land West of Virginia, as the richest in North America or in the world. In May, 1769, leaving his wife and offspring, having Finley as his pilot, and four others as his companions, the young man of three and twenty wandered forth through the wilderness of America, "in quest of the country of Kentucky," known to the savages as "the Dark and Bloody Ground," "the Middle Ground," between the subjects of the Five Nations and the Cherokees. After a long and fatiguing journey through mountain ranges, the party found themselves, in June, on the Red Bank, a tributary to the Kentucky, and from the top of an eminence surveyed with delight the beautiful plain that stretched to the north-west. Here they built their shelter and began to reconnoiter and to hunt. All the kinds of wild beasts that were natural to America—the stately elk, the timid deer, the antlered stag, the wildcat, the bear, the panther, and the wolf—crouched among the canes, or roamed over the rich grasses, which, even beneath the thickest shades, sprang luxuriantly out of the generous soil. The buffaloes cropped fearlessly the herbage or browsed on the leaves of the reed, and were more frequent than cattle in a settlement of Carolina herdsmen. Sometimes there were hundreds in a drove, and round the salt licks their number was amazing.

The summer in which for the first time a party of white men enjoyed the brilliancy of nature near and in the valley of the Elkhorn, passed away in the occupations of exploring parties and the chase. But one by one Boon's companions dropped off, till he was left alone with John Stewart. They jointly found unceasing delight in the wonders of the forest, till one evening near the Kentucky river, they were taken prisoner by a band of Indians, wanderers like themselves. They escaped and were joined by Boon's brother; so that when Stewart was soon after killed by savages, the first victim among the hecatomb of white men slain by them in their desperate battling for the lovely hunting ground, Boon still had his brother to share with him the dangers and attractions of the wilderness, the building and occupying the first cottage in Kentucky.

In the spring of 1770, the brother returned to the settlements for horses and supplies of ammunition, leaving the renowned hunter "by himself without bread, or salt, or sugar, or even a horse or dog." "The idea of a beloved wife," anxious for his safety, tinged his thoughts with sadness; but otherwise the cheerful, meditative man, careless of wealth, knowing the use of the rifle, not the plough—of a strong, robust frame, in the vigorous health of early manhood, ignorant of books, but versed in the forest and forest life, even fond of tracking the deer on foot away from men, yet in his disposition, humane, generous and gentle—was happy in the uninterrupted succession of "sylvan pleasure."

One calm summer's evening, as he climbed a commanding ridge, and looked upon the remote "venerable mountain," and the nearer ample plains, he caught a glimpse in the distance of the Ohio which bounded the land of his affections with magic grandeur, and his heart exulted in the region he had discovered. "All things were still!" Not a breeze so much as shook a leaf. He kindled a fire near a fountain of sweet water, and feasted on the loin of a buck. He was no more alone than a bee among flowers, but communed familiarly with the whole universe of life. Nature was his intimate, and as the roving woodsman leaned confidently on her bosom, she responded to his intelligence.

For him the rocks and fountains, the leaf and the blades of grass had life; the cooling air laden with the wild perfume, came to him as a friend; the dewy morning wrapped him in its embrace; the trees stood up gloriously round about him as so many myriads of companions. All wore the character of design or peril. But how could he be afraid! Triumphant over danger, he knew no fear. The perpetual howling of the wolves by night round his cottage, or by his bivouac in the brake, was his diversion; and by day he had joy in surveying the various species of animals that surrounded him. He loved the solitude better than the towered city or the hum of business.

Near the end of July, 1770, his faithful brother came back to meet him at the old camp. Shortly after, they proceeded to Cumberland river, giving names to the different waters, and he then returned to his wife and children, fixed in his purpose, at the risk of his life and fortune to bring them as soon as possible to live in Kentucky, which he esteemed a second Paradise.

CONSTITUTION OF THE EARTH.—From a knowledge of the form of the earth, and of its mean density, we are enabled to form some conjecture respecting its interior constitution. Newton demonstrated that if the earth was a homogeneous mass, or of equal density throughout, the ratio of its polar to its equatorial diameter would be that of 230 to 231. But it is found, or inferred, from the measurement of degrees, and by other investigations, that the density at the center is not infinitely great. Considering that the mean density of the whole earth is only about five and a half times that of water, and that the materials of which the crust of the earth is composed are all compressible in a greater or less degree, so that even at no very great depth the density of the different substances must be greatly increased by the mere pressure of the superincumbent materials, some philosophers have supposed that the mere effects of pressure must be counterbalanced by the expansive force of a great heat subsisting in the interior of the earth; and others, that the earth is not solid, but merely a hollow shell of inconsiderable thickness. It has been calculated, that at the depth of thirty-five miles air, subjected to the pressure of a column of matter of the mean density of that at the surface of the earth, would acquire the density of water; that at the depth of 173 miles, water itself, which is eminently incompressible, would acquire the density of marble; and at the center, marble would have a density 119 times greater than at the surface. On the other hand, it is argued that the comparatively small mean density of the mass proves that none of these effects take place—that the hypothesis which supposes the earth to be hollow in the interior, is contrary to every analogy—and as it can be demonstrated from astronomical considerations that the density must increase in descending from the surface to a depth equal at least to one-fourth of the radius, it is infinitely probable that this density continues to increase even to the center, but that a very high temperature exists in the interior of the earth, in consequence of which the materials resist the effects of the condensation due to the pressure to which they are subjected.

"A deaf and dumb boy being asked to define gratitude, said, 'Gratitude is the memory of the heart.'"